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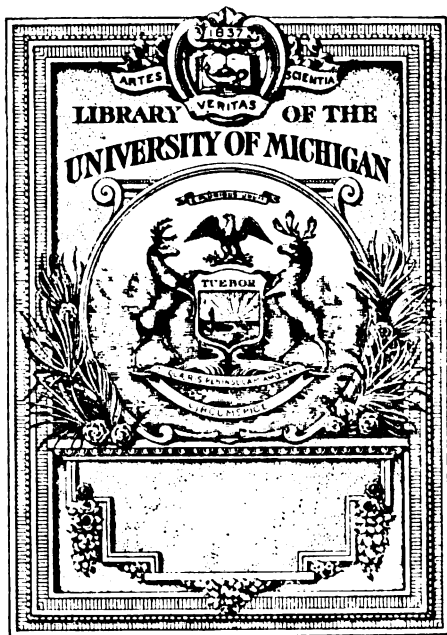
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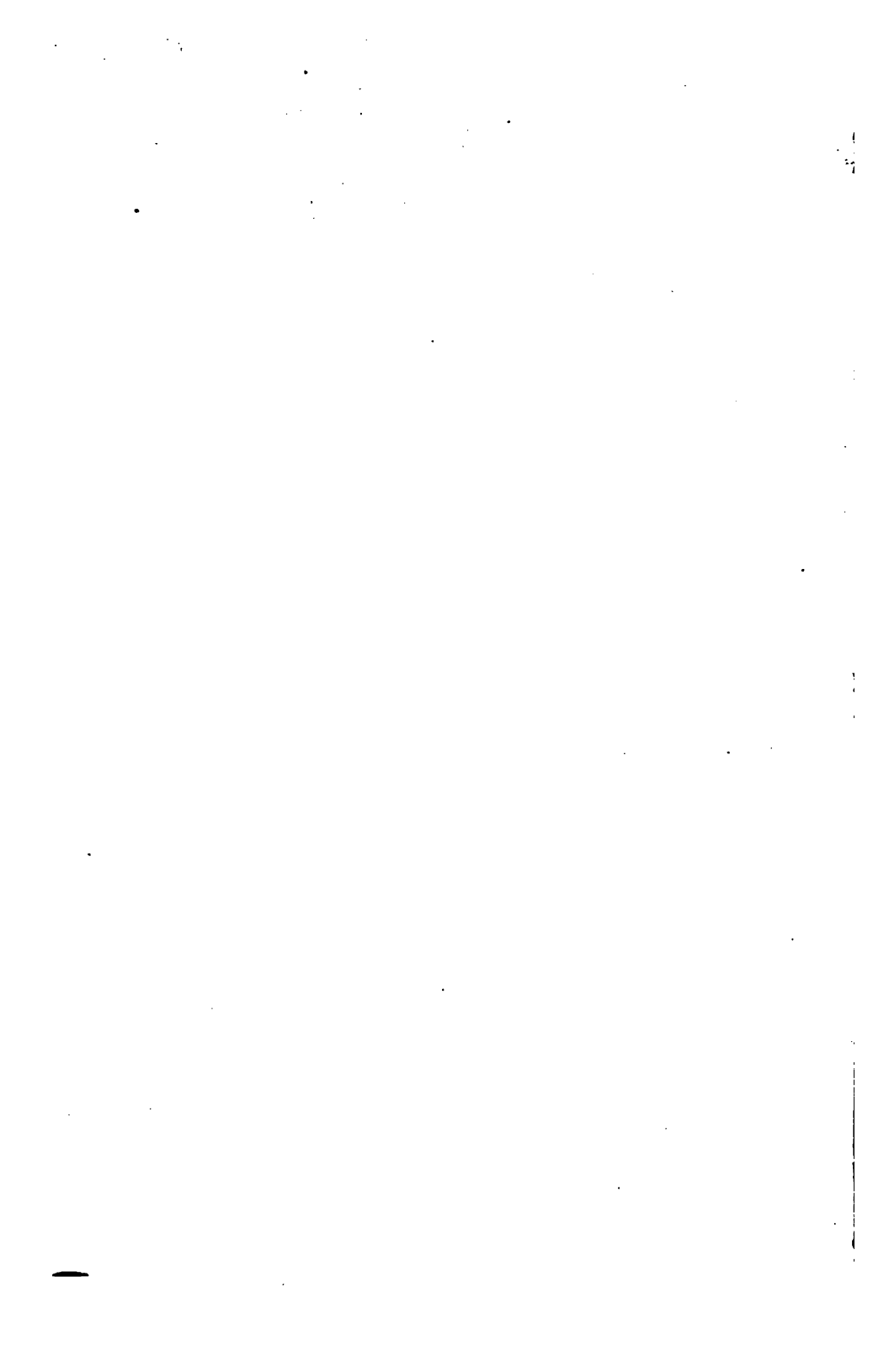
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NINETEENTH ANNUAL MEETING

OF THE
Church of England
CHURCH CONGRESS

HELD AT SWANSEA

On OCTOBER the 7th, 8th, 9th, & 10th

1879

EDITED BY THE REV. FREDERIC W. EDMONDES, M.A.

RECTOR OF COITY, AND RURAL DEAN,

AND ONE OF THE HON. SECS. TO THE CONGRESS



JOHN HODGES

24. KING WILLIAM STREET, CHARING CROSS

1880

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Ballantyne Press
BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON

PREFACE.

SOME unexpected delay in getting this Report ready for the press has been occasioned by a severe domestic trial befalling the Secretary to whom the work of editing was originally entrusted, to whose combined zeal and discretion also no small part of the success of the arrangements for the Swansea Congress must be attributed.

But few words are needed by way of introduction to such a volume. Be it enough to say that the Editor has endeavoured, with the kindly aid of the various Readers and Speakers, and the cordial co-operation of the Official Reporter (Mr. Chas. J. Cooke), to record as faithfully and accurately as possible the utterances of those who took part in the different meetings. The Congress of 1879 was marked by one very happy characteristic. While fully equalling former Congresses, both in interest felt, and in the ability brought to bear on the several subjects, in one most important particular this year's gathering was generally allowed to be in advance of any of its predecessors. The spirit of forbearance, toleration, and Christian charity was most remarkable. Much of this, no doubt, may fairly be ascribed to the secondary causes of habit and mutual acquaintance and intercourse; but these causes alone are not sufficient to account for the harmony which prevailed; and we should be wanting to ourselves if we did not go further for an explanation, and acknowledge here the special blessing of the God of peace and love.

This having been the first Church Congress ever held in Wales, the condition of the Church in the Principality naturally occupied

a somewhat prominent place in the discussions; but the only addresses in the Welsh language were those delivered at a Welsh working-men's meeting, which was held in the Guildhall simultaneously with the working-men's meeting at the Music Hall. These speeches have not been included in the Official Report, as being neither of sufficiently general interest nor likely to fall into the hands of any for whom they were intended. With this exception, the Report is as full as possible.

The Nineteenth Volume is issued with the earnest hope that the perusal of its pages may tend to the advancement of true religion and the spread of God's truth among His people.

FREDERIC W. EDMONDES.

December 1879.

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* The closing hymn sung at this meeting was in Welsh.

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CHURCH CONGRESS, 1879.

NINETEENTH ANNUAL MEETING,

HELD AT SWANSEA,

On Tuesday, Wednesday, Thursday, and Friday, October 7th, 8th, 9th, and 10th.

Patron.

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

President.

THE RIGHT REV. THE LORD BISHOP OF ST. DAVID'S.

Vice-Presidents.

His Grace the Archbishop of York
His Grace the Archbishop of Armagh
His Grace the Archbishop of Dublin
The Lord Bishop of Durham
The Lord Bishop of Winchester
The Lord Bishop of Llandaff
The Lord Bishop of Ripon
The Lord Bishop of Bangor
The Lord Bishop of Gloucester and Bristol
The Lord Bishop of Chester
The Lord Bishop of St. Alban's
The Lord Bishop of Hereford
The Lord Bishop of Lincoln
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During Congress Week, Services were held as follows:—

PARISH CHURCH (ST. MART'S), SWANSEA.

Tuesday, Oct. 7th, 8 A.M., Holy Communion.*	
11 A.M., INAUGURAL SERVICE. Preacher—His Grace the Archbishop of Canterbury.	
5 P.M., Evening Prayer.	
7.30 P.M., Evening Service. Preacher—Rev. J. Williams, Vicar of Llanelgar.	
Wednesday, Oct. 8th, 8 A.M., Litany.*	
5 P.M., Evening Prayer.	
7.30 P.M., Evening Service. Preacher—Rev. R. C. Billing, Rector of Spitalfields.	
Thursday, Oct. 9th, 8 A.M., Holy Communion.*	
5 P.M., Evening Prayer.	
7.30 P.M., Evening Service. Preacher—Rev. Canon Griffiths, Rector of Machynlleth.	
Friday, October 10th, 8 A.M., Litany.*	
5 P.M., Evening Prayer.	

ST. JAMES' CHURCH.

Tuesday, Oct. 7th, 8 A.M., Holy Communion.	
5.30 P.M., Evening Service. Preacher—Rev. Canon Garbett.	
Wednesday, Oct. 8th, 8 A.M., Holy Communion.	Rev. Canon Brooke.
5.30 P.M., Evening Service.	The Lord Bishop of Bath and Wells.
Thursday, Oct. 9th, 8 A.M., Holy Communion.	Rev. Prebendary Clark.
5.30 P.M., Evening Service.	Rev. Prebendary Cadman.
Friday, October 10th, 8 A.M., Holy Communion.	The Dean of Bangor.
5.30 P.M., Evening Service.	Rev. Prebendary Stephenson.

* These Services were in Welsh.

HOLY TRINITY CHURCH.

Tuesday, Oct. 7th, 8 A.M., Holy Communion.
 11.45 A.M., INAUGURAL SERVICE. *Preacher*—The Right Rev. the Lord Bishop of Winchester.
 Wednesday, Oct. 8th, 8 A.M., Holy Communion.
 7.30 P.M., Evening Service. *Preacher*—The Warden of Saint Augustine's College, Canterbury.
 Thursday, Oct. 9th, 8 A.M., Holy Communion. *Preacher*—Rev. T. J. Jeffcock, Rector of Wolverhampton.
 Friday, October 10th, 8 A.M., Holy Communion.

CHRIST CHURCH.

On Tuesday, Wednesday, Thursday, and Friday, Holy Communion, at 7.30 A.M., and Morning Prayer at 8.45 A.M.
 On Thursday, at 7.30 P.M., Evening Service. *Preacher*—Rev. J. O. Millar, L.L.D., Vicar of Cirencester.

ST. NICHOLAS' (SEAMEN'S CHURCH).

On Tuesday, Wednesday, Thursday, and Friday, Holy Communion, at 8.15 A.M. Evening Service at 7.30 P.M. *Preachers*—Monday, Rev. Dawson Campbell, Vicar of Christ Church, Ware; Tuesday, Prebendary Stephenson; Wednesday, The Dean of Lichfield; Thursday, The Bishop of Nottingham; Friday, Rev. John Griffith, Rector of Merthyr-Tydvil.

There were also Special Services in the neighbouring Churches of St. Paul's, Sketty; All Saints', Oystermouth; and in the new Church at Llansamlet, which was consecrated by the Bishop of St. David's on Monday, October 6th.

Besides a selection of English Hymns for use at the Congress, some Welsh Hymns from "Canon Evans' Hymnal," (of which the metres and first lines are given below), were chosen to be sung at those meetings at which matters more especially affecting the Church in Wales were discussed:

- i. Mesur Salm (the metre in which Archdeacon Prya's version of the Psalms is written), being Common Metre with a short seventh syllable at the end of the second and fourth line. "Tyr'd Yspryd Glan, i'n c'lonau ni."
 - ii. Mesur Hir (Long Metre). "Bywha dy waith, O Arglwydd mawr!"
 - iii. 8, 7, Dwbl (double). "Marchog, Iesu, yn llwyddiannus."
 - iv. Mesur Hir. "I'r Arglwydd cenwch lafar glod."
 - v. 11 au (elevens). "Ni allai'r holl foroedd byth olchi fy mriw."
 - vi. Mesur Salm. "Dros Seion mi weddiad byth."
 - vii. Mesur Cyffredin (common metre). "Cydduned seintiau daear lawr."
 - viii. 8, 7, Dwbl. "O! am nerth i dreulio'm dyddiau."
 - ix. 9, 8 (eight lines). "O fryniau Caersalem ceir gweled."
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THE SERMON

PREACHED IN THE PARISH CHURCH, SWANSEA,

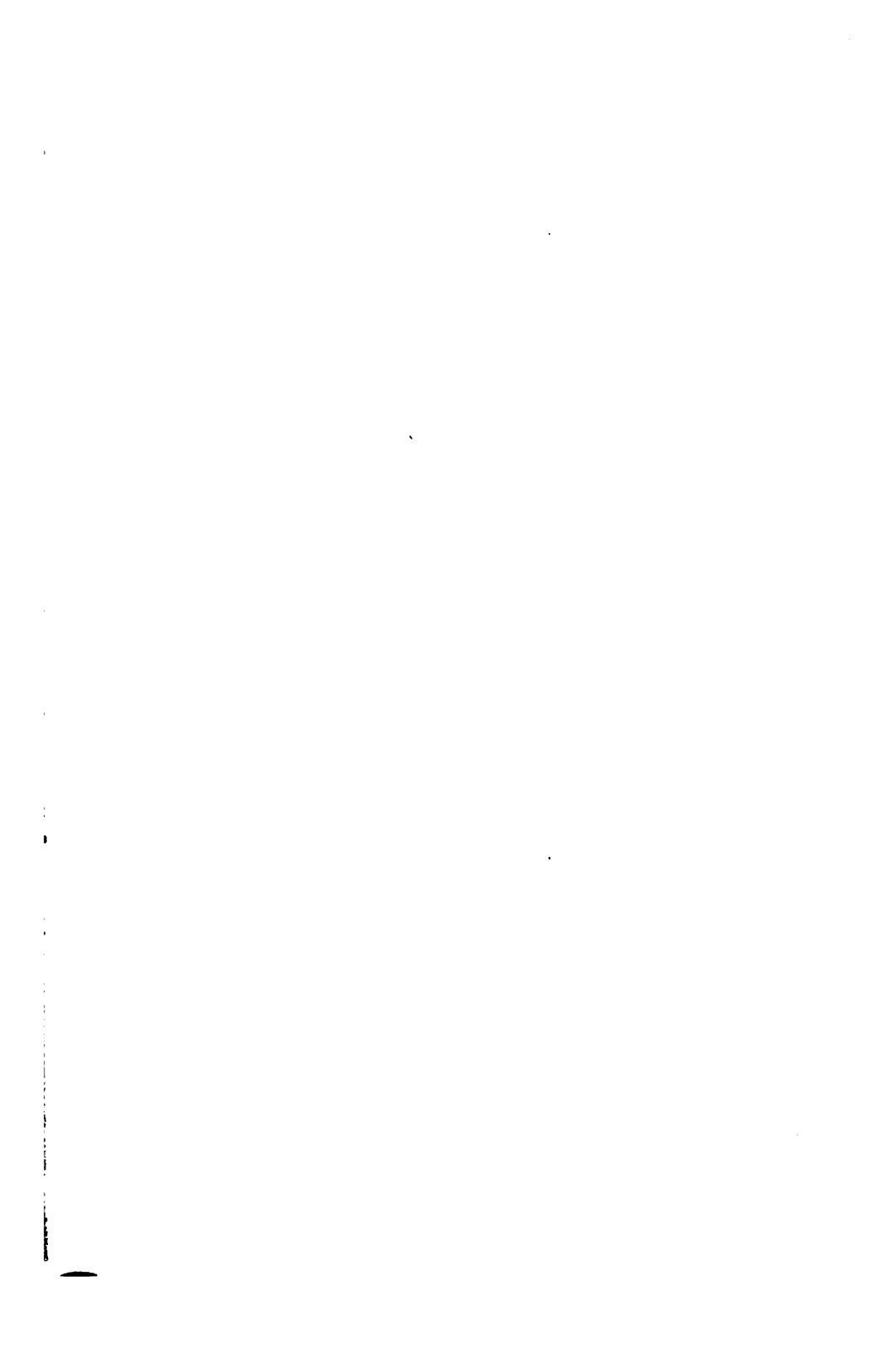
ON TUESDAY, OCTOBER 7TH, 1879,

BY THE

MOST REV. ARCHIBALD CAMPBELL,

ARCHBISHOP OF CANTERBURY

AND LORD PRIMATE OF ALL ENGLAND.



THE SERMON

BY

HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

“He that is not against us is for us.”—ST. LUKE ix. 50.

THESE words of the Lord are very appropriate for this age, and not inappropriate for this place. Appropriate for this age because, thank God, we live in a time of much earnestness, which the Holy Spirit of God has poured down upon His people in these latter days, and it is an inseparable consequence of men being earnest that they should attach much importance both to those doctrines and those forms which God has blessed for the rousing and saving of their own souls. And, therefore, a time of earnestness is very commonly a time also of much apparent division. I trust that often the division is more apparent than real, when men are agreed in the great fundamental doctrines of the Gospel of Jesus Christ. And the words are not inappropriate to this place, for, as we all know, circumstances which are to be traced to a time long before we were born have caused many in this Principality to separate themselves, often unwillingly, from the Church of their fathers.

Now the Lord Jesus, in these simple words, calls us to meditate on a union which may extend beyond outward uniformity. “He that is not against us is for us.” The words are important in themselves, and they are urged upon us twice in the Gospels; we have them in St. Mark, in the 9th chapter, with some particulars added, as is the manner of St. Mark, which are not given us in this passage of St. Luke. “Forbid him not,” says Jesus in the 39th verse of the 9th chapter of St. Mark, “for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against us is on our part.” There is no

man who has been able in the name of Christ to rouse a dead soul to a sense of its sinfulness and to bring it to the Saviour, who does not feel that there is a spiritual unity in the one Lord far beyond any outward uniformity, though he may be separated outwardly from his brethren. And, again, in the next place, in the 41st verse, St. Mark notes that the Lord went on to say, "Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Acts of Christian kindness, therefore, may bring men to the recognition of a common Lord, when outward circumstances have debarred them from that complete outward union which is in itself much to be desired, but, after all, is not of the essence of spiritual unity.

It is now many years since this happened to me—I was travelling a whole day in the mail in company, as it chanced, with a great historian and politician and literary man, well known in that day, and well remembered still, who had then but recently returned from a lengthened sojourn in India. We were talking of the divisions which at that time distracted the kingdom of Scotland in religious matters, and he said that when a man had lived a long time in a country where people worshipped cows, it was not surprising if he came to think little of the divisions which separated Christians. I presume there was a great moral in this random saying. I confess it made a deep impression on my own heart; I have never forgotten it, and it has been my endeavour through life to profit by the moral. When men are separated from one another by the great distances which separate the ungodly from the godly: when men are to be found who deny that there is a God in heaven, or if they do not deny it in words, yet live as if there were no God,—it depresses the heart to think that there should be division amongst those who, after all, serve one Lord, and profess to believe in the same Scriptures of truth. A Christian man's heart, when he thinks of the wickedness and infidelity that is around him in the world, must surely be cheered when he finds a fellow-Christian who loves his Lord, and is endeavouring to spread the knowledge of His truth, though he may find also that he differs from him on many important points. And this makes us very tolerant and loving both to those within and to those without our Church who are endeavouring to serve the same Lord, whom we adore.

A godly bishop said to me once of a brother as godly as himself,

but much given to controversy, "Poor man, he is always writing about the three orders of the ministry, when those to whom he writes are doubting whether there is a God in heaven."

My friends, this verse of our text, and the kindred verse in St. Mark, ought to be much in our minds, and to teach us the great duty of being as extensive and as truly catholic in our sympathies as is consistent with the maintenance of the truth of Christ, and with reverence for His Holy Name and Person. When a man climbs to a great height, and looks down from the mountain side, the men and women, the cattle, and even the lower hills, the fields, the waterfalls, seem to disappear or become very small. Much more if we could mount to one of the stars, and look down upon this lower earth, the globe and all that it inhabit would become insignificant as a point. It is said that when men are dying and appear to those about them to be unconscious, at times this happens, that all the events of their lives, the controversies which agitated them much in the days of their strength, the ends for which they laboured, appear very insignificant indeed, all but those which will bear fruit in that land into which they are entering. Much more when the redeemed soul enters into the land of realities, and within the veil beholds the unclouded brightness, and sees God face to face, very insignificant will many of those flecks and motes appear on which we were wont to dwell as hindering our friends' attempts to see God clearly. Many things in which we thought we were far more clear-sighted than our neighbours, while all of us purblind were but groping our way towards the knowledge of God in this land of twilight, will appear in their true proportions when we stand face to face with God; and we shall learn that after all in many matters in which we thought ourselves far more wise than our neighbours, we were not more clear-sighted than they. True is the saying oft repeated of the old divine, that when by the mercy of God in Christ the redeemed soul shall reach the New Jerusalem, it will be surprised to meet there many who, as it thought before, had missed their way in their vain attempts to travel towards the celestial city. Here, then, we have a lesson of wide Christian toleration set before us in our text, and in the words of St. Mark.

But, of course, we are not to forget that there is another side. There are several words of Christ which have to be noted in this connexion. The Lord has said in the 12th chapter of St. Luke and the 9th verse, "He that denieth Me before men shall be denied

before the angels of God." He has said also, in the 8th chapter of St. Mark and the 38th verse, "Whosoever shall be ashamed of Me, and of My words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed when He cometh in the glory of His Father, with the holy angels." I take these words first, because they seem well to explain others which appear the exact contradictory of the words of our text. The Lord says in the 30th verse of the 12th chapter of St. Matthew, "He that is not with Me is against Me." No encouragement is given in the text to a spurious philanthropy which would obliterate the eternal distinctions between truth and falsehood, and even between right and wrong, looking upon all false doctrine as pardonable error of the judgment, and even upon sin as a mere mistake. As all earthly things are important in one aspect and insignificant in another, so is it with religious differences. In reference to this matter I cannot do better, before we go further, than read to you certain words of the greatest philosopher of this nation—words in which his prescient mind seemed to foreshadow the distractions which were to come upon this Church of England during the reigns of the Stuart Kings. His words are as full of lessons for us in this day as they were for the men who strove, and yet strove, let us hope, as brethren even in the worst times which followed, who must long since have repented of the lengths to which they carried their differences, and the harsh spirit which led them to contend even to the death against each other. These golden words set before us, as no other words well can, causes and dangers both of over strictness and laxity in our toleration of error. Lord Bacon says, "The quarrels and divisions about religion were evils unknown to the heathen. The reason was because the religion of the heathen consisted rather in rites and ceremonies than in any constant belief." We stay to ask, Will not this apply to others than the heathen?—may not the same be said of the vaunted unity of the Roman Catholics? That can scarcely be called any constant or real belief which is founded, not upon conviction, but upon obedience to the arbitrary decrees of a crushing and enslaving authority. But to proceed with the extract from Lord Bacon:—

"St. Paul saith if a heathen come in and hear you speak with several tongues, will he not say that you are mad? and certainly it is little better when atheists and profane persons do hear of so many discordant and contrary opinions in religion. It doth avert them from the Church, and maketh them to sit down in the chair of the scorers."

Here we have set before us very distinctly the scandal of these divisions, and their bad effects on those without. Again :—

“Concerning the bounds of unity—there appear to be two extremes ; for to certain zealots all speech of pacification is odious. Peace is not the matter, but following and party. Contrariwise, certain Laodiceans and lukewarm persons think they may accommodate points of religion by middle ways, and taking part of both, and witty reconcilements, as if they would make an arbitrament between God and man. Both these extremes are to be avoided. . . . Men ought to take heed of rending God’s church by two kinds of controversies,—[and this applies very much to ourselves,]—the one is when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction. . . . The other is when the matter of the point controverted is great, but it is driven to an over great subtilty and obscurity, so that it becometh a thing rather ingenious than substantial.”

Again, and this is also to be noticed—

“There be two false peaces or unities—the one when the peace is grounded upon an implicit ignorance, for all colours will agree in the dark ; the other when it is pieced up upon a direct admission of contraries in fundamental points ; for truth and falsehood in such things are like the iron and clay in the toes of Nebuchadnezzar’s image—they may cleave, they will not incorporate.”
—*Essays : Of Unity in Religion.*

I make no apology for reading these extracts in full. Let us for a moment look at the words of our Lord which seem to be in contradiction to our text. The phrase in the two passages is different. In the text we have the words, When a man is against *us*, but here we have it, When a man is against *Me*. Christ is the speaker, and with His Person we must be at one. “He that is not with Me is against Me ; and he that gathereth not with Me, scattereth.” In these passages there appears to be a contradiction to our text. But we must note the use of the personal pronoun “Me.” The personal pronoun “Me” is used, and Christ seems to say, “My person, the doctrines which flow from the acknowledgment of My Divine power, the love which is to be borne to Me as the Redeemer, Saviour, King of the human race—in this there can be no division.” We must be one in our love of Christ, in our desire to serve Him, and in our desire to be washed from our sins in His blood ; we must be one in our hope of passing with Him a blessed immortality.

And now, perhaps, it is time, after having spoken thus much generally, that I should say something as to the particular difficulties which seem to stand in the way of union in this Principality. Many difficulties impede the progress of the Church of England in

Wales. Whether they are greater than are to be found in other districts may well be doubted. The overwhelming population of London and its suburbs, is certainly not less difficult to deal with than are the widely-scattered dwellers among the mountains. After all, there is something more congenial in the religious impressions and simple habits of a primeval race, than in that seething mass of all races in every stage of civilisation, which is washed together by the ceaseless tide which flows into our great centres of modern life; and it may well be doubted whether there is not something more cheering to encourage the pastor's labours in that unrestrained enthusiasm which Welsh preachers find it so easy to arouse, than in the dull prosaic apathy with which, in many a country place, to say nothing of our towns, the Anglo-Saxon will slumber through the most stirring appeals. Who has heard the hymns of this country sung; who has been to a Sunday-school in which the old people meet Sunday after Sunday to join with their children in reading and being taught the Word of God; who has even been at one of those gatherings where, during certain days of the year, old and young alike will go to church to be catechised and to repeat in the presence of the congregation some portion of the written Word of God—and is not thankful that there are such good materials, and so much hope of spiritual life in this district? It must, of course, be admitted that the difficulties of the Church of England here are great. First, we have a language with which there is always a danger lest a limited number only of our pastors may be familiar. It may be granted also that rarely will efforts made in later life suffice to master thoroughly a vocabulary through the intricacies of which, perhaps, the best guide would be a childhood spent in a Welsh cottage or farmhouse. Truly, many great divines, masters of assemblies, with power to move the hearts and mould the lives of their fellows, have in all sections of the Church of England, as of the whole Church of Christ, had their birth-place in cottages and farmhouses, springing from the same stratum of society which produced the apostles of the Lord. Such men have risen in past times, and, thank God, have especial means of rising in this age in every profession and every department of knowledge. Still, if there be an inevitable tendency in Wales for the higher classes of society to become more and more English, there must be danger in the future lest—from the very fact of the speech of the people being different from that of the higher orders—the ministers

of the Gospel who are to be most influential among their flocks may all have to be taken from the less instructed classes. If there is this danger, how is it to be met? Not by ignoring the fact, but by discovering, if possible, the means of remedying it. What we have to do is, first, to strive for an arrangement which will place the highest education within the reach of all, such an arrangement as will enable the poorest youth in Wales to vindicate for himself his place in a learned university. Secondly, we require an arrangement which will give those of the higher ranks who wish it a thorough training in that language which, if they are devoted to the ministry among their compatriots, can alone fit them for effectual work. This we know was attempted by Sir Leoline Jenkins, in regard to the University of Oxford. We are grappling with a similar difficulty in the present age.

Another peculiarity in Welsh society is the prevalence of Dissent, encouraged, no doubt, and fostered by the difficulty as to language. We see Dissenting chapels in every village and on every hillside. It is not unnatural that the clergy of the Church of England should deplore this state of things, but it is at least a testimony to the fact that the people have religious instincts, that they long according to their lights to have the Word of God brought within their reach, and that they desire the worship of God to be such as they can understand. Why did not the Church of England come forward, as it ought to have done in the last century, and provide that spiritual food for which the people hungered? The Methodist movement was not in opposition to the ordinances of the Church of England. The Methodists were in many cases clergymen of the Church of England in the eighteenth century, and they were most anxious to remain obedient to it. I have here many extracts to show that the early Methodists were not antagonistic to our Church. The actual schism in Wales dates from 1811, the year in which I was born. I could run through a long list of quotations placed before me to show what were the opinions of the leaders of this movement in Wales in the last and the beginning of the present century. Howell Harris, Charles of Bala, Daniel Rowlands—all of them—were very unwilling to separate from that Church in which they found a blessing from the ministration of the Word and Sacraments. "Would it not have been wiser," says the biographer of Charles, "in our spiritual rulers to pursue measures calculated to bring back those who have a little deviated from the

road, than such as must of necessity have driven them out of the path? Too much strictness in some things produces often greater evil than too much laxity." If we had lived in our fathers' days should we have acted differently, and taken care that these divisions were not made permanent? Who shall say? Who can tell or explain the, perhaps irresistible, train of circumstances which produced the present condition of things? But this we can say, What is our duty now in this day in which we acknowledge that there has been a fault? We can avoid any act which shall increase the fault. We can abstain from words and actions which may widen the breach between us and those who differ from us; we can hope and pray for a day when we shall be one, even as Christ and the Father are one.

And now, before I close, let me say a few words as to the special mission and work of this Church of England here as elsewhere in this age in which we live. The Church of Christ in this land comes to us of this generation in an especial form. It comes to us with its ancient teaching, instinct—may I not say without boasting?—with somewhat of a new spiritual life. Has there not been a shaking amongst the dry bones? Is there not, even in our divisions, that which at the beginning I said was a consolation in the midst of division—a degree of earnestness for the faith as we hold it, such as has never been known before? Do not young men who enter the ministry nowadays, exhibit to those who are called to lay hands upon them more unmistakable marks than in past times, that they are determined to devote themselves to the work of their Lord and Master? And what of our divisions? Is there not a wonderful power of gathering together for great objects such as hardly any age ever exhibited before? All this is hopeful, very hopeful; and certain changes have taken place even in the form of our arrangements as to public worship, which seem to give us a better entrance than we had before into districts where men are prejudiced against us. The Church is more able now than it was in past times to adapt itself to the varying circumstances of the various places in which it has to minister. Let us thank God for these things, and let us take advantage of them. Our part as ministers in this great Church of England, and as its laymen too, is to set before the people the whole Gospel of Jesus Christ. It is of the very essence of our Church that it thus sets before us the whole undivided Gospel in the due proportion of every part. That

is surely a very great blessing which gives us from year to year in public the whole Bible from beginning to end when we meet in the House of God. Our Church does not allow its ministers to select this or that favourite subject on which to be continually descanting, but sets before us the whole Word of God in its fulness. This, surely, is a great blessing which we enjoy, and which we desire to communicate to all around us. Who that reads our Articles and other formularies, can suppose that there is anything in them to lead us to believe that the overwhelming power and foreknowledge of God interferes with that freedom of the human will, to recognise which is necessary for all who would discipline the life? Who that reads carefully our Collects and our Liturgy, can hold that there is anything in them to separate Christians one from another? They maintain rightly that it is well we should show a decided and compact front against the world, the devil, and the flesh; but there is nothing in them to force upon us a mere outward rigid uniformity, to the neglect of that free coherence of independent godly spirits which is the characteristic of the real Church of Christ. Unity in essentials, unity in the love of God, unity in the endeavour to spread the Scriptures of Truth, and to draw all faithful souls together in the love of one Saviour—it is for this we plead. Now, such as we in the providence of God have received this Church of England in this particular section of the nineteenth century in which we live, such we hope to bequeath it to our successors in its essentials, freeing it from everything which may disfigure it, and cause unnecessary strife. We believe that while we maintain that more excellent way in which, thank God, we have been trained, and give it to our children, we shall be promoting the best interests of this great Christian nation, and preparing it to resist any outpouring of wickedness and infidelity, such as may well be expected to come in the last times. We in this Congress, in our separate homes, and in those posts to which God in His providence has called us one by one, have a great work to do to maintain the love, and honour the doctrine of our One Lord and Saviour, and bring others to oneness with ourselves in Him. Amen.



THE SERMON

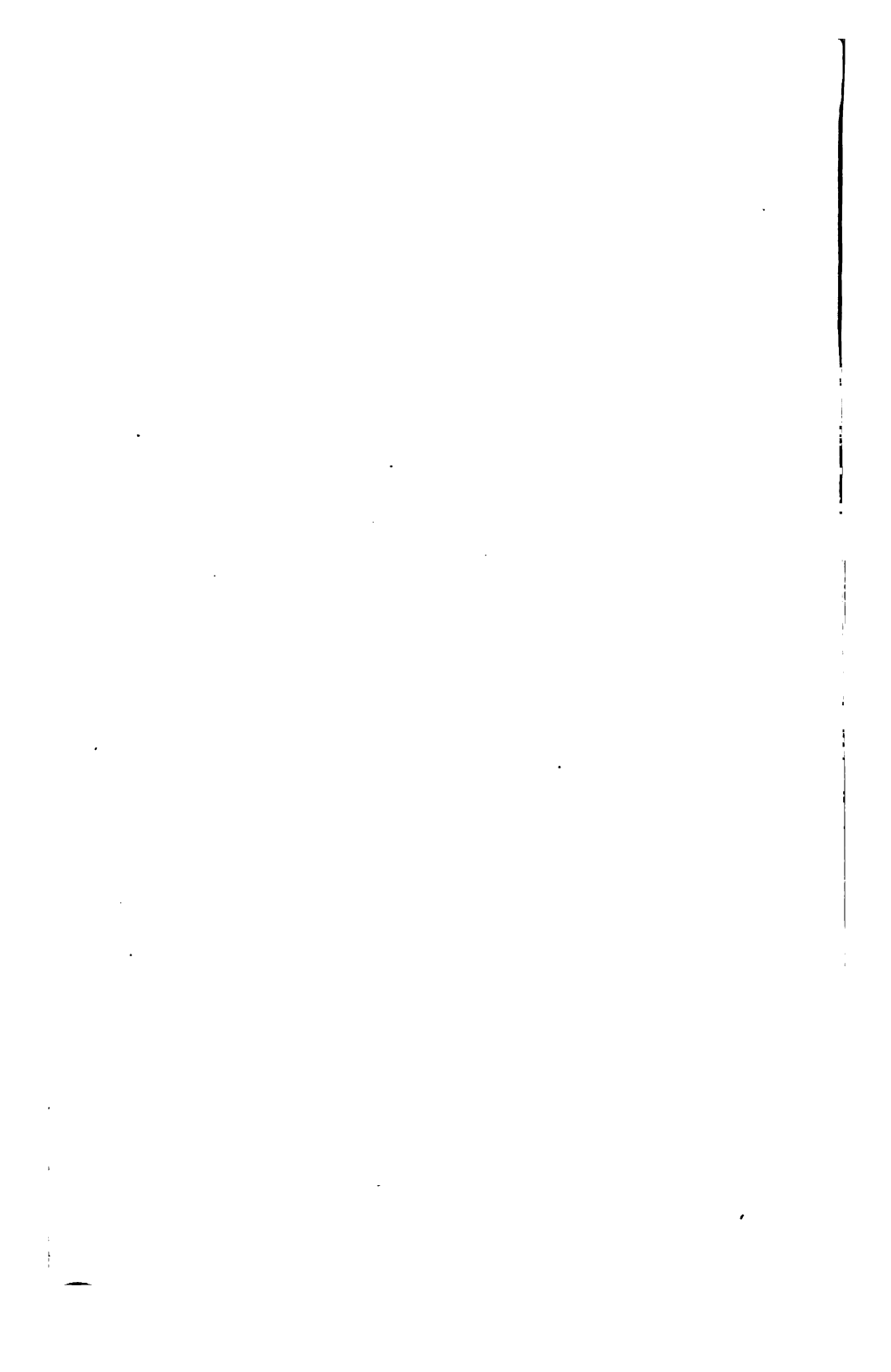
PREACHED IN HOLY TRINITY CHURCH, SWANSEA,

ON TUESDAY, OCTOBER 7TH, 1879,

BY THE

RIGHT REV. HAROLD BROWNE, D.D.,

LORD BISHOP OF WINCHESTER.



THE SERMON

BY THE

RIGHT REV. THE LORD BISHOP OF WINCHESTER.

“Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee.”—*ST. MATT. iv. 8, 9.*

IT had been prophesied of Jacob and Esau, both yet unborn, that the elder should serve the younger. Jacob was a believer in the promises of God, and he longed to be partaker in the fulfilment of those promises. His whole life marks him as one who lived in the sight of God and believing in His Word. And this explains why, with all his deceitfulness he was still an object of the care of God. But he had none of the patience of hope. He longed to grasp the possession which he saw before him; and to win it he could first impose upon his brother to buy his birthright, and then could cheat his father into giving him his blessing.

Great is the contrast between him and Abraham. Abraham could not readily believe that he should have a son in his old age. But the son was given at the appointed time, and the promises of God proved faithful. And then, when years had passed away, and Abraham and Sarah were still further stricken in years, and now no other progeny could be thought of, the command is given to slay Isaac, the son to whom by very name the promises had been given. And then there was no doubting. The father bound the lad and took the knife to slay his son, though all his hopes would have been buried in that dreadful death. Jacob believed boldly, but he anticipated the promises. Abraham believed with humble diffidence; but he could only follow where God should lead him.

Christ, too, was man. We miss both the lessons and the blessings of His human life when we forget this great mystery of godliness.

He was man, and He could grow in wisdom, and, strangest of all, He could be ignorant. It seems impossible, but it is true, it is part of the Incarnation truth, that the Everlasting Son, veiling His Godhead in human flesh, did, like other men, find His human consciousness waken up into fuller knowledge of the truth of God and of the world He lived in. He had first been baptized for His great mission, and at His baptism the Prophet and the Dove and the Voice had pointed to Him as the Son of God, the Lamb of God, One Who, coming from above, was above all. And then He went into the solitude, and communed with His Father above, and prayed and fasted and prepared Him for the work which God had given Him to do. He knew what that work was, what its cost must be, and the glory that should follow the cost. Perhaps in that long, lone solitude He not only was bracing Himself for the toil, but He was laying down the scheme. We know what was in His mind, what was before His eyes. Meek and lowly, gentle, patient, and self-denied, He claimed from the first, He claimed to the last, to be the King and to be the Heir of the Kingdom. The vision was ever clear before His human eyes that for this cause was He born into the world.

And then the tempter came to Him. How, we read not. We picture him in human form, disguised, perhaps, in garments of innocence. We think we hear him speaking in human accents, and uttering distinct sentences to Christ's bodily ear. It may have been so; but it is not thus the tempter mostly comes to men. We do not know whether he came so to Christ. He came, we may be sure, skilfully and wisely. Were it in bodily form or in spiritual power, he put forth all his strength. And he brought home to Christ's human consciousness his wiles and suggestions. The toil of the great task was just coming thick on the Saviour. He was weary and hungry; weak in body, and perhaps fainting in soul. And then the devil taking Him, whether in vision or in truth, to an exceeding high mountain, contrived to bring before His eyes the kingdoms of the world and all their glory; and then he pleaded with Him.

All the Gospel history is closely compressed. The chief of all earthly histories would but be a chapter in our common thick-tomed biographies. There are many reasons why the account of the Temptation should be specially brief. Yet in the few verses which tell of it we find that Satan thrice impressed upon our

Saviour, and in the words of Scripture itself, the greatness of His mission, the thought of His Sonship to God, the Messianic promises of which He was the heir.

May we not believe that when he showed Him the earth and its kingdoms and their glory, he reminded Him by word or thought of the promise, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Ps. ii. 8); or again, "He shall have dominion from sea to sea, and from the river unto the ends of the earth" (Ps. lxxii. 8); or of those words to which our Lord Himself referred each time He called Himself "the Son of Man" (Dan. vii. 13)—"There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 14)? And the tempter's argument seems to have been this:—These glories all are to be Thine. They are predestinated for Thee, and Thou art sure to have them. But the way to take them is not by fasting and toiling and suffering. This is not the King's highway. All these kingdoms are mine, I rule in them; they are delivered to me, and to whomsoever I will I give the power over them (see Luke iv. 6). Thou hast, therefore, but to follow me, to obey me, and act as I shall guide Thee, and then without trouble or suffering, and without delay, the universal kingdom destined for Messiah shall at once be Thine.

It is thus in a degree that Satan has pleaded with many a conqueror, statesman—ay, and Churchman too. You have, he says, a noble mission; power, too, if you will, to govern men and to guide them. What good you can do, what glory you can gain, if you will but turn aside for a moment from the straight path of duty, from the slow and toilsome and perhaps thorny path, and take the short cut to wealth and rank and honour and empire! How often he succeeds; alas! how seldom he wholly fails.

And if the Son of Man had done, as most sons of men when tempted are wont to do, might He not have argued somewhat thus?—I am appointed heir of all things. The Father has given Me a kingdom. All peoples, nations, and languages must serve Me. It cannot be wrong to take this kingdom at once. By the plans I have been proposing to Myself, the scheme I have been elaborating in My solitude, the kingdom will be won only by long toil and

labour and suffering—suffering to Me, and suffering to My most devoted followers. It will be centuries upon centuries before all the world is won to the obedience of the Cross by the mere eloquence of truth. But if I take the course proposed to Me now, all will be Mine at once. One little compliance, one slight deflection from the straightest road, will land Me in possession of a power which I can use for the good of all. I can then plant My Church in every land; I can bring to every nation the best gifts of civilisation, of enlightenment, of piety, and peace; I can use the help offered to Me to seat Myself firmly on the throne of the universe, and then I can make it a throne of righteousness and judgment and equity.

How blessed has it been for us that Jesus never reasoned thus; that He repelled at once every thought of evil, rejected every compromise, and stood firm in His will to follow patiently the will of God, and to win the world to Himself and to His Father by labour and by death! If He had followed the suggestions of the evil one, the world would have welcomed Him at once as their deliverer. Jerusalem would have opened its glad gates to the expected conqueror. All Palestine would have hailed Him as the King Messiah. It may be that the Romans themselves, weary of rulers enslaved to lust and hate, would have proclaimed Him *Imperator*. He might have reigned a beneficent reign, and been remembered as the greatest benefactor of mankind. But there would have been no Calvary, no Cross, no lifting up of the Son of Man, which should draw all men to Him. The Captain of our salvation would not have been made perfect through suffering. Salvation itself would not have been won. And the world He reigned over would still be the world of death, not that which His resurrection has made it—a world of life and hope.

It seems almost blasphemy to think for a moment what might have been, if Jesus could have fallen under the temptation of Satan. And yet we may lawfully do so, that we may contrast with it all that followed from His conquering the temptation. We are sometimes amazed at Satan's boldness in setting before Christ such a vision of empire, and thinking that he might possibly so win Him over to himself. And yet it was a temptation specially suited to the case. It was because Jesus was no common prophet, that the temptation might have touched Him. Elijah in the desert, John the Baptist in the wilderness, could easily have brushed away the thought of universal sovereignty. They never longed to

cast off the coat of camel's hair and don the soft raiment of kings' courts. But the vision of empire was clear before the soul of Christ. The question only was, Should it be a kingdom like Solomon's in all his glory, only ten times more glorious? or should it be a kingdom not of this world, in the hearts, not before the eyes of men? And should it be won by gathering hosts to battle and treading down all enemies that might resist it? Or should it be by patience, suffering, and death; and spread neither by arms nor arts, but by the Word and the Spirit, and the foolishness of preaching?

Blessed is it indeed for man that it was God's will to give Christ the kingdom, and that Christ did not, like Jacob, choose to anticipate that will, but followed it patiently and worked it out humbly, in the travail of His soul, not in the pride of His strength.

And to return once again to Jacob and to Abraham. Jacob was indeed heir of the promises, and even his sins did not disinherit him. If, like his great Master and ours, he had waited patiently till God gave him the blessing, we know not what blessings were in store for him. As it was, because he had anticipated, not followed, the will of God, his life was one of the saddest of which we read in the Bible history. Flying from his brother's vengeance, an outcast and almost a slave, cheated of his promised bride, defrauded of his hard-earned wages, exiled for life from his parents whom he loved, forced once more from his new home, a wanderer and a fugitive, scarcely then escaping Esau's anger, his beloved Rachel removed by early death, his sons rebellious and ungrateful, or else separated from him by a living death, his last days spent in a strange land, his last words confessing that "few and evil had been the days of the years of his pilgrimage."

How unlike his forefather Abraham. Not one of the saints of the Old Testament towers up a nobler figure, or one more reverend than Abraham's. His faith in God was indeed counted to him for righteousness. He became the heir of the promises. His honoured old age was blessed with rank, and wealth, and power. He became the father of the faithful. He was "called the friend of God." He was permitted even "to see the day of Christ." "He saw it and was glad."

And of Christ Himself it is written, that because He overcame every temptation, rejected every thought of self, of self-interest and of self-sparing; because, though in the form of God, He stood not

on His right to be equal with God, but made Himself of no reputation, humbled Himself and became obedient unto death, even the death of the Cross—"Therefore God hath highly exalted Him, and given Him a name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

I have said that the temptation in my text might especially have appealed to our Saviour, because He was no common prophet, but because He was the predestinated Christ. And I think the like temptations appeal not to common men, but much rather to men of great earnestness of purpose, men of high aims, men of ardent zeal. Vulgar ambition, indeed, tempts us all, and it very often puts its temptations as Satan put them to the Lord Jesus. A religious man seeks for advancement in life; not merely, so at least he thinks, for comfort and ease and provision for his family, but that he may gain more influence, and that he may have a place of standing from which he may move the world. I do not speak of mere worldly men. They seek advancement from worldliness, and use all worldly means to attain it. "Verily, I say unto you, they have their reward." But the religious man, who seeks only reward in heaven,—is he never tempted, does he never yield to the temptation, to use little ways that he may reach great aims? Does the voice never whisper to him, "That you may do a great right, do a little wrong?" I need hardly give an instance for my argument. Can you find no instance in your past experience? None, perhaps, in your own heart's history? Have you never chosen the path of self-interest, the way of worldly prosperity? never conformed to the low tone of those with whom you lived? never sought preferment for yourself other than that which God had marked out for you? and never for its sake foregone duties which were humble, irksome, and wearying?

And what we thus see in the history of single minds is markedly visible in the history of the world and of the Church. We need trouble ourselves but little with the world of politics. There crooked ways have been the rule, even where the end and aim were good and grand. But in the history of the Church, in the lives of great Church leaders and reformers, it seems as if Jacob had been the model, and the rare exception Christ. The temptation has been strong, the promise bright, but failure has ever been the end. We

scarcely open the first page of post-Apostolic Christianity but we find the practice of pious frauds. We go a little further, and we find false decretals and false miracles. May we not call them impious frauds? How early did religious controversy take the form—on the one side of dishonest evasion of the truth, on the other of clamour and violence and persecution! How soon religious wars—holy wars they have been called—were waged in His Name who said, “Put up thy sword into the sheath.” “My kingdom is not of this world, else would My servants fight.”

Let us take the question of persecution. There is much to be said for it. In the fourth century, when the faith of Christ had almost supplanted the falsehoods of idolatry, when the Empire itself had become Christian, and the world seemed waiting with one voice to proclaim the empire of Messiah, what could be so evil as the attempts of heresy to divide the Christian camp, or even to drive back the tide of victory, and to restore heathenism? A wholesale murderer might seem innocent compared with one who could spread poison broadcast—nay, who could drug the springs of life with the waters of eternal death. We do not hesitate to hang the murderer; why fear to suppress the deadlier heresiarch? Such reasoning has prevailed in many ages, and in most Churches. It seems almost unanswerable on merely human principles. We stamp out disease in our cattle-fields; we remove our worst criminals to the galleys or to the gibbet. There is no disease like moral and religious falsehood; there is no murderer like the murderer of truth and faith.

But that way is not the way of God; it is not the way of Christ. “Ye know not what spirit ye are of.” “The Son of Man came not to destroy life, but to save it.” “Put up thy sword into its sheath, for they that take the sword shall perish with the sword.”

We read again. Men would dispute. Error would grow. Disunion threatened destruction. The Church was vested with authority. It was exhorted to unity. There was one obvious centre of unity, the great city which then ruled over the world, in which a Bishop reigned who claimed descent from that great Apostle to whom Christ gave the keys of the kingdom, and to whom He had given the name of “Rock.” What more hopeful than to refer controversies, then, to the centre of civil government, of social order, of learning and authority, both human and divine? It would be narrow and ignorant to doubt that many of the earlier Bishops of

Rome were far more zealous for the truth of Christ and the unity of His faith than for their own importance and the power of their own thrones. But it could not but be comforting to them if the truth and the faith and the Church should grow and gain strength on the so-called Rock of Peter and round the palace of St. Peter's successors. Nay, I do not doubt that even men like Gregory the Great and Innocent III. saw no way so sure of resisting worldly tyranny and keeping alive religion among men, as the making the See of Rome strong enough to resist the violence and tyranny and oppression of fierce barons and lawless conquerors. There were plenty of pious and noble-minded men among the Bishops of the Middle Ages, and some even upon the throne of the Vatican, whose great aim was to bring souls to Christ and to spread His kingdom of righteousness and peace. But the way was not Christ's way. His kingdom is not an earthly kingdom, and it can have no earthly king. The whole principle of the Papacy was that of Jacob, anticipating the promises of God, not waiting and working patiently for their fulfilment. And so the Papacy, possibly honest in its design and grand in its execution, has been a vast failure in its results. It has been the greatest source of discord, when it sought to be the centre of unity.

Let us pass to the very opposite. It is hard to name a great reformer of abuses in the Church who did not try to carry his reforms by appeal to human passions, or by enlisting worldly sympathies, or, alas! by pandering to those in power and authority. This statement is not limited to those whom we commonly call Reformers, those of the early sixteenth century. It applies well-nigh to all. And all, when they could, have wielded the world's weapons to put down those whom they esteemed spiritual enemies. Doubtless the cause seemed great, the end important, the call from God. But they forgot that the weapons of the Christian's warfare were not carnal, and that, only when not united with carnal weapons, could they be mighty through God to the pulling down of strongholds. I do not question the strength of the temptation. I do not doubt that, to all human calculation, there was need of men's aid—ay, and of sinful men's aid—if God's work was to be done. But, on the other hand, I have no doubt whatever that the true reform of faith and Church, fearfully corrupted and defaced in the fifteenth century, would have been more effectual, more extensive and world-wide, and infinitely more united and enduring

if the reformers of the sixteenth century had been content to teach and pray and suffer, and, hardest of all, to wait—to wait for God's way, and not to anticipate it by man's. Proudly, no doubt, did the work of Reformation ride onwards for more than half a century. If it had been humbly and patiently, it might have won all Christendom, reaching even to the papal palace and to the throne of the Œcumenical Patriarch; and never have been rolled back again by Jesuit reaction, nor have made too many doubt whether that could be from God which issued in division instead of building up in love.

I might ask you to go on with me to the great Puritan revolution in this country, and to the great reaction after it in favour of high theology in Church and high prerogative in State. I might ask you to remember how the consequences of both are written in the same characters; failure ever following intemperate violence and unsanctified party zeal. But I hasten to our own times. We are in a period of no small interest for its bearings on the future. There is very much in it to recall past seasons of religious revival, past times of conflict, past struggles for life and godliness. There is very much in our present condition to encourage hope. Perhaps never was there more. Can we point to any period in the history of England, or of England's Church, when so much was doing for the faith of Christ and the souls of men as now? Was there ever a better educated clergy, or a larger number of the clergy zealously working, preaching, praying, toiling? Is there any period of history, even in the palmiest days of English piety, when £30,000,000 of money, and probably more than that, were spent in building churches and restoring those that had fallen to decay? Was ever education so cared for? When did so many laymen, and so many devoted women, give themselves to work among the sick, the young, the ignorant, and the ~~simple~~? It would be hard to show a balance-sheet of work, or money, or devotion, more hopeful and encouraging, from any age in history, or from any Church in Christendom. Oh, if this were all!—if it were all work, all giving, all praying, all enduring, all waiting upon God; the augury would indeed be sure. No fear but God will bless what God has inspired. But on this goodly escutcheon of the achievements of the Church, I seem to see stretched all across the shield a bar sinister, on which is written large "Impatience." We are zealous for God, we work for God, we speak for God, and we hope in God; but we would

hasten the hand of God, and have Him keep our time when we ought only to bide His.

Is it not so? Else what mean all our strivings, strugglings, and revilings? What mean our sudden choice of some new hypothesis, and our speedy exchange of it for a newer? What our gathering into little knots, and separating from all others our fellow-Christians, as though they spoke some foreign tongue and had some hostile interests? What the dogmatic certainty that our own line of thought, our own theory of truth, our own standard of ritual must prevail, or else that the faith and the Church must perish?

Why do we so loudly denounce those who walk not wholly with us, as though they were the enemies of the Cross of Christ? Why, if we think we have found truth—a truth often all unlike that in which but lately we were confident as in the Gospel—why do we insist on pressing it on hastily and harshly, pressing it on unwilling seers and listeners, even though their souls are thereby stumbled at all truth, and those weak brethren perish for whom Christ died? Why do so many of all schools and sects make religious newspapers their Bible, and party spirit their God? It is that we wish to do the work of God, it is that we believe in the promises of God, but that we will not wait for God to finish the work, nor trust Him to fulfil the promises.

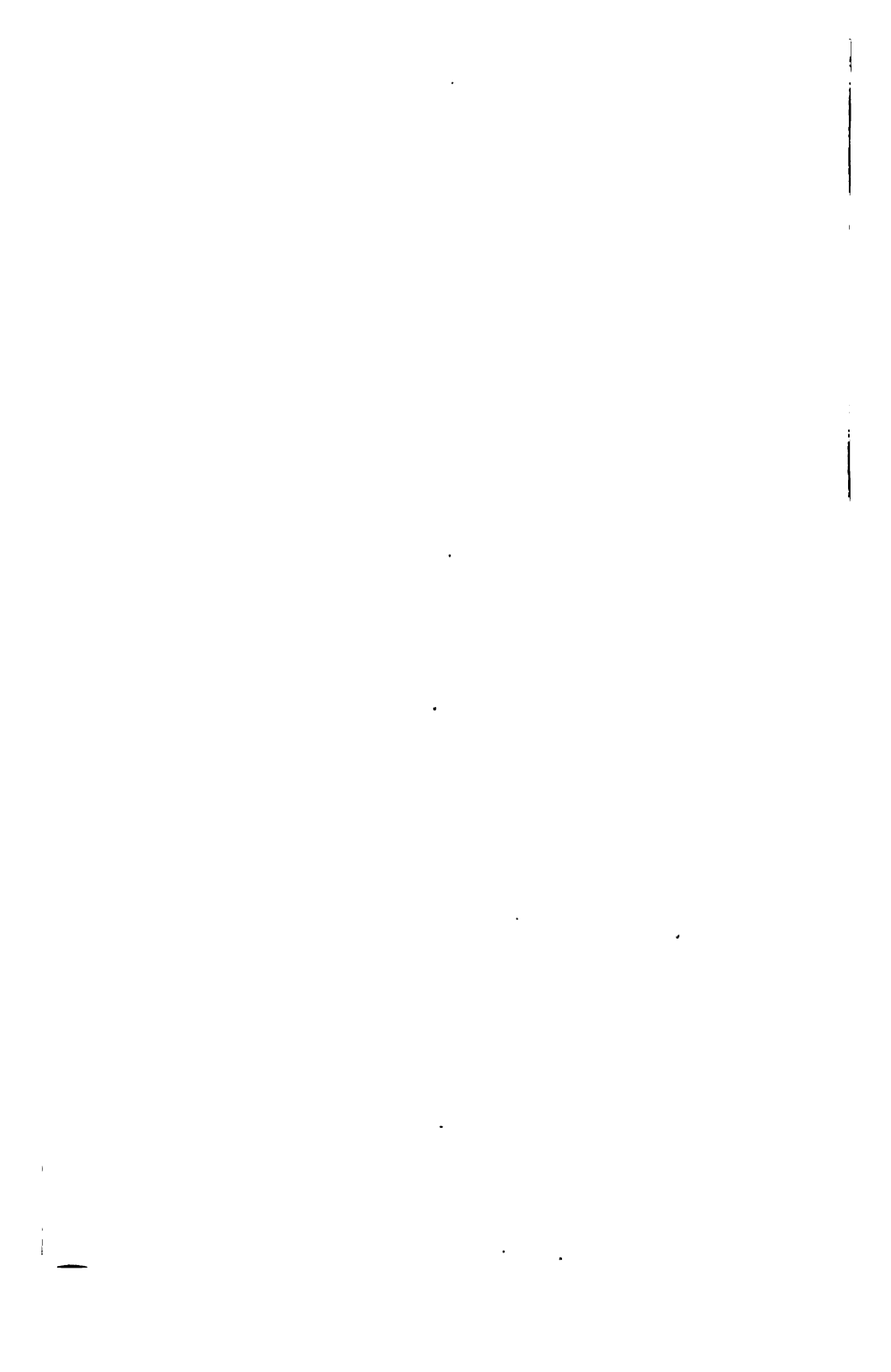
Brethren in Christ, there is a great work before the Church to do. Never was there a greater. There are great and precious promises of which she is the undoubted heir. Glorious things, indeed, are spoken of thee, thou city of God. "I believe in the Holy Catholic Church." I believe, moreover, that she shall rise and shine, for her light is come. I believe that the time—yea, the set time—is come, when God will have mercy upon her. I believe, moreover, that this National Church of ours, this branch of Christ's Holy Catholic Church, which God for so many centuries has kept alive in this island, has a great mission and a great promise and a glorious future before her. Lift up your eyes round about and see what teeming millions of human souls in other lands beside our own, in Europe and Asia and Africa and America and Australia, and in the isles of the seas, are hearing our voices and speaking our tongue, and submitting themselves to our Government, and even learning our Bible. All these things have been given to us. The primal blessing, "Increase, and multiply, and replenish the earth," has been renewed to us. The great command, "Go

teach all nations, baptizing them," comes down in deeper, louder tones to our Church. "Lo! I am with you alway," is assured to us and to her.

How shall we do the work? How shall we reap the blessing? No nation, no national church, none from the Apostles' days to this, has ever had such a call, such a commission, such a promise of harvest, of conquest, and of glory.

Shall we make the choice of Jacob, or of Christ? Shall impatience, self-will, party faction, worldly wisdom write upon our banners "Failure and Disinheritance"? Or shall we choose, as Christ did, patient, humble, gentle following of God's guidance and God's will, Who from never sparing self or indulging in self-will, has exalted Himself, and us with Him, to the right hand of the throne of the Majesty on high? I do believe that this great choice is now before this nation and this Church. It has come upon it in this generation. Baptized to be the herald of God and the inheritor of God's blessings, she is led up, like her Lord, into the wilderness, to be tempted and tried. What a conflict, what an issue is before her!

Here in this great Congress is a gathering of representative men, clergy and laity, from east and north and west and south, who reflect the thoughts of other men, and who in turn can lead them. May not the spirit in which we meet to-day and to-morrow and the day after, the spirit in which we pray and speak and hear and meditate on what we hear, have an unseen and an untold influence on ourselves, on our brethren here, on our brethren in all the land? And if we all resolve, in the strength of God, that we will act and speak in the spirit of patient, believing, loving obedience to God, of kindly and charitable and hoping sympathy with our brethren, of self-restraint and self-denial in things spiritual even as in things natural, may not our meeting and our parting now be the beginning, or at least the furthering, of a truer, gentler, but not therefore the less—yea, therefore the more—manly and bold, because the more public-spirited and more self-neglecting, action of the whole Church and of the whole brotherhood of God's people in this land, and in the many lands around us and allied with us? If so, then indeed this Congress will be honoured, and its echoes shall be heard, as echoes of joy and blessedness, through the ages of eternity.



NINETEENTH ANNUAL MEETING
OF THE
CHURCH CONGRESS,
HELD AT SWANSEA.

MUSIC HALL, TUESDAY AFTERNOON,
7th OCTOBER 1879.



THE RIGHT REVEREND the LORD BISHOP OF ST. DAVID'S
took his seat as PRESIDENT at 2.30 P.M., and delivered
the following

INAUGURAL ADDRESS.

His Lordship, who was received with much applause,
said :—

MY LORD ARCHBISHOP, MY LORDS, MY REVEREND BRETHREN,
AND MY BRETHREN OF THE LAITY :—

My first duty in taking this place is to tender my heartfelt thanks and those of this great meeting to the Lord Archbishop of Canterbury and to the Lord Bishop of Winchester, for their kind compliance with my request that they would preach at the opening services of this Congress. The town of Swansea has not the advantage of possessing one such great central church as may be found in most of the important towns in which the Congress has met in former years, and it was therefore thought desirable, in order to give as large a number of persons as possible an opportunity of attending these services, to make simultaneous use of the two largest churches of the town. I am confident that the addresses of the Most Reverend and Right Reverend Prelates will have found an echo in many hearts, and I earnestly pray that they may bear lasting fruit. To Your Grace our gratitude is especially due, not only for the particular service just referred to, but for your great kindness in giving us the advantage of your presence and countenance at this important gathering. We know at what a sacrifice of Your Grace's precious time this favour has been conferred upon us ; we know, too, what an effort it must have cost you to come among us at the present moment ; and we accept this as an

evidence of the deep interest which you feel in this comparatively remote part of your Province. I do not remember that any one of Your Grace's predecessors in the See of St. Augustine has paid an official visit to this Diocese, or to the Principality of Wales, since the year 1284, when it is on record that Archbishop Peckham visited the four Welsh Dioceses in person. On that occasion it is said that my predecessor, Thomas Beck, entered a solemn protest against the Archbishop's jurisdiction, in spite of the oath of canonical obedience which he had taken only four years before. I beg leave to assure Your Grace that you need not apprehend any similar act of insubordination at present, inasmuch as, even if I were desirous of the metropolitan rank to which some of my predecessors appear to have laid claim, I have an advantage which they did not enjoy in the invaluable historical guidance of Mr. Haddan and Canon Stubbs, which would effectually quench any such ill-advised ambition in my heart.

Let me also speak of the gratification afforded to his old friends in South Wales by the visit of our other preacher, the Lord Bishop of Winchester. He is no stranger here: we look upon him as one of ourselves; and I am certain that in many a parsonage in the Welsh mountains there lingers an affectionate remembrance of the wise and gentle spirit in which he trained young aspirants for the ministry, many of whom have since grown grey in their Master's service.

My second duty is to offer a hearty welcome to the Prelates, Clergy, and faithful Laity, who have been good enough to visit us from other parts of the kingdom. There seems to be an impression prevailing on the other side of Offa's Dyke, that Swansea is an obscure town in a remote, cold, and inhospitable region, where there are no Churchmen, and, in fact, very few people at all! Seriously speaking, the ignorance which is found to exist, even in persons otherwise well informed, with regard to the social and religious condition of the Principality, and more particularly of its southern division, is very remarkable, considering that we are within a few hours' journey of London. I trust to this Congress to open the eyes of English Churchmen to the true condition of the Church in Wales; and at the same time to dispel any partial views of ecclesiastical questions which may have taken possession of men of different social classes or of different ways of thinking among ourselves. I therefore hailed the proposal which was made last year at Sheffield to hold the next Congress in the Principality; and when the choice appeared to lie between two Welsh towns, I gave my advice in favour of Swansea as against Carnarvon, very much against my personal inclination, as knowing that the selection would entail upon me the acceptance of the arduous and anxious office which I now hold, and which would have been more becomingly and

more ably filled by a Prelate of far larger and wider experience than I can lay claim to. To this, however, I need not further refer; and I will content myself with addressing those who have come to us from without, and, in the name of my countrymen here and elsewhere, bidding them what we call a "Welsh welcome."

I scarcely know how far it can be thought necessary for one who is speaking in the year 1879, either to explain the objects of the Church Congress, or to defend its existence. In my opinion, to do the former is to do the latter also, since objections to the institution are mainly felt and most commonly urged by those who do not know what it is, or what it professes to do. The Church Congress may be roughly defined as a promiscuous gathering of clergy and laity, meeting annually in one after another of our most important towns, in order to ventilate and to discuss matters of grave interest to the welfare of the Church of England as by law established, and of its sister and daughter Churches in other lands, excluding, however, from the discussion direct questions of doctrine. The chief distinctive features of such a gathering are the following:—

First, It is a mixed assembly of laymen and clergymen.

Secondly, It is not confined to the adherents of any party, but is as broad as the Church of England.

Thirdly, Subject to the limitations which it is necessary to impose for the sake of preserving order in so large an assembly, there is perfect freedom of discussion.

Fourthly, It is not local, but general, in its scope; although, of course, its influence and its utility may be expected to have a local bearing.

Permit me to say a few words on each of these points severally.

The mixed character of the Church Congress as an assembly of clergymen and laymen is no longer distinctive of it. But at the time when it came into existence, few, if any, Diocesan Conferences existed; the clergy, indeed, sat in their Convocations, then recently resuscitated, but without the advantage of lay counsel and co-operation; and perhaps the only places where clerics and lay-people were associated in the discussion of ecclesiastical topics were the board-rooms and platforms of our great Religious Societies, and of kindred Diocesan institutions. The consequence of this state of things was serious. It tended to separate the clerical order more and more from the laity. For so long as the clergy were content with a manner of life which was not very different from that which passed current in the world, there was no great danger of such a separation. But exactly in proportion as the clergy became alive to a sense of their position and of their responsibilities, and withdrew themselves more and more from the secular habits which had invaded their order, a gulf opened and widened between them and the great body of the

laity. Every institution which draws the two orders together, which induces them to meet on common ground, and which at once tempers the class-feeling of the clergy and leads the laity to look upon themselves as fellow-workers with them in the cause of their common Master, must be a source of strength to the Church. We of the clergy are thankful—at all events, we ought to be thankful—to have our weak points brought to light by friendly criticism; while we desire above all things that they, whose servants we are “for Jesus’ sake,” should remember that “the manifestation of the Spirit is given to *every man* to profit withal.”

I may observe at this point, that it has been made a ground of complaint against the Committee which has prepared the list of subjects and speakers for the present Congress, that so few laymen are announced as about to take part in its proceedings. If the results of the Committee’s labours are tried by an ideal standard, there may be some justice in this criticism, although our critics cannot possibly know how many laymen have declined our invitations; but, as compared with the last Congress—held in one of the largest towns, and on the borders of the most populous district in the kingdom—the Swansea Congress has the merit of showing a somewhat larger number of laymen on its list of readers and invited speakers. The truth is, that it is not at all times easy to find laymen ready to give advice in public on ecclesiastical topics. Our brethren of the laity may rest assured that the clergy have no kind of desire to keep the discussion in their own hands.

I have next to speak of the wide and liberal character of the Congress. There exist certain gatherings in which clergy and laity meet, and which are mainly connected with particular sections of the Church. We profess to be strictly an assembly of Church-people: but we claim to be as comprehensive as our Church is, and repudiate anything of a sectional character. No theological test whatever is required from those who attend our meetings; and of those who desire to address them we only ask that they shall profess themselves to be members of the Church of England or of a Church in communion with it. It is obvious that such an assembly must comprise persons holding opinions which sensibly diverge in various directions. The clergy, indeed, are bound by the tie of common formularies, although some of these formularies are (happily, as I think) patient of a certain diversity of interpretation: the laity are not so bound; and any man who worships habitually in our churches, may claim the franchise of the Congress, subject to his compliance with its regulations. In days of polemical strife, it is a great thing to get opponents to meet, if it be only to see each other face to face. It is not so easy to imagine a hitherto unknown adversary to be a monster of iniquity, when you have seen that he bears the outward form, and

when you have heard him speaking in the polished accents, of an English gentleman. Still less easy is it to think hardly of one by whose side you have sat, with whom you have entered into conversation on matters of deep spiritual import, and with whom you may have taken sweet counsel in the house of God as friends. But this is by no means the only advantage derivable from the miscellaneous character of the gathering. In the course of the free discussions which are essential to it, extreme opinions, and opinions which at first sight may have seemed to many of us outrageous, are openly stated and thoroughly sifted; and the general result of this process is, that they are either made to appear less objectionable than they seemed at first, or else receive a final blow of discouragement from the common sense of the meeting. Those who have made a practice of attending the Congress will generally have observed that the feeling of the great majority is adverse to any marked divergence from the ordinary tenor of English churchmanship; while the tendency of its discussions has been to draw together more closely the sections of different schools which approach the centre, and to assure them how much they have in common.

I cannot pass from the consideration of this point, without indicating a possible danger which may some day prove fatal to the success and usefulness of the Congress as a handmaid to the Church of England. There is some fear lest men should come to look upon it, less as an opportunity for the free ventilation in a promiscuous assembly of schemes for the improvement of the working machinery of the Church, and for imparting to and learning from each other lessons of experience which may be useful to them in their several spheres of spiritual labour, than as a battle-ground of contending parties, where each section of the Church is to marshal its forces, to organise its systems of attack and defence, and to get as much and yield as little as it can. There are not wanting signs that this leaven may have been at work already, although, doubtless, in a very limited degree; and I will frankly say, that if I had not felt much confidence that any such tendency would be overborne by the sound sense, the good feeling, and the sober churchmanship of the vast majority of those who would attend this Congress, whatever their own theological complexion might be, I should have unhesitatingly declined to take any part in the present meeting. But I do feel that confidence in those whom I am now addressing; and, above all, I rely on the aid of the Holy Spirit, Whom we believe to be with us to-day, to overrule the perilous tendency of which I have just spoken, and to guide our counsels to the ends which are in accordance with His Will.

There is one more characteristic of the Church Congress which distinguishes it from certain gatherings which in other respects resemble it,

namely, its freedom from local ties. Of course the Congress is so far local in its character that it must meet *somewhere*. And as, in point of fact, it has been thought advisable to convene it in one after another of our great provincial towns, it is manifest that, wherever it meets, the assembly will always have something of a local colouring, derived partly from the fact that the rooms are chiefly filled by the inhabitants of the town and its neighbourhood,—partly from the constitution of the Committee which has prepared the list of subjects, and which must needs be local to a very great extent,—and partly from the obvious propriety of ventilating topics which are likely to be useful and interesting to the great mass of the hearers, although they might not in all cases be so appropriately introduced elsewhere. And there cannot be a doubt but that the influence of the Congress, while we believe and hope that it is felt throughout the Church, is felt most sensibly and most beneficially in the immediate neighbourhood of its place of meeting. Still, we do not profess to hold our Congress for the exclusive, or even for the especial, advantage of any particular area, be it the county of Surrey, or the West Riding of Yorkshire, or even the Principality of Wales. It is very important that this point should be borne in mind on the present occasion. We are meeting for the first time in a part of the United Kingdom which occupies a very peculiar position, in possessing a certain form of separate nationality without any kind of political distinctness. I am old enough to remember the time when the last traces of political distinction between England and Wales, slight as they then were, had not been altogether obliterated. At present I know of no difference between the laws of these two portions of the kingdom, except that our highways in South Wales are regulated by special Acts of Parliament, and that Welsh Deans are appointed by their respective Bishops. But although their incorporation is thus happily complete, there exists within the Principality a considerable amount of national feeling, which Englishmen do not always understand, and of which they do not, perhaps, at all times take sufficient account. This is not the place to say whether this feeling is one which ought or ought not to be encouraged; in fact, such a discussion would be entirely barren and unprofitable. It is enough to say that the feeling exists, and, since it exists, it is necessary to take account of it. I have intimated my own belief that those who dwell beyond the Severn do not always recognise its existence or make sufficient allowance for it. On the other hand, I am inclined to think that Welshmen are sometimes tempted to exaggerate the peculiarities of their position. The fact is, that most of the features of Wales and of Welsh life meet us in other parts of the kingdom. In Wales we find ourselves in the presence of an ancient Celtic language: we do so alike in Ireland, in the Highlands, and even in the Isle of

Man. In Wales we find a scattered population, of frugal and orderly habits, inhabiting a mountainous region. We find a similar population, under similar conditions, in Westmoreland and Cumberland. In Wales we see a considerable part of the population withdrawn from the National Church : we encounter the same phenomenon in Cornwall. Lastly, the Welshman's feeling of separateness, of which I have been speaking, can scarcely exceed the Yorkshireman's not altogether unjustifiable sense of superiority over those who dwell beyond the limits of his favoured county.

In view of this sense of nationality which distinguishes my countrymen, it has been thought desirable to devote a certain number, but, I hope, not too many, of our sittings to subjects which were likely to be peculiarly interesting to them. We did not want it to be supposed that this was to be distinctively a Welsh Congress, or that it would be different in its main features from any of its predecessors. Still it seemed only right to discuss certain questions which have a local or provincial bearing. I would only ask leave to express a hope that those who have visited us from other parts of the kingdom may be disposed to be present at, and even to take part in, such discussions. We need their presence and their aid—the former, in order that our real condition may be made known to them ; and the latter, in order that we may enjoy for our own guidance the light of their experience in cases which may be essentially similar, although they may have taken place under somewhat dissimilar conditions.

The special difficulties of the Church in Wales arise, as it appears to me, principally from three sources : the poverty of its endowments, the bilingual character of the country, and its geographical isolation. Of the cause last mentioned little need be said, except that it tends to aggravate the influence of the others. To those two, acting in combination, most of our hindrances are owing. The linguistic difficulty doubles the work of the Church, while her scanty resources render her less capable of grappling with that work ; and these two causes in combination tend to limit the supply of duly qualified clergy. Other causes there may be, or may have been, at work in the same direction ; but to these, far more than to any others, we appear to owe whatever in our position is discouraging. No doubt this matter will receive a full and satisfactory discussion in the course of the Congress which has just been opened. At present, I would only add this, that, while I cannot close my eyes to the less desirable features of our position, I should be less thankful than I ought to be if I did not acknowledge, with gratitude to the great Head of the Church, the many encouraging circumstances in the condition of the Church in Wales, which no attentive observer can fail to recognise. In the first place, we find in Wales little or none of that dull indifference or of that

active hostility to religion, the one or the other of which may be found among the less educated classes in England and elsewhere. It is true that large numbers of our people do not worship in our churches, but these are neither careless about religion, nor opposed to it. And among those who adhere to the National Church, there is, I think, a more positive and demonstrative attachment to that Church than I have found among people of the same class in other districts. Most of our adult Church people, for example, in the Welsh-speaking districts at all events, are habitual and constant communicants; and out of a congregation which is too often limited in proportion to the entire population of a parish, a very small number will be found to turn their backs upon the Lord's Table. It was said not long ago by a very eminent man, that the Welsh nation was a nation of Nonconformists. I am convinced that a somewhat larger acquaintance with the facts of the case would have induced that distinguished person to state his case in a somewhat less trenchant manner. My own inquiries have led me to believe that, in this Diocese at least, the average attendance at the Holy Communion in our churches, in proportion to the entire population, scarcely, if at all, falls short of that which is found in other parts of the kingdom where Nonconformity is far less influential.

I would take leave to add that, after five years of episcopal work in Wales, I am certain that the Church is making marked and rapid progress both in efficiency and in prosperity. I am too sensible of the weak points which have to be made good, and of the waste places which have to be built up again. But not a year has passed since I came to my present position in which I have not had occasion to record some very marked alterations for the better. And I fully believe that, under God's blessing, the great assembly which has met to-day will give the Church a decided and powerful impulse in the same direction.

Brethren in the ministry and in the Lord, let us humbly pray that God will bless the work in which we engage to-day to the good of the Church in this district, and of the Church at large. Its success will depend very largely on the temper and spirit in which we undertake it. If we think more of sectional interests than of the common good of the Church—or, indeed, if our Churchmanship occupies a larger space in our thoughts and affections than do the broad foundations of Christianity on which it ought to rest—we shall do little or nothing to serve the cause of God by our discussions here. If we are more anxious to secure a party triumph than to advance the interest of truth and justice, the time we spend here will be worse than wasted. Nor will the gain of our deliberations be free from a perceptible alloy of evil, if they are conducted without an abiding recollection of the grave nature of the subjects under discussion. Epigrams and smart sayings, suitable enough in other places,

are not altogether at home here ; still less so are bitter and hasty retorts ; and although a light and airy treatment of a serious matter is often popular, and wins a cheap applause from a large and mixed assembly, an earnest mind will never suffer itself to forget that even those outworks and external circumstances of religion, which we shall be largely occupied in discussing, derive a sacred character from their association with Divine truth, and that "the Temple . . . sanctifieth the gold."

I now commend this great assembly to the merciful care of our heavenly Father, beseeching Him to grant unto us the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and to fill us, now and ever, with the spirit of His holy fear. Amen.

[The President then, according to custom, called on the members of Congress to rise and join him in reciting the Apostles' Creed.]

MISSIONARY WORK OF THE CHURCH AMONG THE JEWS.

PAPERS.

REV. DR. EDERSHEIM, Vicar of Loders, near Bridport, Dorset.

THERE is, to my mind, something more sacred, at least more constantly present to the heart, than a command, however solemn. It is the known feeling, the uttered longing, of One taken from us indeed, but to Whom we still cling with unending gratitude and intense devotion. Accordingly, as we think of the Church's duty in regard to Israel, one scene ever rises to the mind, more powerfully motive than even the express directions or the happy promises connected with this work. It was the morning of His triumphal entry into Jerusalem, when in full sight of the city in all her splendour and glory, one all-absorbing feeling upheaved the Saviour's breast, as He burst into passionate tears of pity and longing : "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !" To us who believe in Jesus as the Divine Saviour to Whom we owe our all, there is in this look more melting reproof of past unfaithfulness than even in that which went to Peter's heart on the night of his betrayal, and in those tears a more soul-stirring appeal than words of men or angels. We gather these precious tears in the jewelled cup of promise, and place it on our altar. We write those words on the banner of the Church : The mission to Israel is not only sanctioned by the direct command of our Lord, but consecrated by the loving agony of His heart.

But, alas ! how rapidly did the vividness of that scene fade from the memory of the Church, blotted and blurred by those early controversies which, defacing either the picture of His humanity or the glory of His Divinity, seemed to carry in their train forgetfulness that He Who had

wept over Jerusalem was its King, or else that its King was the very Son of God. And what centuries of misunderstanding and misrepresentation have followed! Yet this morning, when standing amongst you to plead the cause of Israel, it seems as if in the hushed silence of our hearts we heard once more, clear and distinct, the parting words of our Lord, "beginning at Jerusalem."

There are four wonderful things about Israel: their *election*, their *rejection*, their *dispersion*, and their *conversion*. Each of these marks an era and determines a period: their *election*—the preparation of the kingdom of God for the world, and of the world for the kingdom of God; their *rejection*—the breaking through of the narrow boundaries of nationalism, the fulfilment of type, and the calling of the world; their *dispersion*—the work and mission of the Gentile Church, with the continual attestation of those who wander as mourners over the world, outcasts from their land, like spectral forms that have left the body, while the land, desolate and dead, awaits their return; and finally, their *conversion*—which marks the consummation of the Church's work, the healing of the breach, the union of Jew and Gentile, and the glory of the latter days. Or, if I might venture otherwise to designate it, the *first* marks pre-eminently the era of the Father, the *second* that of the Son, the *third* that of the Holy Ghost, and the *last* that of the blessed time when "all things shall be put under His feet, and God shall be all in all." Israel's first sin was in demanding, their second in rejecting, a king; and their crowning glory will be the welcome of the King of kings, alike theirs and yours. We are now standing between the two last periods—indeed, if I mistake not, at the termination of that of the dispersion, and near the commencement of that of the conversion. But from that glorious future, the morning-glow of a blessed day to a ransomed world, we must turn our reluctant gaze; for the subject which you have prescribed bids me speak of present duty rather than of future joy. It is to the children of the dispersion that I am to call your attention, whose presence among all nations, and more especially among ourselves, seems a constant reminder of the urgency of the work so dear to our Lord, and so close to our hands. Let me first turn to statistics. Of these I possess a considerable number, partly due to the inquiries of private friends throughout the world, but chiefly taken from works of authority or official statistics. Confining myself to the latter, the following is the number of Jews resident in the various countries of Europe and in the United States, showing the percentage of Jews to Gentiles:—

Russian Poland,	783,000	percentage	14
Roumania,	208,000	"	5.4
Austro-Hungary,	1,376,000	"	3.83
European Russia,	1,829,100	"	2.8
Netherlands,	68,000	"	1.9
German Empire,	512,200	"	1.25
European Turkey,	70,000	"	0.66
Switzerland,	7,000	"	0.26
Denmark,	4,300	"	0.24
Greece,	2,600	"	0.18
Great Britain and Ireland,	46,000	"	0.15

Italy,	36,000	percentage	0.13
France,	45,000	,,	0.12
Servia,	1,600	,,	0.12
Belgium,	3,000	,,	0.06
Sweden,	1,900	,,	0.05
Spain,	5,000	,,	0.05
United States (computed),	120,000	,,	0.00

I ought to add that these numbers are in all cases derived from actual *census*, except as regards Great Britain and Ireland, Belgium, Spain, Greece, European Turkey, Roumania, and the United States. Where the calculation is not based on actual *census*, I have given the most moderate computation, as derived from Kolb's "Manual of Comparative Statistics," and similar works. So far as Germany, Switzerland, and especially the Austro-Hungarian Empire are concerned, the official statistics are very minute and deeply interesting. Here are some of the results. *Educationally*, the Jews in Germany have evidently the advantage, since in strictly Jewish schools the proportion of teachers to children is more than double that in Gentile schools. *Biologically*, the comparison is equally in favour of the Jews. Thus, in Austria, among the Jews the births exceed the deaths by 30.8 per cent., among the Gentiles by 28.6 per cent. Again, the proportion of births is 10.1 per cent. among the Jewish population, and among the Gentiles only 4.5 per cent. According to Dr. Neville, the average duration of life is among the Jews 48 years 9 months, among Gentiles, 36 years 11 months. According to Dr. Körosi, in the city of Pesth there are in 100 marriages among Jews 136 births, among Gentiles 101. The same result appears as regards longevity. Of the Jewish population 4.02 per cent. exceed the age of 60, of the Gentile population, 3.28 per cent. In Algiers, according to Dr. Boudin, the death-rate among the Jews is 33.9 per thousand, as against 57.7 among the Gentiles. The same authority computes the annual increase of the Jewish population in Holland at 1.4 per cent.; in Prussia at 1.8 per cent.; in Bavaria at 2.1 per cent.; in Switzerland at 3.1 per cent.; in Belgium at 4.1 per cent.; and in Algiers at 5.3 per cent. Again, comparing the proportion of males to females, according to Dr. Schimmer, there are in Austria among the Jews 128.5 male to 100 female births, while among the Gentiles that relative proportion is only as 105.8 to 100. Lastly, as regards *legitimacy*, the advantage is greatly in favour of the Jews,—there being in Austria among the Jews only 3.5 per cent. of illegitimate births to 30.9 per cent. among Gentiles; in Bohemia 2.2 per cent. among Jews as against 16.6 per cent. among Gentiles; and in Moravia and Silesia 1.9 per cent. among Jews, as against 13.7 and 10.2 among Gentiles.

To summarise the somewhat dry statistics of population, we find that the number of Jews in Europe amounts to about five millions. If to these we add about two millions for Asia and Africa, as well as for deficiencies in computation in those countries where no *census* has been taken, we reach a total of about seven millions as that of the Jewish people. Among that *diaspora*, a number of missionary societies, Continental and British, are engaged in spreading the Gospel. Of these, six belong to our own country, viz., the London Society for Promoting

Christianity among the Jews; the Church of England Parochial Mission among the Jews; the British Society for the Conversion of Israel; the Jewish Mission of the Church of Scotland; the Jewish Mission of the Free Church of Scotland; and the Jewish Mission of the Presbyterian Church in England. Other minor agencies with which I am not acquainted may have to be added to these. Each of the great missionary societies has a deeply interesting history of its own; and perhaps one of the most valuable practical services would be to write a history of missionary work among the Jews, and that in connection with the spiritual state of the Church, of which I venture to regard it as a sure test.

Here the question naturally arises, What has been the outcome of all these efforts, so far as the conversion of Israel is concerned? or rather, to put it more practically, Is the present success in any way commensurate with the expenditure, the labour, and the hopes of those who seek the welfare of Zion? In facing this question, and in what I shall have afterwards to add, I am entering upon most delicate ground, and I must bespeak not only your candid consideration, but your indulgence, when I state frankly, though, I hope, with becoming modesty, my personal convictions. They are, at least, the result of long, earnest, and loving consideration. To speak it out at once: the first feeling—at least to many of us—is one of disappointment! And yet I am convinced that this springs rather from mistakes on our part, than from just and proper causes. For, in the first place, Scripture does *not* encourage us to expect in the present dispensation any general or even widespread conversion of the Jews. St. Paul in his Epistle to the Romans expressly speaks of an “election” and of a “remnant according to the election of grace.” If, therefore, we look for a general awakening or even widespread movement, in short, anything more than isolated conversions, we cherish hopes which are unsupported by Holy Scripture. That happy time is in the future; ours it is at present to preach the Gospel as a testimony; to gather in those whom God in His great mercy calleth; and, generally, to prepare the ground and sow the seed for that harvest which is surely to come. This is not to say that many and most important individual conversions may not be expected. On the contrary, we know that these have taken place; and if it were necessary, I could read to you a long roll of Jewish worthies who have not only themselves witnessed a good confession, but been of eminent and permanent service to the Church. But in regard to the nation as a whole, or any considerable part of it, the Scripture testimony is emphatic, “Blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (Rom. xi. 25). And if we are not willing to bear the burden and heat of the day, working in hope and praying in faith, then assuredly ours shall not be the acknowledgment nor the reward of the good and faithful servant. You will have gathered that I most earnestly, I had almost said indignantly, repudiate the idea of measuring this work or our duty in it—should I not rather call it our privilege?—by outward and tangible results. The question is sometimes coarsely put in this form: So much money has been expended, and so many Jews have been converted, *ergo*, by the simple arithmetical rule of division, the conversion of every Jew costs a certain given sum! We recoil with utter abhorrence from such computations. Spiritual results are not ponderable forces, and there is no relationship of so much for so much between work

for Christ and material results, or between money and the salvation of a soul. Here also it holds true, that Christianity is a constant negation : its teaching a negation of what naturally occurs to the mind ; its practice of what naturally presents itself to the heart and imagination.

But even so, I will frankly admit that there are other disappointments. I mean, in regard to those who profess to have been converted. I speak the more freely as I am myself, and I am not ashamed to avow it, *intensely* Hebrew. No doubt there are in this respect also gross exaggerations. People watch converts with the lynx-eyed suspiciousness that attaches to all neophytes, making more intensely bitter the isolation of those who, after unspeakably painful, often almost heartrending struggles, have left what is nearest and dearest to the heart. Such suspiciousness is keen in detecting flaws and eager in magnifying them, forgetful alike of the lessons of charity, of the Scriptural instances of weakness in the early Church, and of the necessary absence in Jewish converts of the insensible but most deep influences of early Christian education, training, and habits of thought and life. Besides, put it to yourselves : With whom, in ordinary circumstances, will the missionary be first brought into contact ? With whom would the preacher of a strange and hated religion among ourselves be first brought into contact ? Would it be with the staid, the pious, the settled ? Would it not rather be with the floating population, if without offence I may use that expression ? The difficulties which the missionary meets in gaining access to Jewish homes and to those of the nation whom he would most wish to reach, must, in the nature of things, be immense ; and only the special guidance of God, and extraordinary circumstances in His providence, can open to him doors which otherwise would be closed and barred against his message. And, lastly—may I not venture to say it ?—too often serious spiritual mischief arises from the mistakes of well-meaning but injudicious persons. I do not here speak of that love of sensation and excitement which craves after, and tends to produce the unreal and falsely marvellous, nor of the demand for a certain number of tangible results, nor of that eager rush into publicity with what should be holiest and tenderest, the effects of which seem to me most dangerous to, if not destructive of, deeper spiritual life ; but there is in other directions also a fatal tendency to encourage the unreal. Thus, sometimes men are taken out of their spheres in forgetfulness of the scriptural principle, that every man should abide in the calling in which he is called. Every average Englishman would not be expected to possess knowledge of Church principles, Church doctrines, Church history, and the niceties of New Testament criticism ; and though every Jew may know the rudiments of his religion, of his history, and of his language, and have, if I may so express it, a hereditary tendency Old Testamentwards, Jewish learning is a matter of many years' most laborious study. Then, after thus, or otherwise, the unreal has been encouraged, and a man placed in most difficult circumstances, instead of loving hearts and friendly hands to guide him, the most searching criticism is applied to his every movement ! Do not misunderstand me. I repeat it : there are thousands of Jewish Christians who in every way adorn their profession, and are of the greatest benefit to the Church—many clergy of our own, many more earnest, consistent, useful Christians in private life. I am only speaking of so-called disappointments. Yet, after making every possible admission of weaknesses

and failures, allow me to bear a personal testimony. It is about thirty-five years now, since—an undergraduate at the University—I first sought to follow Christ. To be sure, about thirty of these years have been spent rather in the study than in the busy world; yet I have necessarily met very many Hebrew Christians in different countries and under different circumstances, and our intercourse has naturally been more unrestrained than it would have been with Gentiles. I have found weaknesses and failings, sins and unrealities, nay, what seemed to me not only defective, but absolutely painful; but, I say it solemnly before you, and before God, I have never in any single instance met with what I would call absolute falsehood. I, at least, have never known a Jewish convert whose Christian profession was a conscious lie, or who had taken upon himself with deliberate falsehood the holy name of our Lord and Saviour.

But there is one great and glorious result of Jewish mission work which, to my mind, is of wider and happier importance than any number of single conversions, blessed as these are. It cannot be denied by Jew or Gentile, that, as the result of the Church's labours, the Holy Scriptures of the New Testament have become more widely spread among the Jews within the last fifty years than in the preceding fifteen hundred; and that, in consequence, Christianity has become more generally, I might almost say more universally, known in Israel than at any previous period. Irrespective thus, of the many, many happy conversions, I do not hesitate to call this a great, a wonderful result, more than commensurate with all the missionary efforts of the Church.

Only one point still remains to me. If no branch of the Church Catholic may withhold her hand from the work for which I plead, without unfaithfulness to the sacred trust of her Lord, and loss of the blessing promised to them that bless Zion, a special duty devolves, I believe, upon our own Church. Her glorious history in the past, her universally acknowledged position, alike ecclesiastically and theologically, and her vast influence, place her on a vantage ground such as, without invidious comparisons, none other possesses. Besides, the Church of England has, I think, special attractions to the Jewish Christian. Circumstances connected with his conversion may indeed lead him to other bodies, before he is qualified to judge on ecclesiastical questions. But, unless, owing to a not unnatural rebound from the ceremonialism of the Synagogue, he go into the opposite or negative tendency, the traditions and the history of his people will lead him at least thus far: to feel *convinced* of the historical Church; to *believe* in a national Church; and to *prefer* a liturgical Church. If so, this train of thought, unless otherwise hindered, would point to our own Church. So at least it has seemed to me, and I can only hope that I am not offending any brother who may arrive at a different conclusion.

Assuming then, as I think I may, that our own Church is specially called to this work, there are *four* practical measures which, before closing, I take leave to submit.

First. There is direct missionary work. I avoid, as beyond the limits of this paper, the tempting question, How missions should be carried on? only remarking that, in each case, the effort must be specially adapted to the circumstances and wants of those who are to be reached. Nor let us indulge in theories. It is *not* the case that only Jews are fitted for this work, nor yet only Gentiles. Supposing him to be fairly qualified, a man

of thorough faith and love, going forth in the spirit of prayer, will, even from the Jewish standpoint, be more likely of success than one who prides himself on Rabbinical attainments which, in all likelihood, are not very deep. My people are intensely reverent; they have also a quicker insight into reality than most men; and the moral impression which a true man of God will produce on them far exceeds that of the dazzle of the best controversialist. More than that, all controversy has manifestly only a negative value. You may effectually silence without convincing a man, far less reaching his heart and conscience. Apologetics chiefly serve to answer a fool according to his folly—that is, to silence him. But the positive elements of Christianity, its teaching and its life, are otherwise conveyed.

Secondly. May I submit to your wisdom, whether something could not be done to awaken in our great universities deeper and more general interest in this subject. Alas! I fear the day has not yet come when such noble missionary zeal for Israel will stir Oxford and Cambridge as that which issued in the University Mission to the heathen. But why should it be so? Is not Israel the elder brother—whose are the fathers, and of whom, as concerning the flesh, Christ came? Is not their history most stirring, their literature most varied and deep, and their future most glorious? Are no souls to be won for Christ from among those over whom He wept, and for whom He prayed with His latest breath? I will not presume to make to you practical suggestions, gladly as I would assist in carrying them out. “The late pious Dr. Macbride, ever a great lover of the Jewish people, endowed (as is well known in Oxford) an annual sermon on ‘The Jewish Interpretation of Prophecy.’” This was certainly not known to me till I read that sentence in a most learned and deeply valuable essay, by one to whom the study of Old Testament criticism in this country owes so much—I mean Dr. Pusey. If, excuse the expression, this annual sermon is a reality, why is it not published?—and why is there not a similar foundation for the sister university?

Thirdly. I am strongly impressed with the desirableness of cultivating, in our private capacity, more social and friendly intercourse with our Jewish neighbours. I believe that, without offensive proselytism, a great deal could be done in this way to remove prejudices and to influence for good. But this subject is too delicate to be more than hinted at.

Lastly. Forgive me if, in becoming humility, yet with all the earnestness of which I am capable, I mention one other thing which, indeed, seems to me, of all, the most important. It is the necessity of ourselves, as Christians, setting before the Jews the example of a distinctively Christian, consistent, and consecrated life. Alas! that it should be so, that the strongest argument against Christianity should be the lives, or rather the inconsistencies, of professing Christians. Can the Jew really believe that the Gospel is the power of God unto salvation, when those who profess it seem ashamed of it, and in no way visibly differ for good from those to whom they address its claims as paramount? Christianity is a life that irresistibly bursts forth in every living branch—a power that makes itself seen and felt. Eighteen centuries bear witness to the truth of Christianity; the Church is its living embodiment. Oh, to let our light so shine in the world that men, seeing our good works, may glorify our Father which is in heaven! To live Christ is also to preach Christ. Here all around you, the world itself is your audience, and none

in it more keen-witted, more sharp-sighted and observant, but also more reverent and more impressionable than the Jew. If the Church lived as the Church, if, indeed, she unfurled her banner for truth and righteousness, then would she go forth, conquering and to conquer, and the longed-for day dawn at last, when with the "fulness of the Gentiles all Israel shall be saved."

MISSIONARY WORK OF THE CHURCH IN INDIA.

REV. J. L. WYATT, Missionary of the Society for the Propagation of the Gospel.

THE subject committed to me covers so vast a field, that in the short time allotted to me I cannot hope to do more than briefly touch on some points of it. The missionary work of the Church in India is a work which must be considered as belonging to the present century. If we leave out, as I do for brevity's sake, the ancient Syrian Church of the western coast, and the Roman Church which began its work at the close of the fourteenth century, it may be said that the missionary work of the Protestant Church covers no more than about sixty-five years.

It was only at the close of the last century, that the great Baptist missionary, Carey, who went out to India with burning zeal to endeavour to fulfil our Lord's command, was turned out of British territory, and was forced to seek a refuge in the Danish possessions. Even so late as the present century, the Governor-General ordered the deportation of all missionaries from Calcutta, Madras, and Bombay, and prohibited the missionaries from preaching and from selling tracts. But "it was the struggling of single souls and the fighting of single swords." Sir Peregrine Maitland, a Governor of Madras, was sent home to England a dishonoured man because he, as governor, refused to allow the Christian soldiers to fire a salute in honour of the Hindu gods. And though Thuggism, infanticide, widow burning, and human sacrifice was prevalent, it was publicly stated by a director of the East India Company, that the morals of the Hindus were quite as pure as the morals of Christianity, and were better fitted for an Oriental people. It was not till within the memory perhaps of some here to-day, that Bishop Middleton was appointed the first Bishop of Calcutta in 1814; and when he was consecrated, the sermon preached on the occasion was suppressed. He was got into India as though he were contraband goods, and he wrote to say they had at last smuggled a bishop into India.

A few devoted men—such as Ziegenbalg and Schwartz in the south; Kiernander, Carey, and the Government chaplains, Corrie, Brown, and Buchanan in the north—did good preparatory work as far as they could during the latter part of the last century; and till the renewal of the charter in 1813, India may be regarded as almost closed against missionary enterprise. Then it was that the edict of toleration was passed, the gates were unlocked, a bishop was consecrated, and representatives of missionary societies were permitted to enter the field.

But it was a vast country and a gigantic work to enter upon, and the Church was exceedingly slow to enter. The Baptists led the way in Calcutta; the Americans in Bombay; our own Church of England

represented by two societies followed, but she did so with such slow and feeble steps, that Bishop Middleton feared lest the Church of England should have no representatives among the Churches of Asia. As late as 1834, twenty years after the foundation of the episcopal see of Calcutta, there were only two missionaries of the Church of England in the whole of the Bombay Presidency. But where we would not enter, other societies did, and by slow degrees missions were established at various centres in each of the three Presidencies. There are now thirty-two different societies labouring in India; nine of whom are Americans, six are Germans, and the rest belong to Great Britain. We may, perhaps, lament over such a divided Christendom as these represent; but when we contemplate the vastness of the work, the apathy or inability, whichever it may be, of our own Church, ought we not rather to rejoice that others have been aroused to take part in it, and that all can engage in the same peaceful crusade of evangelisation, holding forth to the natives of India the One Adorable Redeemer as their Saviour, and the object of their love and adoration, and the one revelation from heaven as their guide, and can prosecute their holy work in friendly rivalry, and for the most part without interfering with each other?

A sort of network of missions has now been gradually spread over the whole country, though when it is remembered that in 1872 there were only 606 European missionaries among 240,000,000 of people extending over an area of 1,500,000 square miles, that is, over a country almost as large as Europe, excluding Russia, and with a population almost as large and as varied, you will understand that some of the meshes of the mission net are of a very great size. It is said there are in Great Britain 25,000 clergymen of the Church of England, and 9000 Nonconformist ministers ministering to about 30,000,000 of people; but in the whole of the vast tract of Central India, with a population of 38,000,000, covering an area twice the size of France, there are only seventeen clergymen.

But what have been the results? No one who knows India, who has any adequate idea of its vast size and population, of the multiplicity of nationalities, of the exclusiveness and the rigidity of the caste system, of the religions of the various peoples—religions which, however debasing they may appear to be, have been hallowed by the traditions of thousands of years—and of the numberless obstacles in the way of missionary progress, will, with such a feeble occupation of the country, and with such small resources as the Church has supplied, expect to hear of any immediately brilliant successes. For many years it was a time for breaking up the ground and scattering the seed; for reconnoitring and planning the campaign; for translating the Scriptures and establishing schools; for overcoming prejudices and winning a way by various methods amongst the people. In truth, it might be said that still the preparatory season continues. And yet the results that have been attained are very encouraging. There is cause for much thankfulness; far greater success has been attained than we have had any right to expect.

A census was taken in 1872, and the native Christian population of India, Ceylon, and Burmah was then found to number 318,363 souls, of whom 78,494 were communicants. The number of native ordained ministers was 381, and the amount subscribed towards religious purposes by the native Christians was nearly £16,000, and these were the statis-

tical results of fifty-eight years' labour. I know not whether the friends of missions ought to be most thankful or most ashamed; thankful for what God has brought about, or ashamed that we have not put forth greater efforts, when we see how greatly God has blessed those that have been put forth.

But what is still more remarkable, is the steadiness of the progress. In 1850 the entire number of Protestant native converts in India, Ceylon, and Burmah amounted to 128,000, in 1862 there were 213,000, and in 1872 they had risen, as I have just now stated, to more than 318,000. There has also been a decided and an encouraging growth in their spiritual condition. The communicants in 1850 numbered 22,400, and in 1872 they were more than three times as many—78,494. And whether we take the whole of the great continent of India together, or each diocese or Presidency separately, the results show the same steady and continued advance. There may have been here and there occasional ebbs in the spiritual tide, as there are in the tides of the ocean, and there are times when there may have been some uncertainty whether any advance was being made, but when looked at after considerable intervals there is no longer room for doubt; the tide has risen most unmistakably.

Where the greatest efforts have been put forth, there, as we might have expected, the greatest results have followed. In the Diocese of Bombay, the nearest Presidency to England, least work has been done, and there the results are small. Till so recently as 1834 there were only 13 missionaries of all societies labouring there, of whom only 2 were representatives of the Church of England; in 1850 there were less than 1000 Christians in the whole Presidency. But within the past few years new efforts have been made, and already encouraging results are seen. The numbers now exceed 6000. In the Presidency of Bengal, including the North-West Provinces, the numbers have risen within the past twenty years from 14,177 to more than 56,000. In 1882 another decennial census will probably be made. It is early to anticipate what the numbers will be then, but since 1872, the date of the last census, great movements have taken place in various parts of India, and it is believed that the total number of souls under Christian instruction would not even now fall short of *half* a million. In the Presidency of Madras alone the number of native Christians is at present greater than was the entire number of Christians ten years ago in the whole continent of India. There are now 236,000 souls under Christian instruction, and the native clergy number 205. There are two missionaries still living and labouring in Tinnevely who have witnessed an increase in the native Church in that district from 6000 to more than 90,000 souls.

It must be remarked, however, that the statistics given above are, for the most part, the statistics of all the missionary societies together. The Church of England cannot claim quite one-half of them as belonging to her communion. But it may be some encouragement, and I trust it might provoke us to Christian jealousy, to know that though the missionaries of the Church of England number under 170 persons, a little more than one-fourth of the number engaged, the number of adherents is only a little below *one-half*. It is an encouraging feature, too, in the development of the Church, that, whereas in 1814 there was only one bishop appointed for the whole of India, Burmah, and Ceylon, there are now nine. Two of them, Bishops Caldwell and Sargent, have laboured for

forty-two and thirty-nine years respectively as missionaries; another, Bishop French, of Lahore, for thirty years; and a fourth, Bishop Speechley, consecrated a few weeks ago, has also had considerable missionary experience in the country over which he is now called upon to preside as chief pastor.

Missionary work in so vast a country, and amongst such a variety of people, is not confined to preaching. It assumes a great variety of forms, and it is not from the actual number of converts obtained that we take encouragement, but from the combined effect produced by all the various agencies that are set in motion. Professor M. Williams, who has recently paid a visit to India, lays great stress upon education. He gives it as his opinion that it is in our mission schools that the best work is done, and in a comparison between Government and mission schools he pronounces that the mission schools are doing the best work. It is a very remarkable fact that almost all of the high-caste converts, men who are now occupying important positions of influence, are the results of mission schools.

The education imparted in them has been of two kinds, elementary for the masses, and Anglo-vernacular, or higher education, for those who seek it. The Bible forms a part of the daily curriculum. Much attention has always been given to the education of boys in both of these branches, and the missions of the Church of Scotland have, in the higher branches, achieved remarkable successes. But what is now most pressing is female education. Native writers of India in by-gone ages have spared neither language nor metaphor in eulogising learning. They speak of grammar and arithmetic as the two eyes; they say that the learned are above the king, for while the king is respected only in his own country, the learned are respected wherever they go; the learned are men, the unlearned are beasts. But all this is confined to men. Women were supposed to be incapable of learning, and if they were they ought not to learn. In the north of India (Nadya) it was, a few years ago, thought about as rational to teach a girl to read as to teach a cow to dance a hornpipe. In the south a proverb was prevalent to the effect that "ignorance was woman's best ornament," so that every obstacle was placed in the way of female education. Absurd rumours were set afloat, stating that the girls were to be shipped off to England. But in this matter missionary effort has caused a marvellous change, and we now find there are about 27,000 girls attending the various mission schools. Boarding and day schools for the daughters of our converts were opened, and education first spread amongst them. For a considerable period it seemed to be confined to them, but, like the leaven hidden in the meal, it was in an imperceptible way producing an effect. Gradually and silently a change took place, and now within the past few years Hindu gentlemen of the high castes are eagerly requesting the missionaries to open schools for their daughters, notwithstanding that in most cases one condition of their being opened is that Christianity will be taught in them. One of the principal reasons given for the request is, that their sons refuse to marry girls who cannot read. I remember when the first school for heathen girls of high caste was opened in Tinnevely, and one of the managers informed me that they had been compelled to do so because their sons had received a good education, and now they declined to marry ignorant brides,

and parents feared lest their sons should contract marriages with the Christian girls!

In Tinnevely the Christian Missionary Society in 1871 gave special attention to female education for high-caste heathen girls, and already there are now 102 Brahman girls and 900 of the next highest caste in the district attending their schools.

As regards the number of our converts, the marked and steady increase that has taken place, and also the work of our schools, when compared with the short time that missionary work has been carried on, we have, I think, abundant reason to thank God, and take courage.

It may be said, however, that numbers are no sufficient test of Church progress. This I admit, and it has not been uncommon to depreciate mission work in consequence of the supposed character of our Christians. It is said that they are nearly all from the lowest castes; they are ignorant, and have come over from unworthy motives; they are no better than the heathen, and they will have no moral influence on the rest of their countrymen of the higher castes.

In a paper in which brevity has to be kept in view, I can but touch briefly upon some of these points.

The Church in India consists of members of all castes. The net has gathered of every kind. There are members of the highest castes, more, perhaps, than is ordinarily supposed, as well as of the lower castes. There are more than a thousand of the three highest castes in the Madras Presidency alone. But while we admit that the number of the higher castes as compared with the lower is but small, and that now, as in Apostolic times, not many wise men after the flesh, not many noble, have been gathered in, let it not be forgotten that there are in India 70,000,000 of these so-called low castes, that is, nearly *one-third* of the entire population of India. It is nearly three times the population of the whole of Great Britain; and will it be thought that the Church has laboured in vain if it can gather these 70,000,000 into its fold, if the Saviour can see of the travail of His soul in these and be satisfied? Let these be converted and educated, and then with their growing intelligence, their higher morality, and their active zeal, we may be quite content to leave the question of their moral influence on other castes to be answered by the experience of our successors. Well-directed zeal, combined with goodness and intelligence, will never fail.

But again, while the majority of our converts are from the so-called low castes, there is one fact, already mentioned, which must be borne in mind, and which cannot fail to have some weight in estimating their character. In 1871, nearly £16,000 were raised for religious purposes by the native Christians alone. In the Presidency of Madras the contributions of the native Christians in 1877 amounted to more than £6200, and last year, notwithstanding the terrible famine that swept over the country, the handsome sum of nearly £8000 was raised, and that from the so-called low castes, whose average wages are about *one-eighth* of the wages of the corresponding classes in England. In the rural districts, from whence the majority of our converts are drawn, the average wages are from 2s. 6d. to 3s. a week, and the incomes of the fairly well-to-do range from £10 to £12 a year. These facts will speak for themselves. Another fact to be considered is, that from the ranks of our native Christians our native clergy have been

raised, and from my experience of those labouring in Tinnevely, in the Diocese of Madras, numbering nearly 100, it is not too much to say that in intelligence, in piety, and in zeal for the conversion of their countrymen, they are as a class an ornament to their Church—they adorn their holy profession.

Another feature in the development of the missionary work of the Church is the establishment of Church Councils. These are becoming a recognised part of Church work all over India. In the Diocese of Madras they have been established for some years, and plans for the self-support and the extension of the native Church are discussed by the clergy and the laity together. In the missions of the Society for the Propagation of the Gospel a further step has been taken by the establishment of an annual Church Congress and devotional Conference, at which, like the Congress we are now attending, papers on various subjects are read by the clergy and laity, and speeches are made by persons appointed beforehand. The last day of the Congress is given up to devotional subjects and prayer. All this is, I apprehend, a sign of substantial progress, evidence that the Church is making its way among the people.

During the past year, the Church at home has been much impressed by the great number of accessions that has been reported in various parts of India. From Ahmednuggur, in the Diocese of Bombay, where, till within the past few years, the Church of England barely existed, 2000 natives have been baptized, and 1500 are preparing for baptism; from Delhi, Chota Nagpore, and Burmah, too, considerable increase has been reported. Other societies besides those connected with the Church of England are likewise reaping a great harvest. The American mission at Nellore has been increased during the past year by 8500 baptisms. But it is in Tinnevely, a district about the size of Yorkshire, in the missions of the Church of England, that the greatest movement has taken place, a movement which is, as far as I know, without a parallel in the history of the Christian Church. At the last Church Congress held at Sheffield it was reported that 20,000 had placed themselves under Christian instruction. Now that number has been doubled, and 40,000 souls, representing twenty-one different castes, have, within the past two years, left their idolatrous demonolatrous practices, and placed themselves under the instruction of the Christian Church. Several thousands of them have been baptized, many of them confirmed, and for intelligence and zeal they are fast outstripping the Christians of older congregations. The movement, too, though on a smaller scale than it was last year, still continues. It has frequently been asked what this movement has been owing to. My answer is, it is due to no one cause, nor is it the result of the work of a single year or two. The plough has long been at work breaking up the fallow ground, the seed has been scattered broadcast by various agencies, it has been watered by the labours and prayers of the Church for many years past, and God is now giving the anticipated increase. Missionaries have resided here and there among the people; catechists and schoolmasters, under the superintendence of the missionaries, have been placed in the several villages; schools for boys and girls have been established, and dispensaries opened, so that the mission stations have been the centres from which not only the Gospel has been proclaimed, but from which sympathy and aid have in a variety of ways radiated. All this has tended to disarm opposition,

to overcome prejudices, to conciliate the people, and made them not unwilling to listen to the truth. And for the past few years there have been evangelical associations among the Christian men and Christian women of the congregations who have voluntarily undertaken to go into the neighbourhood of their homes to make known the Gospel to their countrymen and countrywomen. In Tinnevely these volunteers number several hundreds. Christian women go in little groups into the villages near their homes whenever they have leisure, to converse, to read, or to sing to the heathen women in their houses, or as they spin their cotton, under the shade of some spreading tree. The young men go out on their peaceful crusade after their day's work is done, and spend evening by evening in company with the native clergy, or by themselves, in singing hymns in the streets of the villages, and by these means preaching the Gospel. Crowds come to listen to them, and willingly remain till almost midnight. Hindu women, too, though propriety forbids their being present, listen with attention from their houses, and I have occasionally, on my return from these meetings, overheard from them intelligent accounts of the evening's addresses. Much, then, of the surprising movement must be ascribed, by God's blessing, to the labours of these voluntary evangelists.

Another great cause was the famine. Into the horrors of this I will not now enter, and of the results I will merely mention what has so frequently been mentioned before, that the Hindus were so impressed by the kind sympathy exhibited by Christians on that occasion, that, convinced as they already were of the reasonableness of the Christian religion, and having a strong attraction towards it by the great numbers of their friends who were Christians already, they snapped asunder the remaining links of the chain which bound them to their old faiths and traditions, and asked to be taught that religion which seemed, they said, like an angel sent from heaven to help in their distress.

That it was no temporary excitement may be gathered from the fact that it has gone on from about the middle of 1877—several months before the famine began—to the present time. Early in 1878 the accessions numbered 16,000, and now the enormous number of 40,000 have attached themselves to the two societies of the Church of England.

In the short time that remains to me, I cannot dwell, as I would gladly do, upon the important work of our Zenana missions, our Medical missions, or the influence of our presses, issuing as they are from year to year thousands of volumes of healthful Christian literature. The results of these agencies are not to be tabulated, but they are not the less real. No one acquainted with India a generation ago and the India of to-day can fail to notice that a mighty change has taken place, amounting to little less than an entire moral revolution. In 1793 missionaries were turned out of India, and a director of the East India Company publicly declared that, if 100,000 natives were converted to Christianity, he should count it the greatest calamity that could befall the country; but, in 1871, the Government of India says, it "cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to become in every way better men and better citizens of the great empire in which they dwell."

But, my Lord, we plead for help; the Church in India pleads for help of all kinds. It points to fields already whitening to the harvest, to millions upon millions of souls thirsting, ay, perishing for lack of spiritual supplies; it points to vast tracts of land as yet hardly occupied at all, and appeals with earnestness, "Come over and help us." Our enemies are casting it in our teeth that missions are a failure; and what is our Church doing to prevent them from being a failure? What was the response to the appeal of the three bishops from Nagpore? What to the more urgent appeal issued by the Lords of the Privy Council at the beginning of the spiritual harvest in Tinnevely? Almost nothing. Let me narrate an incident that impressed itself on my mind a short time ago. On the 20th February I was at the Victoria Docks. Two large steamers lay there ready to steam out. One was filled with brave soldiers, well organised and well officered, going out to the Cape to succour their brethren in Zululand, and to avenge the blood of their comrades who fell at Isandula. In the other was one missionary brother, who had just finished his college course, and had just got through his teens, going out to India, full of zeal and enthusiasm to join his brethren there in the spiritual conflict against 240,000,000 of people. Such is the contrast in which the warfare of this world and the warfare of the Church is carried on. Let only the Church show the same energy, the same zeal which the State shows, only let our spiritual Samson feel that the Philistines are upon her, and let her go forth in the fulness of her Divine might, and we may then expect to hear of the extension of the Redeemer's kingdom on a far vaster scale, and attended with far greater success than we have ever heard hitherto.

ADDRESSES.

REV. H. A. STERN, Missionary of the London Jews' Society,
formerly Missionary among the Falashas in Abyssinia.

THE subject on which I have to speak is one well deserving the attention of a Church Congress. It is not a subject about which there can possibly be a great diversity of opinion. All Christian men recognise in the Saviour's command, "Preach the gospel to every creature," not only a sacred duty which ought to be discharged, but a glorious privilege which should be highly prized. Now the Church to a certain extent has always made some efforts to convert the heathen, but she has been sadly remiss in her concern for the spiritual welfare of the Jews. In the course of time the injunction, "beginning at Jerusalem," lost its significance, or received an erroneous and restricted interpretation. The Apostles did not think thus. They accepted the words of the Saviour in their plain and obvious import. Difficulties did not intimidate nor opposition discourage them. Wherever they went, the message of mercy was first proclaimed in the synagogue of the Jews. The success of their labours we have in the words of St. James, "Thou seest, brother, how many thousands of Jews there are which believe." With the decline of spiritual life in the Church, the number of converts became smaller and smaller, till at last they altogether dwindled down to a few isolated though highly distinguished and learned individuals. The Reformation, which inaugurated a new era of intellectual and spiritual activity throughout the fairest portion of Europe, did

not much affect the condition of the Jews, nor enlist the interest of Christians in their behalf. It was not till the beginning of the present century that a few pious and devout men formed an association for the spread of the knowledge of Christ among them. The enterprise, though thoroughly Scriptural, at no time met with much sympathy and support from the great majority of Evangelicals, and still less from High Churchmen. But notwithstanding supineness and apathy, crippled resources and violent opposition, the success achieved has been perfectly wonderful. Within that short space of time various auspicious circumstances, not altogether unconnected with missionary efforts, combined to effect a perfect revolution in the views and sentiments and hopes and aspirations of the most intelligent Jewish communities. That this is a palpable fact we have ample proofs in their repudiation of the Talmud or traditional law in matters of dogma and belief, in their disregard of rites and ceremonies formerly considered essential to salvation, and in their loud clamour for reform and a more spiritual worship. But these changes, although they indicate a shaking of the dry bones, would be far from satisfactory were they not accompanied by others of a still more hopeful and promising aspect. It is a notorious fact that the Jews at all times have been most violent opponents to the Gospel. The doctrine of the Cross was always denounced by them as foolishness, and the atoning Sacrifice of Calvary as a superstitious Gentile invention. The rabbis designedly fostered such misrepresentations by travestying the facts of the Gospel, or by putting the New Testament altogether under the synagogue ban. The labours of the missionary and the circulation of the New Testament and good books and tracts have, to a great extent, disabused the Jewish mind of all such false and erroneous ideas. They now not only read the New Testament, but admire and value the sublime lessons of purity and love it inculcates. That all who study it are not actuated by an earnest desire to learn to walk in the "more excellent way" cannot be questioned; but whatever the motive may be, the book is read, and, with the blessing from on high, it cannot fail to accomplish its errand of mercy in enlightening ignorance, in removing error, in reproofing unbelief, yea, in bringing multitudes to the footstool of everlasting grace to cry for pardon and acceptance. But gratifying and encouraging as the work has hitherto proved, it must not be supposed that stubborn Jewish unbelief has been overcome, or that the offence of the Cross has ceased. If any one is inclined to indulge in such an illusion, let him read the Jewish papers and listen occasionally to their pulpit effusions, and he will soon find himself undeceived. It is indeed a matter of gratitude and praise that, in spite of incessant attacks upon the Gospel, and unsparing denunciations of the missionaries and all connected with them, the secessions from the synagogue should be so numerous. That this is not a random assertion a few facts must suffice to illustrate. There are no doubt some in this hall who remember the time when a Christian Israelite was regarded as an object of mingled curiosity and suspicion. The very idea that a Jew from pure conviction should embrace the truth of Christianity appeared almost a moral impossibility. Does this notion still prevail? I believe not. Christian Israelites abound everywhere, even this platform shows it. They move in all circles and pursue every lawful vocation. You find them in the councils of kings, in the senates of nations, in the chambers of commerce, in the Church and university, and, with few exceptions, they all, like the late learned Professor Neander, the gifted German statesman, Stahl, and many living in this country, whose names it would be invidious to mention, seek to adorn the Gospel of Christ their Saviour in all things. And if further proof of the progress of the work were needed, we have it in the large number of Christian Israelites who reside in this country. It is said that there are about three thousand baptized Jews in Great Britain. This number I am persuaded is not overestimated. I myself have within the last eight years administered the ordinance of baptism to one hundred and thirty-four adult Jews, exclusive of children, and the baptismal register in the Episcopal chapel of the

Jews' Society in London contains the names of nearly seven hundred Israelites who, since 1860, have publicly vowed fidelity and love to the Saviour of sinners.

And if we leave England and turn to Germany, where the Jews are highly distinguished for eminent literary and scientific attainments, we find multitudes who have shaken off the rusty fetters of rabbinism and the still more pernicious errors of godless philosophic speculations, and sought pardon and acceptance in the blood of redeeming love. In the absence of accurate statistics, which it is very difficult, if not impossible, to obtain, the exact number of converts cannot be correctly given, but it is considerable. According to the most reliable information, it is said that there are from twenty to twenty-five thousand Jews who by baptism have been received into the different Protestant churches in this country and on the Continent, and were one to include those who are descendants of proselytes, the number would be doubled, if not trebled. It is, however, frequently asserted by the Jewish press that the converts are men of low origin, profound ignorance, and vicious lives. This charge is not new. The Pharisees in times of old exclaimed, "Have any of the rulers believed in Him?" And one of the most skillful heathen opponents the primitive Church had to encounter made use of the same unworthy taunts in his controversy with the Christians. Now if that statement were true, the opponents to the work should be grateful to the missionaries for draining their community of an obnoxious and troublesome element. But the imputation is simply an artful device to bring the work into disrepute. That many, nay, that most of the converts do not belong to that class who frequent the Stock Exchange and speculate in the funds, no one acquainted with them will dispute; but it is a libel, an outrageous libel, to say that they are illiterate and base. The majority belong to the middle class, and, as a rule, are generally well educated, and not a few are profound and erudite scholars. All, as might be expected, were not instructed and baptized by the missionary, but in most cases he excited the inquiry which, under the Divine blessing, led them to the knowledge of Him whom to know is life eternal.

Time does not permit me to advert to special mission services for Jews, which are invariably well attended. Indeed, I myself have seen more than a thousand Jews in the church, to whom I preached Christ out of the Old Testament. Neither can I refer to Turkey, Persia, Arabia, and Abyssinia, countries in which as a missionary I spent some of the happiest and saddest years of my life. All I can say is that the seed has nowhere fallen upon entirely stony ground. Only a few months ago I heard of a town in Persia where, during many visits, the intense animosity exhibited against the spiritual truth of the Gospel led me to think that the people were utterly impervious to salutary impressions and insensible to serious conviction. In that very town there are at present forty families who love the truth as it is in Jesus, and anxiously entreat the spiritual guidance and instruction of a qualified missionary.

The mission work of the Church among the Jews has thus not been barren of results. It may not have realised exaggerated expectations unwarranted by Scripture, but it has, independently of numerous conversions, removed error, softened down prejudice, and enlisted interest and inquiry; and if the Church prosecutes the enterprise with more zeal, faith, and prayer, her anticipations will not be disappointed, for the Word of God, which cannot be broken, distinctly declares "All Israel shall be saved."

REV. DR. MARGOLIOUTH, Vicar of Little Linford, Bucks.

I must begin the few remarks which I shall be able to compass in the few minutes allowed to speakers on these auspicious occasions, by expressing my gratitude to the Subjects Committee for placing the theme "Missionary Work of the Church" at the head of the programme. The principal and essential feature of the Church which the birth of the blessed Redeemer ushered in—namely, the Church of this dispensation—is, beyond all controversy, its missionary character, whether as regards Jews or Gentiles. A few weeks more and we shall again listen gratefully, if still on earth, to the rapturous strains of the celestial minstrelsy; when, after the angel of the Lord announced to the Bethlehem shepherds, "Behold, I bring you good tidings of great joy, which shall be to all nations," the multitude of the heavenly host which joined him, antiphoned in adoring praise, "Glory to God in the highest, and on earth peace, good-will toward men." When Israel's Shepherd, the good Shepherd, the chief Shepherd and Bishop of souls, came to lay down His life for the sheep, He announced Himself as the founder of a Church from Jews and Gentiles. "Other sheep I have," said He at the memorable Feast of Dedication, the anniversary of the Saviour's nativity, "which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd." Again, at the unspeakably solemn last supper, the Redeemer averred, "And I, if I be lifted up from the earth, will draw all men unto Me." The primeval Church of this dispensation acted on that principle, as the inspired missionary report of that Church, the Acts of the Apostles, abundantly testifies. Yet at a very early period in the history of the Gentile Christian Church, the important feature of the Church's mission-work amongst the Jews began to be ignored. The great Apostle to the Gentiles was, therefore, inspired to discuss the solemn subject in his marvellous Epistle to the Church of Rome, as the 9th, 10th, and 11th chapters of that extraordinary work evidence. Indeed, some of the personal disciples of our blessed Lord required to be specially instructed as to the principal characteristic expected to be found in the Church which the great Master was about to organise. Let me adduce, as an instance, the typical behest to Simon Caphis, or the Binder—as the archaic Hebrew word Caphis signifies—and to his partners: "Simon," said the Saviour, "launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake." Our Lord's miracles, as well as His parables, were intended to be prophetic and typical, besides evidences of His omnipotence and omniscience. The miracle which I have just cited partook of the character of a parable. Let it be borne in mind that Simon-bar-Jona was especially called and elected to be the Apostle and missionary to the Jews. I can well imagine that Simon, or Caphis, whose calling and election in after days would be to preach the Gospel of the grace of God especially to the Jews, would, in his apostolic labours, often have reason to be disheartened, if not to despair. The omniscient One, who knows the end from the beginning, foresaw all this; hence the miracle under notice. Simon could not but know that our blessed Lord preached in all the synagogues of Galilee, but without any perceptible saving result; he saw the crowds which pressed upon the Redeemer to hear the word of God, as He, who spake as never man spake, stood by the lake of Gennesaret. But we have no record of any beneficial results from those sermons. Simon Caphis saw and heard the Lord teach the people out of his fisherman's ship, but not a word is on record as regards any result of the Divine teaching and preaching. The same would happen hereafter in the experience of the fisherman. Simon

must needs therefore be taught by miracle, parable, and example how to act. Not to presume to make his own circumscribed experience the rule for ministerial missionary work, and not to despair by reason of repeated failures: "Launch out into the deep, and let down your nets for a draught," was the apparently abrupt behest to Simon and his partners. "And Simon answering said unto Him, Master, we have toiled all the night and have taken nothing." Just as Thou didst labour and toil in the synagogues of Galilee, on the shores of this lake, and from this fisherman's craft, and hast taken nothing. "Nevertheless, at Thy word I will let down the net." I throw my fancied sagacity and experience to the winds. Thy word shall be my rule of life. "I will let down the net." Simon soon found that obedience was the best policy in Christ's service. The net was let down. "And when they had this done, they inclosed a great multitude of fishes: and their net brake." How this miracle must have influenced Simon's career, when the now famous fisherman of Galilee was taught the grand lesson how to "make his calling and election sure!" Ah! and when Simon-bar-Jona had learnt the comprehensive import of the Divine saying, "Fear not; from henceforth thou shalt catch men," what marvellous freights of saved and redeemed souls did not his gospel net gain from the depths of Jewish unbelief for the kingdom of God! His very first sermon turned about three thousand souls to the wisdom of the Just One. His next sermon effected the same for about five thousand Jewish souls. The whole number of Simon's and his fellow-fishermen's catchings of Jewish souls for eternal life will only be known when the Lord shall make up his *His Segullah*, His peculiar treasure, as He styles His redeemed Church, from amongst His ancient covenant people Israel, by Moses and the prophet Malachi. Is it not on record in the Church's first inspired missionary report, "Thou seest, brother [Saul of Tarsus], how many thousands of Jews there are which believe"?—the hitherto gospel nettings of Simon and his fellow-fishermen.

I cannot help applying the expression, "We have toiled all the night," to the present Gentile dispensation symbolised as "all the night." I have Isaiah's authority for such an application (xxi. 11). Do not put forward—the Lord seems to say to the Church—and to every minister of the Church—your limited experience among My ancient people as a divinely-prescribed rule with regard to your conduct respecting your preaching the Gospel to them. "Launch out into the deep, and let down your nets for a draught." Fear not, ye fishers of men; your nets shall inclose great multitudes of saved souls from the house of Israel. Let only your response to the Divine command be the same as was that of Simon Caphis, "Master, at Thy word I will let down the net." Do we require a practical illustration of the legitimate application of the purport of the miracle under analysis? Let us minutely examine the reports of missions to the Jews, which have been organised in the course of the present century. The numbers of Jewish souls netted by those organisations have been so great, that the nets brake in more senses than one. The Lord never said to the seed of Jacob, "Seek ye Me in vain."

What I am particularly desirous to call the attention of this Congress to is the recently-organised association, under the title of "Parochial Missions to the Jews' Fund." I should prefer some such designation as "The Church's Pastoral Aid in behalf of Jewish Parishioners." The design of this pastoral aid is laconically, but forcibly, stated in the report of the fund, "To increase and strengthen missions to the Jews by means of the parochial system of the Church of England." I consider the design one of the worthiest, if not ~~THE~~ worthiest, of the Church of England. Our parochial system, with our Bible and Bible-like Liturgy, is almost a *fac-simile* of the system of the Apostolic Church. I say *almost* advisedly; for the apostolic feature—of making the spiritual exigencies of the Jews the care of the Church—was hitherto wanting in the parochial system of the Church of England. The Church of this realm has hitherto treated the spiritual condition of Jewish parishioners as a condition which did not con-

cern that system. Churchmen—clerics and laics—were only too grateful for the opportunities afforded them by co-operating with the miscellaneous societies, whether of Churchmen or Nonconformists, whose object it has been to launch out into the depths of Jewish unbelief and let down their gospel nets for draughts. Wonderful has been the wealth, in Jewish souls, which those nets have from time to time landed for the kingdom of heaven!

The most successful of the associations alluded to is decidedly the most venerable of them, namely, the London Society for Promoting Christianity amongst the Jews. The secret of that society's great success is the uncompromising Church of England principles, which the patronage of our Archbishops and Bishops, as well as that of such Churchmen as the late Marsh, Grimshawe, Haldane Stewart, Edward Bickersteth, Alexander M'Caul, Bishop Alexander, Hugh M'Neile, Hugh Stowell, Sir Thomas Baring, and a host of others, after their kind, have invested the society with. The greatest evangelists which that society has ever sent forth were the translations into Hebrew of the New Testament and our glorious Book of Common Prayer. It is impossible to overrate the joy which those two witnesses occasioned amongst the angels in heaven. Yet—and I say it with profound deference—there is at least one weak point in the Society's operations in this country, namely, its working amongst the Jews in the United Kingdom, independently of the "parochial system of the Church of England." All honour, therefore, to the new association which is designed to supply strength to our Church where she was hitherto weak.

It is just five years since I was first permitted to broach this subject—which exercised my mind some years previously—before the Church Congress. I had that privilege at Brighton in 1874, when the Bishop of Chichester presided. I was again allowed to express my conscientious convictions on the momentous consideration at the Missionary Conference which was held at Oxford in 1877, when my own revered diocesan presided. My remarks and the reasons for them, on those occasions, will be found in the Reports of that Congress and of that Conference, as well as in the volumes of "The Hebrew Christian Witness" for those years. I am very thankful for the development which my humble suggestion has already attained.

I have been in holy orders upwards of thirty-five years. In the course of that time I have not only ministered in large populous parishes in this country where Jews abound, but I have had opportunities of friendly intercourse with the various classes of Jews in the different parts of the world where they are most numerous dispersed. My Christian lifelong experience has taught me that the Church of England is especially adapted to teach and to preach the Gospel to the Jews. One of the great advantages which our Church possesses is the blessing of our Liturgy. I dare not attempt at present to give you one hundredth part of my experience of the appreciation which the educated classes of Jews evince for our Liturgy, especially in the sacred tongue.

If the "Parochial Mission to the Jews' Fund" should be enabled to grant pastoral aid, by supplying the sixty or seventy parishes in the United Kingdom, in which the Jews reside, with well qualified and competent priests and deacons to meet the spiritual exigencies of Jewish parishioners, a great saving would be realised by the miscellaneous and independent societies for promoting Christianity amongst the Jews. Not only would a large number of missionaries become available for foreign service, but the vast expenditures on the various orders of stipendiaries (such as secretaries, accountants, clerks, and other officials—"The Parochial Mission to the Jews' Fund" dispense with stipendiaries) would be considerably reduced. The stumbling-block of the name *missionary*, which gives the English Jews so much umbrage, would be removed.

The Jew would learn the grateful lesson, which has never yet been taught him, that *pho* is lawfully the object of the spiritual solicitude of the regularly ordained and appointed pastor of the parish in which he happens to live. The ordinary baptised Gentile

would also learn a lesson which has never hitherto been taught him, that the God of Abraham, Isaac, and Jacob, and the God and Father of our Lord Jesus Christ, has not only sent His Son to those other sheep which are not of this fold, but also to the lost sheep of the house of Israel; and that He is not only the God of the Gentiles, but also the God of the Jews.

One of the most monstrous paradoxes with which certain so-called "enlightened Christians" startle us now and then, is the opinion of certain so-called "respectable Jews" anent the progress of Christianity amongst the Jews. The certain so-called "respectable Jews" assert, with a sublime defiance of facts, and the certain so-called "enlightened Christians" affect to believe the assertion, that no Israelite ever believed in Christ. I would ask those "enlightened Christians," Were not Annas, Caiaphas, the elders, the Sadducees, the Jewish council who condemned the Saviour to be crucified, Tertullus, and a thousand others that I might mention—if I had more time at my disposal—respectable Jews? But what were the assertions of those highly-respectable persons worth? Why, the enlightened Gentiles—Pilate, Felix, and Festus—did not believe a word of their assertions. On the other hand, were not Nicodemus, Joseph of Arimathea, Nathanael, Saul of Tarsus, Jesus the Levite of Cyprus, the noble Pharisee Gamaliel, King Agrippa, and myriads of others, also respectable Jews? Yet multitudes of them positively believed and confessed that Jesus was the Christ; whilst great numbers admitted, in one form or another, that they were almost persuaded to be Christians. If there be such paradoxical "enlightened Christians" here, let them be ashamed of their easy and hazy credulity.

The Subjects' Committee have properly interlaced and blended the Church's missions to the Jews with the results of her missions amongst the Gentiles. Upon the universal spread of the Gospel hinges the close of *this* dispensation, and the ushering in of the succeeding one. I have no confidence in the interpretation of prophecy by the rules of arithmetic, but I have every confidence in the Redeemer's declarations. Thus saith the Saviour, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

The Church of this dispensation has not much time to spare; the Gospel of the kingdom has well-nigh been preached for a witness in all the world unto all nations. The conclusion is inevitable: the close of this dispensation cannot be far off. The commencement of the new one must needs follow, when "all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Not until then shall the Universal Church in heaven and earth attain her perfect consummation of bliss, when the Redeemer shall see of the travail of His soul and be satisfied—

"When every tribe and every tongue
Before Him prostrate fall,
And shout, in universal song,
The crowned Lord of all." Amen.

LT.-COL. JOHN BRATHWAITE HARDY, late Royal Artillery,
Secretary of the English Church Union.

BEFORE dealing very briefly with the subject of the missionary work of the Church in India, I will just remind the Congress that though the Church's missionary work has this year been divided into missions to the Jews and missions to India, that country itself contains about 25,000 Jews, and the countries connected with India (*viz.*, Persia, Arabia, and Afghanistan) about 60,000 more, so that the former branch of the subject slightly overlaps the latter; and I believe that the previous speakers who dealt with the missions to the Jews referred only to mission work in Europe and Palestine, and not in Eastern Asia at all; for the simple reason, I suppose, that in fact no missions to the Jews exist in these parts, except possibly of very recent date.

Mr. Wyatt, in his interesting and instructive paper, has dealt very comprehensively with the subject of the Church's missions in India, and I will only endeavour to fill up a very few gaps, and possibly enlarge slightly upon some of the principal points of his paper which appear to me to require accentuation. He has already told you that the vast problem which our Church has to face in India is a population of 240,000,000 of souls. These are roughly divided into 170,000,000 Hindus; 51,000,000 Mahomedans; 18,750,000 Buddhists, Parsees, Sikhs, Jews, Portuguese, and Eurasians, &c.—total, 239,750,000, which, with 75,800 English, of whom 60,000 are soldiers, make up the total of 240,000,000 or thereabouts, speaking no less than sixteen different languages, most of which contain various dialects.

The Hindus and Buddhists are idolaters, pure and simple, but they believe in a revelation and in incarnations of their heathen gods; the Mahomedans and Jews are Deists; the Sikhs are partly Deists and partly idolaters; the Parsees worship the elements; the Portuguese are Roman Catholic Christians; the Eurasians are the descendants of Englishmen who married native or half-caste wives, and form a body of about 70,000 nominal Christians of various sects.

I have thus very roughly dealt with the principal religions of India. There are no less than thirty-five Christian missionary agencies at work among these various religions. I must mention that in one or two points my statistics differ from Mr. Wyatt's; as, for instance, I am informed that there are 510 Church of England clergy in India, of whom no less than 286 are missionaries; whereas I understood Mr. Wyatt to say that there were only 128 missionaries of our Church in India.

I will now very briefly touch upon a few points bearing upon this interesting subject from the point of view of a layman who served in the army in that country for more than twenty-three years. These points may be broadly stated as follows, *viz.*:—1. The hindrances to our missionary work in India; 2. The encouragements to missionary work; and 3. Suggestions for strengthening that work.

In the first place, it must be remembered that India is a conquered country. In 1757 the English were fighting for their lives at Plassy, and in 1857 the mutiny of the native troops in Bengal took place, accompanied by a rebellion of the inhabitants of many districts under the British Government, and this shook our rule and for a time seriously retarded missionary work in the disturbed parts of the country.

As the English acquired from time to time, by conquest or by treaty, lands and property, they were forced by political necessity or by moral obligation to assume the trusteeship of these properties as the paramount power. This responsibility involved the maintenance of munificent endowments of heathen temples, and of charitable and other institutions of a heathen or non-Christian origin; and reference was made by Mr. Wyatt to the famous temple of Juggernaut, which was mainly supported by income derived from

grants from the British Government, secured by treaty or other solemn engagements between the conquered native rulers and the English leaders in those early days of our military conquests.

Arrangements like these naturally fostered the idea that the English maintained heathen temples, &c., as part of the acknowledged institutions of the country ; and this was further strengthened by the British Government requiring their own troops, commanded by English officers, to pay military honours on the occasion of native festivals of Hindu idols ; and the Government records will show that English officers have been dismissed the service for refusing to obey orders in this respect.

Even now, at the Mahomedan festival of the Mohurram, and at various Hindu festivals, native troops with English officers are required to accompany the processions, *nominally* to keep the peace ; but, as the natives suppose, to give importance to the occasion, and show that the Government does not look with disfavour upon their barbarous shows and religious gatherings.

Another hindrance to missionary work in India has been the disfavour with which the Government have looked upon missionary enterprise, or on any attempts to spread the Gospel of Christ. The officers of the Army and of the Civil Service, and even the chaplains, were forbidden, on pain of dismissal, from preaching the Gospel, and have been dismissed the service from time to time for infringement of these orders.

To such an extent was this principle carried, that in 1854 or thereabouts, General Colin Mackenzie, a distinguished officer of the first Afghan war, who then commanded a military station in Central India, was reprimanded by Lord Dalhousie, the Governor-General of India, in the severest manner, for having forbidden a noisy native procession to take place on a Sunday, to the annoyance of the English at church. The native troops disobeyed his orders, and behaved in a riotous and mutinous manner in front of the General's house ; and on his attempting to enforce his orders, he was mobbed and nearly killed by his own native soldiery. On this occasion, Lord Dalhousie conveyed to him the severe displeasure with which the Government viewed (what was considered to be) his great imprudence and fatal error in having depreciated the importance of the native festival, by bringing it into comparison with the Christian Sunday !

Then again, at the close of the second Afghan war of 1842, Lord Ellenborough, the Governor-General, actually directed that the supposed gates of the famous Hindu temple of Somnauth, which the Mahomedan Emperor, Mahmood of Ghuznee, had carried away from Western India to that mountain fortress in A.D. 1042, should be restored to the idol temple I have mentioned, escorted by a British army. In this case, though *political* reasons were alleged, yet the natives of India not unnaturally thought that the British Government favoured the Hindu idol as against the religious system of the Mahomedans. Fortunately, these gates were very old and decayed, and only reached the fort of Agra, where they are, I believe, still to be seen in the arsenal of that place.

Another terrible obstacle to missionary work is the system of caste, which time will not allow me to do more than casually mention as I pass hurriedly on.

You have heard from Mr. Wyatt that there are no less than thirty-five different missionary societies working in India. These comprise Church of England, Roman Catholic, Anglo-Nonconformists, American, German, Swiss, and other organisations, and do not present a very united front to the various native religious systems with which they have to contend. The intelligent natives are shrewd enough to notice many fundamental differences in doctrine and practice among these various missionary organisations, and think that all these different systems for spreading Christianity cannot be right. Even in our two principal Church of England missionary societies, known as the Society for Propagating the Gospel, and the Church Missionary Society, there are, in too many instances, certain sectarian differences which sadly puzzle the deep thinkers

among the cultured natives—who, while accustomed to see asceticism generally practised by those among them who profess a high form of religious life, and to worship in their temples and mosques with unmistakable reverence and ritual, fail to recognise the former among our Church of England missionaries, and find substantial differences in doctrine, and in the method of conducting worship in the Christian churches.

I remember perfectly, about twenty years ago, the excellent Bishop of Bombay (Bishop Harding), a puritan of the past, coming into the cathedral at Bombay on Christmas Day, and on seeing the chancel decorated with flowers in honour of the festival of our Lord's birth, he tore down with his own hands the decorations (which were of the simplest kind), and trampled them under his feet in the presence of the whole English congregation, saying that he would have no Puseyite innovations in his cathedral. This distressing occurrence sent a thrill through the hearts of earnest Churchmen in Bombay, and I believe caused much hindrance to the cause of the Gospel. Such things cannot happen now, thank God; but I have mentioned this circumstance by way of illustrating some of the hindrances to our own Church's work at a presidency town.

Lastly, I would mention, as a very serious obstacle to missionary work, the godless lives led by so many of our own fellow-countrymen; which compare in many respects most unfavourably with those of the poor heathen and other inhabitants of the country. I am thankful to say that the wave of the religious revival of the last fifty years is now making itself felt in India, and is raising the standard of personal religion among the 75,800 English in that country.

I will now touch upon the second head, viz., The encouragements to missionary work in India; and here I may say that I can add very little to what has been so ably described by Mr. Wyatt as to the marvellous success with which God's Holy Spirit has blessed the missionary efforts of the Church of England since the Indian Mutiny of 1857. You have heard the statistics of the conversions to Christianity in the Tinnevely and Ramnad districts in the Madras Presidency, and in the Poonah and Ahmednuggur districts in the Bombay Presidency; and if time served me I could mention other wonderful accounts of conversions among the Koles, Sonthals, and other hill tribes. And I am informed that whereas in 1807 there were only 200 or 300 Protestant Christian converts in the whole of India, there are now no less than 300,000 native converts of the Church of England missions alone.

Another encouraging sign is the vastly increased interest which has been awakened among English Churchmen towards foreign missions of late years. Thus I find that in 1857 the total of subscriptions to the Society for Propagating the Gospel amounted to £92,000 only, and in 1878 to £160,000, or nearly double; and probably the Church Missionary Society can show a similar increase. And the revival of national religion in England, of which an increased missionary spirit is the outcome, has further enabled the missionary societies to arrange with the Government for the appointment of four new bishops in India during the last few years.

And now, in conclusion, I would say a few words by way of humble suggestion for strengthening our missionary work in India. It is probable that most of the points of hindrance to which I have alluded will have suggested their own respective antidotes.

The British Government must be more large-hearted towards missionary enterprise. Men of physical and mental fitness should be carefully selected. I have known many instances of grievous failure in these respects. The natives of India can thoroughly understand a true asceticism, and though the time has not arrived for all our missionaries to live ascetic lives, yet I think that they might at least set the example of strictly keeping the Church's fasts and festivals as laid down in our Prayer Book, and they should be acquainted with the different systems of theology prevalent in the country. I remember travelling to India with a young missionary who was

under the impression that all Mahomedans were idolaters, and that the Hindus and Buddhists were mere fetish worshippers !

I would also strongly recommend the larger employment of men and women living under rule ; also of medical missionaries, and I believe that a Society has been lately formed to assist in this direction.

Further, let there be earnestness both here in England and in that distant land—some of that real earnestness to which his Grace the Archbishop referred in his sermon this morning ; and, finally, let us freely give our alms and our prayers for missions.

At the present moment an urgent appeal has come from the Bishop of Bombay for men and money, to enable him to strengthen the hands of the few scattered missionaries engaged in the encouraging work at Poonah and its neighbourhood ; and this appeal ought to meet with an adequate response.

“The harvest truly is plenteous, but the labourers are few ; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.”

REV. J. B. WHITING, Vicar of St. Luke's, Margate.

MY LORD,—Colonel Hardy mentioned hindrances in the way of the reception of the Gospel by the natives of India, and although I wish to speak of another aspect of the missionary question, I cannot but add that it is the duty of the Church at home to express a very decided opinion on the traffic in opium. We employ 10,000 natives in growing the poppy, and lucrative offices connected with the trade are thrown open to native civil servants. The opium trade is a serious hindrance. Public Church opinion ought also to be brought to bear on the appointments which have occurred of Englishmen, more or less infidel in sentiment, to be principals of Government educational institutions. Such men have sometimes actually written in heathen newspapers articles denying the truth of Christianity. But I wish to give a new turn to this interesting discussion. Colonel Hardy and Mr. Wyatt have cleared the way by describing the work done. I would rather speak of an important principle which should guide us in the future.

The missionary work of the Church has a twofold reference. There is the missionary duty of evangelisation and gathering in of converts who have been led by the Holy Spirit to embrace our most holy faith. There is a duty which immediately follows, not less important, the development of the native Church. Whilst these two grand objects are the same in each mission field, our procedure in respect to them must be modified by the special circumstances of each case. Calm and thoughtful Churchmen will be patient and forbearing when dealing with the plans of development adopted by Churchmen as calm and thoughtful as themselves. I am bold to say that there are no precedents to guide us of such overwhelming authority that we can refuse to allow several experiments to go on side by side. Practically the native Church, as it rises in numbers and power, will settle the question for itself. You may as well try to guide the rising tide as to compel natives of learning and mental power to submit to your absolute dictation. “It is not necessary that traditions and ceremonies be in all places one, or utterly like.” Every particular or national Church has authority to ordain, change, and abolish ceremonies ordained only by man's authority.

All missionary societies, whether connected with the Church of England or not, are now alive to the importance of developing a native Church. Happily almost all missionaries labouring in India have risen above narrow prejudices. They do not desire to repeat in India the sad history of sectarian strife ; and I notice in the reports of the various conferences that almost all, even of non-Episcopalian, missionaries regard Epis-

copacy as the natural form of Church government suitable to the Oriental mind. Now this being so, it follows that in our missionary work all plans and schemes of organisation should have direct reference to the growth of an independent, self-supporting, self-governing, and self-extending Indian Episcopal Church. Thus we have formed native Church committees and native Church councils, to whom belongs the management of their own pecuniary contributions, and which are accepting more and more the duty and responsibility of evangelising the heathen. But this development must vary in each case.

In China, for example, we introduce Christians into a foreign country, ruled by a race extremely jealous of everything new, and the native Church of China will be in the dominion of an emperor who would not tolerate the subordination of the Church of China to the rule of an English archbishop. In India we have a vast continent containing countries as large as Germany and France, and inhabited by peoples as different as Spaniards are from Swedes, who yet are under the common government of England; whilst there are also large kingdoms, such as that of Travancore, which are not subject to our rule, but are governed by independent kings, such as the Rajah of Travancore or the Nizam of Hyderabad, who are as independent as the Viceroy of Egypt. There are 48,000,000 in these independent states. There are languages in India which must be classed in three totally distinct groups. There are wholly diverse manners, usages, and interests between the 40,000,000 Bengalis and the 5,000,000 Tamils and the 10,000,000 comprising the Sonthals and other wild tribes. We cannot, therefore, look forward to a single church of India, but to a federation of churches, and the developments will be in different channels among the Hindus and Sikhs of the north-west, and the Tamils of the south, among the Marathi nations of the west and the Bengalis of the east.

Is it possible, or, if possible, is it desirable to attempt to crystallise our exact Anglican Church round the necks of the converts in these various nations? Can we desire, for example, to export to them our Prayer Book with all its rubrics? Shall we ordain these natives, pledging them for all future ages to obey the ornaments rubric? Shall we give occasion for a future national convocation of Bengali clergymen, or a future council of all the churches of India, to spend seven years in trying to understand, and mend, and patch up some rubric; or require that the future ecclesiastical courts of the Indian churches should determine cases by an elaborate investigation of the peculiar course of events in England at the Reformation? Or shall we give free scope to the mind and power of native Christians to mould their own churches in accordance with national necessities and modes of thought? It may at first sight appear that the Queen being Empress of India, we should go forward with a fixed and dogged resolution to blend all the various languages and peoples and customs into one, and force them to divide India into rectories with English incumbents and native curates, or at least to bind them with our Thirty-nine Articles, and stereotype our own selections of the glorious collects and liturgical arrangements of the churches of Europe on men who think differently and speak differently. But the idea will not bear examination. Christianity must not come to the nations of India as a foreign exotic in a glass case. It must be acclimatised and become indigenous. You cannot help it. It is well known that one of the greatest hindrances to the efforts of the missionary is that Christianity presents itself as a foreign religion. Nor is this a prejudice of the heathen; it is a deliberate conviction of the native Christian, whether minister or layman.

Still further, I beg you to bear with me while I advert to a fact which simple ignorance alone can overlook. There are nearly 400,000 converts in India, but of these only 150,000 have been gained by missionaries of the Church of England. A large majority are converts gathered by missionaries of American Presbyterians, such as Newton of Lahore, the friend of Bishop Trench; or of missionaries of the London Missionary Society, such as the saintly Lacroix of Calcutta, and Dr. Mullens, the man

of intellectual power ; or giants from Scotland, like Dr. Duff of Calcutta and Dr. Wilson of Bombay. What are you going to do with these converts, more numerous than your own ?

The following paper was read by Sher Singh, a layman, at a native church council : —“It appears to me to be taken for granted that the condition of the native brethren is one of disunion and dissent, whereas such is not the case, for the native brethren of all denominations consider themselves to be one among themselves, as there is no difference in matters connected with salvation. The source of this contemplated disunion lies among the different foreign missionary bodies who have given us the light of the Gospel, and who are our present instructors. These bodies are not united, and while we are dependent upon them, we, too, cannot be united. This is like the disunion between two fathers whose children are instructed to live united and unanimous. Or, if we take a second example, for instance, Cashmire is dependent upon the British Government and Bokhara is subject to Russia. While England and Russia are not on good terms with each other, the people of Cashmire and Bokhara are told to live harmoniously among themselves. A careful view of the present condition of the native Christian community leads us to acknowledge fearlessly that there is no disunion among them ; whether it arise from the brethren not being thoroughly acquainted with Church history, or from their finding no difference whatever on those principles of religion which are connected with salvation ; if those very missionaries who have given us the blessings of salvation are anxious to spread this disease of disunion among us, what can we do to remedy this defect ? Should union be proposed on the strength of this contemplated and fanciful disunion, it will be incumbent on the native ministers of these different denominations, with other venerable men, to come together and arrange Church matters in such a form as will be in accordance with the Word of God.”

My Lord, the minor differences of Christians fade away into insignificance when you contemplate the enormous change from idolatry to the worship of the true God and the knowledge of Jesus Christ. Now there is every certainty that if we allow the Christians in India to work out the problem for themselves they will fuse themselves into Episcopal churches in full and filial communion with our own beloved Church. And it is the bounden duty of English Churchmen, believing, as we all do, in Episcopacy, to go very carefully in the first steps, lest by over-zeal or imprudence we prevent and make impossible the very object we have at heart.

I may be told that I have been indulging in speculations which are beyond the scope of the present position, that there are at present no elements, either among the native clergy or among the superior native laity, to lead to the conclusion that these are questions of immediate and pressing interest. But then there are three considerations which have led me to embrace this opportunity of expressing the sentiments I have ventured to lay before you.

I am quite aware that heathenism died out in Europe only after a long protracted struggle of twelve or fourteen centuries ; but in the latter age, nations are to be born in a day. The progress of events is now extraordinarily rapid. Africa ten years ago was an unknown and uncared-for continent, whilst at the present time we have five or six active and efficient missions a thousand miles from the east coast ; and no less than thirty exploring expeditions from various national and scientific societies are preparing to penetrate in as many directions into the heart of those hitherto unknown regions. Japan has burst out of the obscurity of ages, and the gateways of Central Asia are at the same moment opening on the north-west and the south. Indications have occurred of the steady commencement of a vast trade between Europe and the Arctic shores of Siberia, which will operate upon immense regions which a few months ago seemed locked in eternal silence to European merchants. Everywhere there are indications of

a tremendous acceleration of progress, and we may be sure that the Christianity of India will rapidly organise itself, and prepare to take part in the noble spheres of missionary labour which are thus coming into view. England, with all her wealth of men and money, cannot suffice for the evangelisation of the world; and new centres of radiation being necessary for the propagation of the faith, we cannot doubt that India is on the verge of a complete conversion, when her noblest sons and her wealthy princes and her men of mind and intellect and physical power will be found, not only among the foremost statesmen of the earth, but among the glorious band of apostles going into all lands to make disciples of other great nations, "baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20).

Nor are we without indications of very remarkable changes in India. The knowledge of Christianity has been very widely disseminated. There are no doubt many millions in India to whom the Gospel has never yet been carried, but nevertheless much has been done. Great numbers have heard the truth, and many thousands have been convinced who are unable to brave the persecutions which await the convert, whilst the number of the baptized increased from 57,000 in 1851 to 230,000 in 1871, and has now approached 350,000. Two indications point to more rapid increase in the future. We have learned that within the last year an accession of upwards of 20,000 has accrued to Bishop Caldwell and the missionaries of the Society for Propagating the Gospel; from 10,000 to 15,000 have been received by Bishop Sargent and the missionaries of the Mission Society; and nearly 10,000 by the missionaries of the London Society in South India. Great social changes must also occur with the introduction and spread of female education; whilst at the same moment we observe the native converts gradually ceasing to maintain a dependent position, and aroused to the work of the Gospel. Bishop Sargent writes, "I hardly know which to prefer in my thankfulness, the influx of so many heathen to receive Christian teaching, or the rousing of our converts to a sense of their duty to the heathen." Bishop Sargent speaks of 389 voluntary unpaid lay helpers who devote one day, or at least part of a day, in each week to preaching the Gospel among the heathen. Similar accounts of extensive voluntary agency reach us from Calcutta and North India.

DISCUSSION.

REV. R. C. BILLING, Rector of Spitalfields, London, and
Rural Dean.

I ENTIRELY agree with Dr. Margoliouth, that the Jews are well inclined towards the Established Church, and that her ministers are well received by them. A large proportion of the 10,000 Jews in my parish contribute to the voluntary Church Rate because they have sympathy with a national Church. They are anxious also to know what Christians are, not in congregations and sermons, but in their home life. As parochial clergymen we ought ever to regard them as committed to our spiritual care, and we have no right to hand them over to one society or another. The proper functions of such societies is to assist the parochial clergymen in carrying on their work. Bishop Walsham How a few days ago visited one of the chief synagogues in the metropolis, and witnessed the impressive services connected with the Feast of Tabernacles. The Chief Rabbi said that he was welcome at any time to attend their services, and showed himself anxious to cultivate the best relations with Christian ministers. This is a

hopeful sign that the labours bestowed upon the work have not been without fruit. It is sometimes said that Gentile missionaries or teachers will not be able to do much work among the Jews, and no doubt Jews might more easily be brought to a knowledge of the truth by those who understand the prejudices and difficulties of their fellow-countrymen, but I can say something for Gentile teachers. I know one in the east of London who has baptized more than a hundred converts to Christianity. I also know a man converted from Judaism who never had a word of instruction from one of his own brethren, but who "learned Christ" from a Gentile clergyman. I know, at this time, a Jew who will soon be presented for ordination in the Diocese of London, and who owes his conversion to a Gentile ministry. I wish it to be understood that there is a work going on amongst the Jews independent of that carried on by the different missionary societies. And if this work is to continue to go on, our hands must be strengthened. I am glad to hear of the Parochial Mission Fund spoken of by Dr. Margoliouth, and the plea he urged on its behalf will not, I hope, be without its effect on this Congress. But there is still a great prejudice to be overcome. I therefore ask your prayers that God will be pleased to open the hearts of His ancient people to receive the truth as it is in Jesus.

THE RIGHT REV. THE PRESIDENT.

As the hour is late I do not propose to call upon any other speakers. We commenced late, the delay being caused by the difficulty in getting to church in the morning, and the still greater difficulty in leaving it. In future the meetings will commence punctually at the time appointed.

NATIONAL SCHOOLS, TUESDAY AFTERNOON, 7th OCTOBER.

H. HUSSEY VIVIAN, Esq., M.P., took the Chair at Three o'clock.

HIGHER AND INTERMEDIATE EDUCATION IN WALES.

PAPERS.

THE RIGHT REV. JOSHUA HUGHES, D.D., LORD BISHOP OF
ST. ASAPH.

HIGHER and intermediate education have a close relation and a mutual dependence on each other. The neglect of the one cannot easily be repaired by any amount of attention which may be given to the other. Every period of life has its appropriate duties. He that is occupied at one period with the studies that properly belong to another, will ever be

in arrears, and in the attempt to recover the past he must necessarily neglect the present. And with the period the ability changes to a certain extent. As with the body so with the mind, the muscles—if I may use the expression—become stiffened by the want of exercise. The student who has neglected or been deprived of an early training finds it difficult to concentrate his attention on a given subject.

In no country has the truth of these remarks been more sadly illustrated than in our own. Far be it from me to depreciate the advantages conferred on the Principality by the old grammar schools. To them the Church in Wales was indebted for some of its ablest ministers. But as the same teachers had to supply the intermediate and such higher education as was then received, it cannot be wondered at that their deficiency should have appeared in such strong light to Bishop Burgess and his fellow-workers, as to induce them for eighteen years to set apart a tenth of their income to provide a remedy. The foundation of St. David's College, Lampeter, was the result of their efforts. Its lecture rooms were soon filled by men who had received their preliminary training at the grammar schools. But the supply was ere long exhausted. Parents were deterred from sending their sons to the grammar schools, when they found that they could not be ordained without a further course of education at the College, the expense of which was beyond their means. Under these circumstances the College had to choose one of two alternatives—diminished numbers, or the admission of unprepared students. The necessities of the Church compelled them to adopt the latter. The College, thus encumbered, imperfectly accomplished the object of its foundation. The system pursued proved that the higher education must be imperfect where the intermediate has been neglected. Various expedients were tried to promote the efficiency of the institution. Royal charters were granted, and an increased endowment secured, and the power of conferring the degrees of B.A. and B.D. given, "with the view of providing that the course of education should be extended so as to be equivalent to the ordinary course for a bachelor's degree in the Universities of Oxford and Cambridge." But notwithstanding all this, the result has not been what might have been hoped for.

The main object of that foundation was the reception and education of persons intended for holy orders. And although there is nothing in its charter to exclude men intended for secular pursuits, nor anything in its course of instruction different from that given to such students at the English universities, yet it is a fact that very few have availed themselves of its teaching. It was not before the passing of "The Christ's College of Brecknock Act" that a distinct provision was made, not only for men destined for holy orders, but also for students intended for secular employments. The scheme embodied in the aforesaid statute was well suited to the wants of the Principality. Many regarded the prospect thus opening as the dawn of a brighter day for Wales.

The College of Christ, Brecknock, and the College of St. David's, Lampeter, were to be united so as to form one university. And it was thought that the difficulty which was created by the clause in the Act, which made the union of the two foundations dependent on the transfer of St. David's College to Brecknock, might be easily removed by an

amended Act or by a supplemental charter. But, alas! if the scheme which has been framed by the Commissioners acting under the Endowed School Act, 1874, for the future management of Christ's College of Brecknock is to receive authoritative sanction, such hopes will be disappointed. Viewed in connection with intermediate education, the scheme of the Commissioners is all that could be wished; but in its relation to higher education we cannot but regard it as a heavy blow and a great discouragement. The new scheme reduces the College of Christ, Brecknock, into a school only, whereas the Act of Parliament had designated it a school and a college, and had enacted that after its annexation to St. David's College the two together should form one *university*.

It was specially intended to supplement and deepen the education obtained at school. "The university, or the superior school," says Mr. Matthew Arnold in his book on Higher Schools and Universities in Germany, "ought to provide facilities, after the general education is finished, for the young man to go on in the line where his special aptitudes lead him, be it that of languages and literature, of mathematics, of the natural sciences, or any other line, and follow the studies of this line systematically under first-rate teaching."

"It is impossible," continues the same writer, "to overvalue the importance to a young man of being brought in contact with a first-rate teacher of his matter of study, and of getting from him a clear notion of what the systematic study of it means." But how to place this privilege within reach of the great bulk of young men in Wales who are desirous of obtaining a higher education is a question on which many differ. It is maintained by some that the most certain way of arriving at such a result is to improve the system of intermediate education, and thus prepare the students to compete successfully for the exhibitions and scholarships which are open to all at the English universities. But is it not a fact that there are many efficient schools in other parts of the kingdom, the pupils of which will not, if they can help it, suffer young Welshmen to outstrip them in the race? In reply to this, we are reminded that there are many exhibitions and scholarships limited to candidates from Welsh schools, and that possibly their number and their amount may be largely increased. It may be well to inquire what is the ordinary standard reached by those who win such scholarships, and what encouragement the friends of higher education may derive from the success which attends such a provision. The Principal of Jesus College, Oxford, an ardent promoter of higher education, tells us that the holders of such exhibitions and scholarships at Jesus College find themselves at a disadvantage in the university, and that little credit is attached to their position as scholars; that the College loses both intellectually and socially on their account. To remedy this, the authorities of the College have even proposed to throw open to all comers half of the scholarships and exhibitions now restricted to candidates from Wales. The Principal readily admits "that young Welshmen who enter the university well prepared have won and are proud of their honours." But they are few and far between. And if we add to them all who receive university education from Wales, their number in proportion to the population is far smaller than that from any other part of the United Kingdom.

It has been stated on high authority,* that in Ireland in 1873 there were 1631 students receiving higher education, or one for every 3121 of the population. In Scotland there were 4000 students, or one in every 840 of the population. But, as shown by the honourable member for Glamorganshire in his able speech in the House of Commons, the number of students who receive university education in Wales—including those at Jesus College, Oxford, St. David's College, Lampeter, and University College, Aberystwith—only amounted to 189, or one for every 8000. If 189 were the whole number of Welsh students who want the higher education, which they cannot get without aid, what a small proportion of them would be enabled to attain this by means of the scholarships proposed to be left to them, or even the larger number now restricted to Wales! But it will be shown hereafter that a far larger number than 189 might reasonably expect to have that higher education brought within their reach. England, with all her wealth and importance, has barely one-half the proportion of her population coming even nominally under superior instruction that France and Prussia have. How miserably short Wales falls, not as compared with those favoured countries, but even with England, Scotland, and Ireland! "This want of higher education," says an able writer in the "*Westminster Review*," "cripples the energies of the people of Wales. They cannot keep up with, much less outstrip, their rivals in the race. The depressing influence of their defective intellectual training follows them wherever they go. They compete at a disadvantage with Englishmen and Scotchmen, and, when men of education and scientific training are called for to fill important offices in their own country, it too frequently happens that no Welshmen are prepared to respond to the call." Can we wonder at this when we consider the difficulty which a young Welshman, of average ability but of limited means, has to encounter in obtaining that higher instruction which is within reach of so much larger a number of young Irishmen and Scotchmen? He has not an equally fair start. He is too heavily weighted in the race. He consequently lags behind, and is debarred from many a sphere of useful labour for which he might have been fitted if he had enjoyed equal advantages with his neighbours. If the competition between different nationalities or individuals is to be healthy and fair, they must be equally equipped. "Except on this ground," says the writer just quoted, "it is impossible to account for the backward state of so thrifty, careful, industrious, and shrewd a people as the Welsh. Is it not therefore deplorable that, while the material wealth and prosperity of the Principality—her mines and manufactures, railways and shipping interests—are hourly increasing in importance, and the demand for skilled labour, scientific, engineering, and linguistic acquirements is necessarily becoming hourly more imperative, no means should be taken to meet the emergency or increase the supply?" The only remedy suggested by some is to multiply schools, increase their efficiency, and prepare students for the English universities. If it were only the few, and not the many, who stood in need of a higher education, this might meet the difficulty.

But while it is true that a very small portion of the Welsh people can afford to send their sons to Oxford and Cambridge, the vast majority are

* The Right Hon. W. E. Gladstone.

too poor to avail themselves of that advantage. If the same classes in Wales are to receive higher education as enjoy that benefit in Scotland—(I do not propose to discuss the question with those who do not approve of the extension of higher education in Wales as far as is practically the case in Scotland and Ireland)—not only must Wales have a university to herself, but that university must provide instruction at a cost which they can meet. To ask them to seek their higher education in England instead of giving it to them in Wales, would be much the same as if you were to refuse bread at a reasonable price to starving men because some maintained that meat would be better for them. Would not common sense as well as charity let them have bread if they cannot afford to buy meat?

It might be an advantage to the youth of Scotland to go to the English universities, and obtain all the varied social and intellectual advantages of those ancient seats of learning; but would any one, with the view of arriving at such a result, propose to close the four Scotch universities and turn out the four thousand students that now attend them? And yet, when it is proposed to adapt existing institutions in Wales so as to supply the same classes with the same kind of instruction, a cry of inexpediency is raised, because it is better that all who desire to get higher education should go to the English universities. They do not say what is to become of the others, corresponding to the mass of the Scotch students, who cannot avail themselves of that privilege. It is far from our wish to discourage men from entering the English universities. We believe that the giving of higher education in Wales would send to Oxford and Cambridge a larger number of Welshmen than ever. But our interest at present gathers round those against whom the gates of the ancient universities are practically closed.

If Wales had the same proportion as Scotland receiving university education, it would now have no fewer than 1786 matriculated students, instead of 189. How can we bring up the number of students receiving higher education to somewhat of the same proportion to the population? By all means let more scholarships and exhibitions be established; let those already in existence be carefully guarded; let the claims of Welsh students to the benefactions of Sir Leoline Jenkins and Dr. Meyrick be resolutely maintained. But do not let us deceive ourselves, and imagine that we can by such means alone raise the number of Welsh students under superior education to 1786 instead of 189. We cannot express our views on this matter better than in the words of a writer already quoted:—"If there is one thing," he says, "which my foreign experience has convinced me of, it is this—that we must take the instruction to the students, and not hope to take the students to the instruction. We must get out of our heads all notions of making the mass of the students come and reside three years, or two years, or one year, or even one month at Oxford or Cambridge, which neither suit their circumstances nor offer them the instruction they want. We must plant the Faculties in eight or ten of the principal seats of population, and let the students follow the lectures there from their own homes, or with whatever arrangements for their living they and their parents choose." Had the writer had in view the educational condition of Wales only, his words could hardly have been more appropriate. We cannot point to many great centres of population, but we can point out several exist-

ing institutions which by a little adaptation to the special wants of the country might bring the instruction within reach of a large portion of the people of Wales. Such adaptation would include the carrying out of the scheme embodied in the Christ College of Brecknock Act, the incorporation of University College, Aberystwith, and the establishment of another college in North Wales. These four might form one university, with a Senate and a common Board of Examiners, having the power of conferring degrees. Such a scheme would not only tend to promote the material and social welfare of the Principality, but would in an eminent degree advance the spiritual interests of the people. The question is yearly becoming more urgent how a sufficient supply of well-trained ministers of religion is to be obtained. At present that supply is most inadequate. And of those who offer themselves, how few have had the benefit of such instruction as their high calling demands. The importance to the Church of a suitable training for holy orders is generally admitted; but there is a considerable difference of opinion as to the best means of securing it. Some think that in a poor country like Wales, the best plan would be to select the most promising boys at an early age and assist them at school and college, and thus prepare them specially for their work. But how limited the choice which such an arrangement would provide! Moreover, it by no means follows that a quick and intelligent lad who may be selected at school will possess either the aptitude or the desire, when he is of sufficient age, to take holy orders. How much better that the many should be highly educated, and that those should be selected for further special training who, after coming to mature age, showed peculiar aptitude for the work of the ministry!

Most people will admit that something more is wanted for clerical education than we have at present—something supplementary even to the higher education which we have been considering. And it would not fail to give stability to our cathedral system if, in connection with the scheme already sketched out, the ancient functions of the capitular bodies were to be revived, so that theological instruction and the training of the future clergy in pastoral work should form a part of their regular duties. This, however, does not strictly belong to the proposed scheme for higher education in Wales. That scheme is intended to meet wants of a far more general character, and there is, I believe, only one way of meeting those wants—we must have a university in Wales. And I can conceive nothing more calculated to promote the social, moral, and religious welfare of the people than the establishment and endowment of such a university.

REV. H. D. HARPER, D.D., Principal of Jesus College, Oxford.

THE shortness of the time allotted me must be my apology for confining myself almost entirely to the subject of intermediate education, according to the definition that "the middle scholar is the scholar whose general education ends between the completion of his twelfth and nineteenth years of age."

There are from twenty-five to thirty schools in Wales and Monmouthshire which cover this area. The endowments of some are large. The gross income of the Monmouth foundation is £4500 a year; Beaumaris, Brecon, and Caerleon, which includes elementary schools, have each more than £1000 a year; Bangor, Gelligaer, Haverfordwest, Llandoverly, Llanrwst, Ruthyn, Swansea, have educational endowments exceeding £500 a year each, and for some of them considerable increase is anticipated if not assured. Abergavenny, Bala, Bottwnog, Llanegryn, Llantillio-Crossenny, Ruabon, Usk, Ystrad Meurig, are severally endowed with incomes varying from £150 to £400 a year. The schools are so much in a state of transition that the number of boys in attendance hardly represents their proper condition. At Monmouth there were in July 200 boys, at Llandoverly there are 160, at Brecon 125, at Bangor 105, in three other schools more than 80—the total number in twenty schools being 1455, giving an average of nearly 73 in each school.

The returns of endowed charities furnished to the House of Commons upon the motion of Lord Robert Montague give the following details:—Educational endowments, £14,930, 4s. 9d.; apprenticeship and advancement, £1716, 5s. 5d.; almshouses and pensioners, £4943, 1s. 3d.; distribution of articles in kind, £2265, 12s. 6d.; distribution of money, £5084, 2s. 2d. These returns do not include the very large endowment of Howell's Charity, which amounts at present to more than £6000 a year, applicable to the education of girls. They are also subject to corrections for large increase in value, for, from information I have received from head-masters, it appears, in several important cases, that the income of the nineteen foundations which I have mentioned exceeds £14,000 a year; and it will be remembered that endowments for apprenticeship and advancement, and doles in money and in kind, may, under Clause 30 of the Endowed Schools Act, 1869, with the consent of the governing body, be declared applicable for the advancement of education.

For fifteen of the secondary schools schemes have been issued by the Commissioners, and draft schemes prepared for two others, so that a large majority are, or soon will be, reorganised. They provide for two general conditions—(1) Where boys can remain at school until nineteen years of age, and can pay a tuition fee not exceeding £15, or in two cases £16 a year, and a boarding fee not exceeding £45 or £50—i.e., where the total ordinary school cost may be estimated at a maximum of about £60; (2) where boys cannot remain so long at school, and the cost of board and tuition must be less. This latter division is so far subdivided that at three of the most important schools, school life may be prolonged after sixteen years of age, and payments for tuition may reach £10, and for board £35 or £40, but at all the others the maximum age is fixed at sixteen, and the maximum tuition fee at £8 or £6. In all cases power is given to the governors to establish hostels at a maximum charge £10 less than in a master's "house." In the administration of the endowment general lines are marked out, and the discretion within their limits left to the governors; and it is no exaggeration to say that the interests of secondary education in Wales are deeply concerned in the action about to be taken by the newly-constituted governing bodies of some of the principal schools.

Shortly after the Schools' Inquiry Commission had collected its evidence,

I wrote to the Bishop of Exeter, who was an active member of the Commission, to ask, "What is the best use to be made of endowments?"

His reply is: "I reduce that use to two purposes, and two only—(1) "The School plant:—i.e., buildings, playground, fittings, library, laboratory, museum; and (2), exhibitions to bring clever boys into the school, and exhibitions to take clever boys to more advanced education elsewhere. Of course special circumstances will modify this answer, but on the whole I should stick to these two objects, and not give a penny to anything else. The endowment was intended to give a good school, *not* to save parents' pockets."

I would apply these principles in the interpretation of the Commissioners' schemes, and (1) provide schools with all their necessary appliances, and (2) erect "the educational ladder" for meritorious intellect to climb whenever and wherever it can be found.

As to this first use of endowments, the schemes are precise in the powers they give, and there cannot possibly be any difference of opinion. At some few schools in Wales,—not more than can be counted on the fingers of one hand,—the buildings are fairly good so far as they go, but at none are they on a level with schools of their own order in England. "A hut by the roadside, in a very disgraceful condition," may still be written as the description of at least one well-endowed school.

The second use specified is also strongly suggested by the schemes, which do not ignore the *possibility* that it *may*, in some cases, be desirable to lower the cost of education *slightly* to *all*, rather than *largely* to the *few* of special merit. They adopt generally the principle that the obligation rests with the parent to educate his child, and to pay the fair cost of his education, such cost to be fixed, not by the master, but by the governors of the school; and that the endowment should help children who show special merit, i.e., special fitness for doing higher and better public service.

"Exhibitions to bring clever boys into the school" are far more requisite in Wales than "exhibitions to take clever boys to more advanced education," or, at any rate, than exhibitions to the universities. The great increase in the number of scholarships at the universities, and the removal of all local and other limitations, effected by the Universities Act of 1854, have greatly superseded the necessity of exhibitions from schools *generally*, and at Welsh schools have made them quite the least urgent of the claims upon endowments; for Welsh boys have not only the benefit of the removal of those restrictions which previously excluded them by confining scholarships to other localities, but have also very large endowments restricted to themselves. Whatever, therefore, can be given to help education should be given in Wales itself, and in bringing boys under the care of the foundation which provides the help; and further, the provision which occurs in some schemes should be *universally* adopted, in "the governors excluding from the competition for school scholarships any boy whose pecuniary circumstances make it, in their opinion, not desirable that he should have the benefit of such a scholarship."

The schemes accordingly make the first provision for school scholarships. Llandoverly already provides 20 scholarships. Brecon is to provide 24 of £20 each, Ystrad Meurig, 10 of £12 each; Haverfordwest, 12 of £10.

each; Beaumaris is to give £200 a year in exhibitions of the value of £20 or £30; Caerleon and Llanrwst are each to assign £100 a year, and Ruthin £30 a year, to be competed for, in the first instance, by boys from elementary schools; whilst, in all cases, governors are *required* to provide scholarships, exempting boys from the payment of the whole, or part of, the tuition fees, and are authorised to provide scholarships of greater value if their funds permit. And, as an element in the case, we must not ignore the fact that at least 100 boys are elected, year by year, to scholarships at the different public and endowed schools of the country. There are Welsh boys on the foundation of Eton and Winchester; two were elected last December at Marlborough, and others were there previously; another was elected in June last at Clifton College; another at the same time at the New College at Bath—a list which can scarcely be exhaustive, though giving sufficient instances of boys to serve as pioneers when the system is more developed and better understood.

It has, however, been generally admitted that the greater difficulty lies in providing the lower rungs of the ladder, so as to give meritorious boys their first start, from, possibly, the elementary school. Solutions of this difficulty are being attempted. Where there is a large population, the example set at Bradford in Yorkshire is worthy of observation, and probably of imitation, where the School Board has established “Advanced Elementary Schools” at a cost of 9d. a week, to provide instruction in the specific subjects of the code above the sixth standard. Where the population is not large enough to allow of this arrangement, the endowments for elementary teaching at some one school, or the combined endowments of a narrow district, may either raise one of the elementary schools to a higher standard, or add a higher department to one or more schools. Again, some schools of considerable endowment which have lapsed from their proper place as secondary schools might well be resuscitated into “Advanced Elementary Schools.” This *raising* the elementary school has been proved to demonstration to be *the* real and true solution; and, under energetic management and an able and earnest master, the supposed advantage of the rich over the poor, as regards the preparatory education of their boys in certain subjects, entirely disappears. There is an elementary school at Wolverhampton known as St. Peter’s Church School, consisting of 300 boys, 80 in the Lower Division, paying 6d. a week or 5s. a quarter, 120 in the Middle Division, paying 8d. a week or 6s. 6d. a quarter, and 100 in the Upper Division, paying 9d. a week or 7s. 6d. a quarter; and the balance-sheet shows that it pays its way. In June last, two boys, named Caswell and Cownern, went direct from it to Clifton College, and won entrance scholarships of £50 a year each; six weeks ago another, named Walter Blanton, won a scholarship of £50 a year at Lancaster School; and yet again, a fortnight ago, a fourth boy, Henry Crispen, won a scholarship of £40 a year at Derby School.

With your permission I will read the account the head-master has given me of the two first-mentioned boys:—“They entered St. Peter’s School when they were eight, passed the sixth standard in the ordinary subjects and mathematics and literature before they were eleven, and have devoted themselves since mainly to mathematics and science. In science they

hold four certificates from the Science and Art Department. The possibility of a pupil in an elementary school gaining a scholarship at Clifton or elsewhere depends in a great measure on his getting through the full sixth standard course by the time he is eleven. I mean by the *full* sixth standard course, passing in reading, writing, and arithmetic (Art. 28 New Code), history, grammar, and two of the subjects of Schedule 4 (New Code), of which two, Latin or mathematics must be one. I have taken the number of boys present at school to-day (Sept. 15) in the fifth and sixth standards who are likely to do this, and I find there are *eleven* out of an attendance of *ninety*. During the last five years I should say there have been ten or twelve who could have done as well as Caswell and Cowern. . . . To sum up shortly my experience in the matter, I should say that a clever boy's progress in this school is mainly due to the following:—

1. The liberality of the managers in teaching staff and apparatus; 2. A free and open way up the Art. 28 educational staircase; 3. Careful attention to the teaching of some such 'speciality' as mathematics or classics."

The age of the boys is from thirteen to fourteen, and their history is as instructive as it is delightful. The highest fees paid for their preparatory tuition were thirty shillings a year, and they win scholarships at important schools which will nearly cover their intermediate educational expenses. There is a similar experience at the Mechanics' Institute School at Leeds, which has sent several successful competitors to Clifton College, one of whom was elected last term to a scholarship at Trinity, Cambridge, and promises to be very high in the mathematical tripos. Schools of this character in places of easy access, if not actual centres of population, would be of eminent usefulness in Wales. There *are* some considerable endowments spent—perhaps wasted—otherwise, which should be devoted to their creation. Besides, there is a sum of £7349, 14s. 8d. spent annually in doles in Wales, to say nothing of fees for apprenticeship, and advancement in life, and pensions, which must raise the total to nearly £10,000 a year. It is scarcely possible but that, in *some* places at least, "doles" should be regarded as "a source of corruption," as "encouraging laziness and pauperism and an idle and helpless population," and "doing no good whatever." If applied under Clause 30 as *educational* doles for the rearing up meritorious children to be honest instead of corrupt, zealous instead of lazy, persevering instead of idle, self-reliant instead of helpless, it is impossible to say how much "the interests might be consulted of persons in the same class of life," as required by the provisions of the Act. Moreover, great advantage would accrue, in the present opportunity, from the organisation of schools in the general interest so that *no* want should go unsupplied whilst some supplies are in excess. There is a chain of classical schools, some of them richly endowed, extending along the edge of Wales—Chester, Oswestry, Shrewsbury, Newport, Ludlow, Lucton, Hereford, &c., and too large a supply of classical or university schools would not only interfere with that of other schools, but would starve the classical schools themselves. As university schools, the position of Ilandoverly and Brecon is secured by their good work and numbers and their buildings. Ruthin has a prestige and a history which promises a similar future. Cowbridge has to represent classical teaching amongst the large population of Glamorganshire, whose 400,000 exceeds that of all

the other counties of South Wales together, and nearly equals that of all the counties of North Wales. Ystrad Meurig has its special work—apparently impressed upon it with marked emphasis by its founder—to educate a Welsh-speaking clergy for the Welsh Church; and it is well that its scheme has been published in Welsh, and the knowledge of the Welsh language made essential to the participation of any share in its endowments. Monmouth is now cheapening the cost of education to the utmost, and points to the senior wrangler of 1872 and other distinguished pupils as evidence of the teaching it provides. It seems, however, scarcely possible that there can be room for the full energies of two schools at Bangor and Beaumaris discharging absolutely the same functions; and their retention as identical with the addition of a cheap hostel at Beaumaris, and £200 a year in scholarships, and a girls' school at Menai Bridge, seems scarcely a satisfactory result of ten years' negotiations. Far better was the proposal to establish a hostel school for boys at some central position after the fashion of Marlborough College—to found the High School for girls in the present buildings at Beaumaris, and assign some different sphere to Bangor, as, for instance, that it should make chemistry, geology, mineralogy, and the like, its "speciality," in lieu of Greek, to meet the demand for science-teaching in North Wales. If the two trusts were combined there would be an income of scarcely less than £2000 a year for the sustentation of the three schools; and even if this union be impracticable, it may still be hoped that the scheme for Beaumaris will not end in an apparent compromise which has no grand principle in it and can attract no enthusiasm, for its £1200 a year would enable it to support the hostel school single-handed, and to make good provision for its girls. Swansea might, again, be the science school of South Wales, and throw its energies into scientific and modern subjects in the interest of its great manufacturing and mining and metallurgic population. Haverfordwest, and probably Llanrwst, point rather to the professional examinations. The rest of the schools would provide for those who cannot spare years for higher education, but must go early to their professions or their life's work. Through all the schools there should be one common backbone of Latin, English, and mathematics.

A brief allusion is required to the means provided by the schemes for maintaining the efficiency of schools. Masterships are no longer freeholds or sinecures, and it is required that "there shall once in every year," at least, "be an examination of the scholars by an examiner or examiners appointed for that purpose by the governors, but otherwise unconnected with the school." It is desirable that governing bodies should make use of the boards and machinery which now exist at the Universities for the examination of all schools which are beyond the reach of Government inspection, as competence of examiners and independence of examinations is thus secured in a manner which is above all possible doubt or suspicion. Moreover, the examining boards are authorised by the Universities to give a certificate to any candidate whose work reaches a given standard, and the holders of such certificates in the subjects required by the Universities are exempted from the necessity of passing a matriculation examination or responsions at Oxford, and the whole or part of the previous examination at Cambridge. It is obvious that a great saving of time, and therefore of expense, is thus effected for students proceeding to the Universities,

whilst the certificate is also accepted as an educational guarantee in lieu of some professional examinations.

The subject of higher or university education in Wales is one of much greater difficulty. St. David's College in Cardiganshire has the privilege of granting degrees, and thereby discharges a university function; and whilst doing good work as a theological college, may also find scope for a curriculum wider in practice as well as in theory as the schools increase and improve. Whether or not it would be consistent with its dignity as a degree-conferring power for it to be affiliated to the older universities, and thereby enable its students to graduate at Oxford or Cambridge with a shortened residence, is a question which is open to discussion, but the proposed two years of wider association could scarcely be without a valuable effect upon them. The University College of Wales seems to have taken its origin in the general movement for university extension, and in emulation of the Scotch universities, but its conditions are so different that it scarcely finds any precedent in them. In Scotland the towns support the buildings of their schools, and occasionally pay a small salary to masters, but the schools are otherwise unendowed; and all boys leave school at about sixteen; and if their education is to be carried further, they have no alternative but to proceed to the university, which alone supplies the teaching suited to the ages from sixteen to nineteen. A college, therefore, on the model of Glasgow or Aberdeen, would in Wales be in direct competition with the higher endowed schools. Again, the colleges of Manchester and Leeds, and Sheffield and Nottingham, are situated amongst large populations, and continue instruction by what may be termed "outside opportunities," for persons who have their daily avocations, and cannot devote their whole time to study and self-improvement. There are very few centres of population in Wales so large as to supply many students, able to withdraw from their other and imperative engagements, sufficient time for attending lectures and preparing for examinations. These considerations would make it appear that a university in Wales would supply the wants of only one section of the community entirely, namely, of those who are superannuated from school at sixteen years of age, but have time to carry further their general studies, or to pursue some special study; and the question forces itself, whether the number of students can ever be great, or sufficient for the employment and remuneration of teachers and professors for *many* subjects, especially under circumstances where the teachers and professors have no means of increasing their university incomes, and must therefore have larger professorial salaries. No one can possibly help sympathising with the desire for higher education, or with the earnest anxiety to improve the condition of secondary education, which is said to have awakened the idea of a national university as the means for meeting both objects; but it is a matter of serious doubt whether that solution will commend itself *universally*, even in Wales itself, until the whole system of secondary education is reorganised, and a palpable void still left. Let it be seen that the higher schools have their buildings and all their appliances, and energetic earnest masters at their head,—that the schools are kept up to their work by examinations of such authority that governors, masters, boys, parents, the public at large, all treat them as realities,—that the endowments provide as many scholarships and free places as possible, to bring meritorious boys under

education ; above all, let it be seen that schools are brought into existence of the fashion of the Wolverhampton School, bridging together the elementary and secondary schools of the country ; and although meanwhile there is abundant work for the University College at Aberystwith, it may eventually find its real development in some special connection with the existing universities of the country, rather than in a national isolation.

ADDRESSES.

REV. D. J. DAVIES, Rector of North Benfleet, Essex.

ACCORDING to the Endowed Schools Commissioners, the number of Welsh boys between the ages of eight and eighteen that ought to be in daily attendance at schools other than the elementary exceeds 17,000. At the present time scarcely 2000 attend our endowed grammar schools, and perhaps an equal number of private and proprietary schools. Of the remaining 13,000, some doubtless may be found at English schools, but the great majority are at home, or at work, or at public elementary schools, though from the position of their parents they are entitled to a more advanced and prolonged education.

Two circumstances chiefly combine to effect this—the poverty of the country and the inadequacy of its educational endowments. I offer no proof of the comparative poverty of Wales, for he must be an ignorant or unobservant man who will venture to deny it. With regard to our educational endowments, official statistics show that the sum which is available for secondary instruction in Wales is barely one-third of what it is in England in proportion to population ; and even in England educational resources, though of late years greatly augmented, are still acknowledged to be inadequate. What, then, must be the case in Wales, with a much poorer population ?

To these disadvantages must be added that our existing schools for the most part are not located in populous districts. Of the twenty-seven grammar schools in Wales, only two are situated in large towns. Ten large towns, each with a population exceeding 10,000, and an aggregate population equal to one-sixth of the whole of Wales, have no endowed school for secondary instruction.

To such causes must the unsatisfactory condition of intermediate education in Wales be attributed. It would be easy to show that the Welsh people are not slow to avail themselves of such opportunities of education as are within their reach. The more efficient grammar schools are overcrowded, and, in spite of slender means, send up yearly a fair proportion of boys to the two Universities. If they are not quite so successful there as their English rivals, it should be borne in mind that Welsh youths are heavily handicapped in the race for intellectual distinction. In many cases they have had to conquer the difficulties of what was to them a foreign tongue before they could fully profit by the instruction that was given them while at school, while in most cases these difficulties have been enhanced by want of means. In short, very little more can be done to improve the higher education of Welshmen without a very considerable addition to the resources that are now available for secondary instruction.

Before pointing out whence the requisite increase in our resources may be obtained, I must make a very obvious, but, I regret to add, a very necessary, remark. We must keep what we have got ; for it is unfortunately true that the ruthless hand of a reformer threatens to sweep away some of our long-inherited privileges at Oxford. I cannot enter into a discussion of that question now, but I must say this, that if Welshmen

acquiesce in the changes that are proposed, and which are calculated to close the doors of Jesus College, Oxford, against meritorious poverty, they will deserve no sympathy for their educational destitution. I have shown that the means of our education are insufficient. The sum required to supply the deficiency is at the very least £30,000 a year, to be expended on new schools, increasing the endowments of those already existing, founding exhibitions from elementary schools to secondary schools, and from secondary schools to the universities. But how is this large sum of money to be obtained?

Were we to look only at the history of intermediate education in Wales from the middle of the last century down to beyond the middle of this, we should find very little to encourage us to hope that our educational endowments would be greatly augmented by the gifts and bequests of private individuals. That period is characterised by barrenness of scholastic endowments, and by the almost entire indifference of the richer classes to the cause of secondary education. It is a remarkable coincidence that as soon as the Welsh Church, through the pernicious policy of alien bishops, lost her hold upon the people, and Dissent began to be in the ascendant, there should be a sudden declension in educational activity. The total amount of new endowments in that long space of time was £700 a year—£700 in more than a hundred years!—while the English endowments in the same period amounted to nearly £100,000. Mr. President, this is a fact—a fact which may well make us ashamed of our country, when we consider the colossal fortunes that have been reared by the development of its natural resources in the past half century, and that scarcely any effort has been made to provide a suitable education, other than that the State demands, for the children of those by whose labour, skill, and, above all, trustworthiness, such commercial prosperity was alone possible. But there is reason to believe that we have at length emerged from a period of selfish indifference and entered upon an era of accepted responsibility, which will prove not unfruitful in educational endowments. Within the last ten years has been founded the University College of Wales. Now I am not an advocate of the University College of Wales, *where it is*, and as at present constituted, though I think that university colleges are needed, and would prosper at such places as Cardiff, Merthyr Tydvil, and Swansea. The College at Aberystwith is not adapted to accomplish the benevolent object of its founders, inasmuch as it offers an education unaccomplished to the demand, and forces a university upon a people whose crying want is a sufficiency of secondary schools. But it is seldom that first experiments are successful, and the University College of Wales is not an exception. True, it prepares boys for Oxford, Cambridge, and London, but this is mere school-work. It would be to the interest of higher education if Aberystwith were called a school, and conducted as such. The supporters of that institution, nevertheless, deserve well of their country. They have directed attention to the deplorable condition of the education of the middle classes in the Principality, and made a patriotic and persistent, if not a wise, endeavour to improve it. Their pecuniary success has been remarkable, and now that, chiefly through their instrumentality, an interest in the cause of education, both higher and intermediate, has been awakened, there is ground for hope that it will be vigorously helped forward by private beneficence. But it would be hardly safe to depend solely upon private beneficence. Voluntary efforts, however well directed, are apt to be slow, unequal, and uncertain. The matter is pressing, and of sufficient importance to warrant an application for Government aid. But Government must first be satisfied by an official inquiry that we need and deserve educational assistance. With a view to bringing about such an inquiry, every candidate at the next general election, whether Conservative or Liberal, should be pledged to do his utmost to place, again and again if necessary, before Parliament the well-ascertained facts with regard to our poverty, scantiness of educational endowments, disadvantages arising from possessing a distinct language, and the absence of endowed schools for secondary instruction in most of our large towns.

Thirty-three years ago there was a separate Commission of educational inquiry for Wales. Why not another? That Commission spoke of the backward state of the education of the poor in Wales as compared with that of the same class in England. Since then the children of the poor have everywhere been placed on a footing of educational equality, and Welsh children have shown themselves far superior to English children in ability to acquire knowledge. This perhaps is not the general impression, but it is a fact. In its two last reports the Committee of Council on Education gives the proportions which the several sources of income of rate-supported schools bear to the total income for each of the four years 1875-78. The chief sources of income of Board Schools are the rates and the Government grant, which varies with the proficiency of the children. Now the average English child earned in 1875 15.4 per cent. of the total cost of its maintenance at school, while the average Welsh child earned 22.6 per cent. of the cost of its maintenance. In the following year the percentages were 16 for England and 24.4 for Wales; in 1877, 18.3 for England and 29 for Wales; and in 1878, 19.6 for England and 31.2 for Wales. Thus it appears that as soon as Welsh and English children had the same advantages of education, the Welsh child soon outstripped its English brother, and is every year leaving him further and further behind. Of course the greater the grant a child earns the lighter the burden on the ratepayer. So we find that school-rates were 12½ per cent. of the total cost of maintaining the schools less in Wales than in England; or, putting it in another way, an English ratepayer who pays £5 towards his school would have to pay only £4, 7s. 6d. if all his geese were swans—if all his children were Welsh children. Is the inference unfair, if secondary education in Wales were also placed on the same footing as it is in England, that the children of our middle classes would exhibit a similar aptitude for the acquisition of knowledge, and in the course of time prove that the backwardness and obscurity with which we are sometimes reproached are rather to be attributed, not to want of mental ability, but to enforced ignorance for many generations? There is nothing humiliating or unreasonable in asking for State aid to supply the deficiency in our educational resources. It is for the good of the State that our youths are educated, and the principle has long ago been conceded and acted upon in the case of Scotland and Ireland. The claims of Wales are equally strong, and it is neither just nor expedient to ignore them.

REV. E. O. PHILLIPS, Chancellor and Canon Residentiary of
St. David's Cathedral.

I HEARTILY endorse the remark of the last speaker, that though we have been reproached because so few Welshmen have come to the front and distinguished themselves in the various walks of life, it is more fairly a matter for surprise, wonder, and admiration, considering the disadvantages under which they labour, that so many have done so. While there exists a special need for extending education throughout the whole of the Principality, I am exceedingly glad to find that need so generally acknowledged, and that there is great likelihood that the remedy will at no distant time be supplied. One thing that has strikingly opened our eyes on the subject is the establishment of elementary schools throughout the whole country. I am thankful myself for the Elementary Education Act, 1870, though I think I could improve it a little. So long as the Scriptures are taught in Board Schools, I look upon them not as antagonistic, but as supplementary to National Schools and to wholesome education; but I insist, with all my force, that the Scriptures should be read in them. If that is done, they are applying the text of his Grace the Archbishop this morning, "Not against us, but for us." The great need of education in this country certainly exists in the fewness and weakness of its middle-class intermediate schools. The Welsh boys are poor, and

cannot afford to be sent a long distance to be taken in as boarders, and talent lies to a large extent in a stratum that is not overburdened with wealth. I would therefore suggest that well-conducted grammar schools should be placed here and there in the neighbourhood of the centres of gravity of the population, and a thorough education should be given in them by two or three masters at least. I would have these schools inspected annually by examiners from without, appointed by a board of education or a body outside the schools, and I would insist upon every one of the schools, whether they receive Government or other support, being examined, whether the masters wish it or not—ay, and whether the students wish it or not. I would have the boys taken in at about eight years of age, and drafted out at about fourteen, or continued at school till sixteen if they wish it. In this country, I mean Wales, boys at such schools as I am now speaking of, who have their way to make in the world, are not kept at school till they are nineteen or twenty. They must, as a rule, take something in hand at fifteen, and we want them to be so prepared as to be ready to enter on the duties of life at that age. If a boy is kept at a cheap good school, with plain wholesome diet and minimum terms—a *sine qua non* in this Principality—from eight to fifteen, and does his duty there by honest work, he will be well trained in those habits of thought which will fit him for the commencement of his business career. For those who wish to pass to higher education I would have such schools as were suggested by the Principal of Jesus College, and if the parents were not in circumstances to enable them to pay for the education of their children in the higher schools, they should be assisted from funds provided by the Government. The hard-working and heavily-taxed middle class has just as strong a claim on Government supplementary aid towards the education of their children, and due provision therefor, as the class below them, especially when it is considered that they, as ratepayers, are taxed for the education of the children of the lower classes besides having to educate their own. There would have to be for the higher schools a large and strong staff of highly-qualified masters, because it would be impossible for one or two men, however gifted, to give the extended education desirable for youths entering upon so many different pursuits of life. I would have the best and most promising boys drafted off from these smaller grammar schools to the higher, and, if the circumstances of the parents were such that they were unable to pay for their education in the higher schools, I would place it within the reach of the boys by means of such exhibitions as would carry them through for a year or two. If a higher education is open to all at £40 a year, and this the lowest possible level, yet what good is it to me, if I can only afford to pay £10, without the supplementary help of an exhibition or other extraneous aid? Besides a good education for the lower stratum, we want a series of graduated schools by which our children may ascend, stratum by stratum, till we have a network of educational institutions throughout the country. When a boy leaves school at sixteen or seventeen, it is not to be assumed that he is going direct to the university. Not one in ten will go to the university; but give them a thorough liberal education, and they will be prepared for the work of life, to enter on professional study, or any commercial pursuit or trade. I would have similar schools for girls. I think it very unfair myself that the education of girls should be left where it is. We ought to raise their education as well as, and to the same level as, that of the boys. They are their sisters, and they will be their helpmates through life. In all these schools, from first to last, I would insist upon the Scriptures being taught. We are Scripture Christians; if we have denominational differences, we are hand in hand here. I am quite prepared here to allow a conscience clause, but I would on no account allow any of these places of education of body, mind, and soul to be purely and simply secular. Purely secular education means nothing but non-religious education. If we keep out from the curriculum of our schools the Scriptures which God has handed down to us, how can we call ourselves a Christian nation? Bible-loving, Bible-reading Wales to have this book

excluded from the educational curriculum of their children by Christian men ! I would not allow any shirking in this respect. To permit a student to have a Bible in the room, and to say that the teacher may teach it in his study, I call a pure sham. I wish to see the teaching of the Bible set down as part of the curriculum. It would be absurd to say that chess was taught in a school merely because the teacher was in the habit of taking boys into his room and teaching it there, and in the same way I say that that is not school teaching of the Bible which is given out of the school, to veil imaginary worldly expedients. With respect to a Welsh university, I maintain that we do not want a university for Wales at the present time. More than that, I think it would be a great injury. If you were to establish a university for Wales, only the middle and lower classes would avail themselves of it ; the upper classes would not send their children to it. If those M.P.'s and others who are endeavouring to obtain a grant from Government to establish a Welsh university should succeed, would they send their own sons to it ? I do not believe it. It would tend more and more to isolate us, who are isolated too much already. It would be a sad, a melancholy, and a serious thing indeed if the homes of learning were so arranged and constituted as not to be the meeting-places and the resorts of all classes without distinction. Again, I repeat, I should like to know how many of the upper classes would send their sons to the Welsh university, if unfortunately one were established. An educational institution ought to be a democracy. It should be the abode and resort of all classes throughout the kingdom. There has been too much class distinction in Wales, as elsewhere. Let us not, for goodness' sake, lend a helping hand to continue this contemptible and unchristian narrowness, to extend it to our places of education. We constantly hear this proposed university compared with the Scotch, but the Scotch universities are more to be compared with the large English public schools than with the Universities of Oxford and Cambridge. I grant that they have extended themselves more generally throughout the whole of the community, and in Scotland have conferred the advantages of a higher education upon a greater number than has been the case in Wales, but still they are nothing more than large public schools. I trust we shall be unanimous in forwarding a general advance all along the line in the establishment of good sound grammar schools and one or two higher-class schools, in addition to what we already possess, in which the education given shall be of the highest order. Let us so train our youths for situations in life to which it may please God to call them, step by step, remembering that that is not a man's situation in life in which he is born, but that which, by his own talent, energy, and conduct, and God's providence, he may attain, or to which by negligence and misconduct he degrades himself. For their earthly and heavenly weal let us instil the principles of religion in their hearts. Do not let us build up the characters of the future men and women who will occupy our places when we are gone with untempered mortar. Let us do the one, but let us not leave the other undone. Train the mind, cultivate the intellect and feeling, but do not neglect the heart. To raise human nature to the higher purposes of life, you must instruct the whole man, not a part of him. I do not insist upon the teaching of a distinctive creed, though I would it were feasible, with all my heart ; but I do say that in this Christian country the Scriptures should be taught, and should form part of the curriculum of our schools. In the grammar schools and in the higher schools let the Bible be read, or the Greek Testament be in the schedule of subjects taught. I sincerely hope that good will result from this discussion, and that we may all join together to establish sound middle-class schools that may be easy of access to children of parents of limited means, and so help forward those of them who may desire to find their way afterwards to one of the universities. In any case, let them go out into the world from our schools with the words of the Book of Life in their memory and its principles in their hearts.

DISCUSSION.

The RIGHT REV. ALFRED OLLIVANT, D.D., Lord Bishop of
Llandaff.

MR. CHAIRMAN, with your kind permission, I will venture to offer a few remarks upon the very important subject under discussion. I am afraid that some of the observations that I may be induced to make will not be altogether popular in the present assembly; but in the excellent address you heard from the Bishop of the diocese just now, you were informed that the Congress, like all its predecessors, has been summoned, not for the purpose of merely hearing the same sentiments expressed by one person after another, but in order that important subjects might be ventilated by hearing the different sentiments which might occur to different people. With this feeling, therefore, I shall express my own opinions with boldness, though I hope with courtesy. And although I have the misfortune to be an alien bishop in Wales, yet I hope it will be believed that, inasmuch as I have been nearly fifty years in the service of Wales, anything I may say will be the result of the heart's conviction, and with the sincere desire of truth and for the best interests of the Principality. I have had some difficulty in understanding what is meant by higher and intermediate education in Wales, but, from what I have heard to-day, I take it that by higher education in Wales is meant the establishment of a university, and that Wales does not mean the Principality at large, but should be understood in the very limited sense of the Welsh-speaking people. With regard to the first of these matters, namely, the establishment of a Welsh university, I must say I think that is altogether beginning at the wrong end. If I am not mistaken, that is the real sentiment of the two speakers who have preceded me. My own conviction is that Wales wants not a university at this moment, and I lay particular stress upon the words "at this moment," for what may be the condition of Wales in ten, twenty, or forty years, I cannot tell. But in my opinion the establishment of a university in Wales at this moment would be a very great mistake. The thing that is wanted in Wales is what has been insisted upon by the two gentlemen who have just spoken. We want institutions which will prepare young men for going to the universities, in order that they may get the real benefit of a university education. It is of no use sending a man to the university unless he is capable of profiting by the instruction there given. It is no use having a large number of lecture-rooms or a large staff of well-educated persons as teachers unless you have a class of pupils capable of profiting by the instruction they receive. My own conviction is that what we want in Wales is either a greater number of schools, or a number of schools established upon such a footing as to draw together a very much larger class of persons for the sake of receiving instruction than is at present the case. I am thankful to say that the schools in Wales, since my knowledge of the southern part of the Principality began, have most marvelously improved. In the year 1828, I think it was, the late Bishop Jenkinson did Dr. Lewellin and myself the honour of sending us round a very considerable portion of his diocese for the purpose of examining the schools which had hitherto been considered the grammar schools of the country. I will not mention names, but I am sure several of those schools were in the very worst possible condition. During the whole sixteen years that I was connected with St. David's, the school of Ystrad Meurig, which is often spoken of as a school that has conferred great benefits upon the southern part of the Principality, was all but dead. The master was a kind-hearted, amiable man, one whom you would welcome as your friend, but who as a schoolmaster was almost worthless. That school was for sixteen years entirely thrown away. The schools are now, I am thankful to acknowledge, in a very different condition, but at the same time they labour under very great difficulties. In order to get good schools you must have good schoolmasters, and to have good schoolmasters you must give them the means of obtain-

ing good salaries, otherwise they will certainly turn their backs upon the school or college, as you may call it, and go somewhere else. If you find that the school fees do not yield to the master a sufficiently good income, some means or other must be provided in order to induce Welsh lads to come to the schools, otherwise, good as the master may be and much as the schools are improved, the education of the country will fail mainly from the want of pupils. Another point to which I should wish to call attention is this. In my opinion a university is not, as Dr. Johnson defines it in his dictionary, merely a school where all arts and faculties are studied and taught, but, as I maintain, a university, in order to be efficient, must be a great deal more than that. It must be *universitas*, not only *studiorum* but *studentium*, and its students must be brought together from all classes of society. It is the great glory of our English universities that they do bring persons from all classes together, from the highest nobleman in the land down to the son of the artisan or tradesman. In Wales as it at present exists that is impossible, and I maintain that the social condition of Wales at this moment renders the existence of a university here altogether a phantom. Such was the opinion I formed after having been sixteen years at St. David's College. Now, I admit that the education of young men for the ministry, of the Church does not embrace the whole comprehensiveness of this subject, for you want men to be educated not merely for the ministry of the Church, but for all sorts of professions. But it may be assumed that those who have the other professions in view are, generally speaking, of the same class as the future clergy. In my very first charge to the clergy of the Diocese of Llandaff, I placed the particular view directly before them that we wanted better educated clergymen, and that we could not have that because of the social condition of the country. It appeared to me that, so far as that particular part of Wales was concerned—for I spoke merely of what fell under my own observation in Cardigan and the neighbouring places—Wales was very much in the same condition that England may be supposed to have been in about the time when her great public schools were founded, when children were taken from their parents at eight or nine years of age and sent to Eton, Winchester, and other institutions of the kind, where they were boarded, educated, clothed, and provided for till they were fit to go to the university.

The opinions of an Englishman as to the social condition of Wales may perhaps go for very little. Let me, then, quote the words of the Dean of Bangor, written in 1870:—

"I shall briefly dwell," he says, "upon some points in the social condition of Wales. In a country comparatively poor, a country of hills and valleys, the *highest class* is comparatively small. The *upper middle class* is also, I imagine, less numerous in proportion than in England. The *great mass* of the people of Wales belong to the classes known as the *lower middle and working classes*, composed of the small farmers, small shopkeepers, artisans, quarrymen, colliers, miners, shepherds, and labourers. These *two classes*" (i.e., the lower middle and working classes) "are socially and politically powerful enough to outvote all other classes in Wales. To these classes, as forming the main body of the population, the Church is bound to devote her main exertions." If such is the social condition of the Principality, I cannot think that it is ripe for the establishment of a university.

THE RIGHT HON. the LORD ABERDARE.

INSTEAD of the allowance of ten minutes, which is all that I have for dealing with this important question, I only wish I had at least ten minutes to give to each of the speakers who have preceded me, and especially I would desire a double allowance for the most suggestive and admirable speech of my friend the Principal of Jesus College; for, believe me, I speak as one who has taken an interest in every department of Welsh education, and I feel that if the course he has chalked out were pursued, Wales would in a short time be covered with a network of educational institutions such as she now looks upon with distant and almost-despairing hope. I have only time just to touch the fringe of the question, and indicate some points on which I agree and some in which I disagree with the preceding speakers. Indeed, I have heard from every speaker much in which I agree and much from which I did not wholly disagree. I agree with the Principal of Jesus College that an enormous stride would be made if we could so impose an elementary education as would make it the means of helping boys on to scholarships in better schools. That is the case in Scotland, and to it is due a large portion of the success of education in that part of the kingdom. I agree with the Principal, also, in thinking that even with our present means a better application of our endowments would be productive of most fruitful consequences. I also agree with those who lament the inadequacy of those endowments. But what does that mean? Not that Parliament has been more generous to England than to Wales, but that in England there have been a number of benefactors of the poorer classes, the extent of whose gifts has far out-done the generosity of Wales, which may be due to the past poverty of Wales. But when I hear a reverend gentleman denounce the rich manufacturers and owners of property in Wales for not having recently done what was largely done in England in the reign of Edward VI. and Elizabeth, I may remind him that it was a question until recently whether endowments were not much more mischievous than useful, whether a man might not lay out money better than in endowments which have been so largely abused. One of the wisest Englishmen, and perhaps one of the wisest Frenchmen—I speak of Adam Smith and Turgot—were not satisfied that, in spite of some special good admitted to be derived from them, these countries would be better without these endowments than with them. Our ancestors some centuries ago were full of hope for the good results of the endowments they created, but that hope was to a great extent defeated by the negligence of trustees. Show us that endowments will be usefully applied, and I have no doubt the generosity will be found. The sum of £50,000 has been already subscribed for the College of Aberystwith, and a great portion of that has come from the higher classes of the country. I think a great deal can be done by improving our existing schools for middle-class education, and I entirely agree with the Bishop and the Principal of Jesus College that a large proportion of our endowments should be applied in enabling boys to remain at the improved grammar schools, which we hope to see extended all over the country. That will be the most fruitful and just system of endowment. I come now to the other part of the question, that which relates to higher education. We have heard from various speakers denunciations of what is called the University College of Wales. Let me correct the statement of Chancellor Phillips that a demand was made for assistance to found a university in Wales. No such demand has ever been made, and I do not desire to see it made. I have always disagreed with my excellent friend, the Bishop of St. Asaph, in his opinion that we are ripe for a university, and I am certain that no Government, acting upon the principles that now exist, would grant a charter for such a university, however desirable it may be thought hereafter. When we come to the question whether a college imparting a higher education, such as is given in similar institutions in England and Scotland, is or is not desirable in Wales,

then I grapple with the Chancellor, the Bishop, and everybody who is prepared to maintain that it is not.

The LORD BISHOP OF LLANDAFF.

I never denied that it was.

LORD ABERDARE.

The speech of the Bishop certainly conveyed to me, as I think it must have conveyed to the whole audience, the impression, that in his opinion we have been premature in founding the College at Aberystwith.

The BISHOP OF LLANDAFF.

No, pardon me.

LORD ABERDARE.

I agree that there is much greater advantage in establishing schools than a college, but it cannot be denied that the foundation of that college has given a prodigious impetus to education. The defects we lament are mainly due to the miserable inadequacy of middle-class education in Wales. That question has become now one, not merely of provincial, but of national importance, and I am satisfied that no more useful stimulus could be given to middle-class education in Wales than by the establishment of that college. Chancellor Phillips thinks that the college should have been denominational, with a conscience clause. How far that would have satisfied the people of Wales I do not know. I am afraid it would be acceptable to many in this room. But when we consider the character of Wales, and who are the persons whose education is to be supplied, I think you will see that the proposal to found another Church college, with a conscience clause, either at Aberystwith or at Swansea, would be the best way of preventing anything like national support of such a scheme for higher education. In fact, the thing is impossible. Whether a larger development might not have been given to existing colleges founded upon such a system is another question. A college for clergy at Lampeter and another at Aberystwith with a conscience clause, and two others for the rest of Wales, might have supplied and entitled us in course of time to apply for the charter which the Bishop of St. Asaph so much desires. I think no advantage is got from unity of opinion in these discussions. We want collision—variety of opinion—and I am here to maintain that a great deal can be done, far more than some people think, by usefully applying our present endowments. One word about Jesus College. You must not ask too much. The greater part of the colleges in Oxford have thrown open their endowments to the public. You want to keep Jesus College for the Welsh. If you do, believe me that Jesus College in the future will be in an inferior position, which I should greatly regret. Bishop Copleston was a Devonshire man. He threw open the fellowships of Oriel which were for Devon and Cornwall, and we have never heard that either Devon or Cornwall suffered from it; but the reputation of the college was immensely improved.

The CHAIRMAN.

The Bishop of Llandaff wishes to say a word in explanation, and that, I believe, is strictly Parliamentary.

The BISHOP OF LLANDAFF.

I beg to say, not in explanation, but in distinct disavowal, that I had not the College of Aberystwith in my thoughts in the slightest degree when I spoke, and I did not intend to make any observation upon it one way or the other.

MR. JAMES SHAW, COED PARK, CWMAVON.

I SHOULD scarcely have had confidence to ask permission to say a few words at this meeting, were it not for the very judicious and kindly remarks addressed to the large assembly in the Music Hall by the Bishop of St. David's. He reminded you that in meetings of this kind it is better to meet your adversary face to face; and he told us also that when we came to speak together with the courtesy of English gentlemen, it might happen that those differences which before appeared so great might dwindle into insignificance. The subject under discussion is one which deeply interests me, and I only came here because I thought I might add one or two words which might be of value. Much has been said about education in Scotland. I was born and bred in a Scotch university town. It is no larger than Swansea, but it enjoys a university in which 1000 young men are educated in what we are pleased to call higher education. Scotland has also had for centuries her national schools, which have been far in advance of what is now the elementary standard of England and Wales, and the result is that at this moment there are 3000 young men enjoying in Aberdeen the advantages of intermediate education—I mean an education which consists of a preparatory knowledge of Latin, Greek, and mathematics, for the higher education of the university. Coming from a town such as this, and having lived in Wales for the last two years, seeing what an intelligent man must see, and hearing to-day from those who have spoken so admirably, of the deplorable condition of education in Wales, I thought it my duty to say that I do not regret having written the few words I did to the "Times." I have to provide machinery for the education of 1600 children. We have intelligent Welsh boys in the school, none better, and my regret is to know that they are without a chance of bettering themselves. That being so, I hope you will not consider it egotistical on my part when I tell you that some months ago I offered a scholarship of £40 to enable the best boy from the Cwmavon schools to go to Llandovery College. I asked the examiner to pick out the best boy, but the report was, that the boy who was at the head of the school was totally unfit to go to Llandovery, that unless I gave him an opportunity of improving his education, he would hardly be treated there with the respect I should like to see. What is wanted is better education provided at 6d. or 9d. a week, giving a higher class of education than the elementary schools. I have had to find a private tutor for the boy and keep him for a year, till he is fit to go to Llandovery. What Wales wants is a better class of schools, to prepare boys for your admirable grammar schools. You do not want to go to Parliament yet for a large grant for a university. Wales is not fit at present to enjoy the advantages of a great university. You have Oxford and Cambridge open to you, and what is wanted is a determined effort to found schools where a better class of education can be had than is to be obtained in elementary schools. Until this is done, I do not think you will have made material progress.

MR. C. MARSHALL GRIFFITH, Q.C., Chairman of
Quarter Sessions in Cardiganshire.

I WISH in a very few words to state my opinions on this great question. I must say although I am surprised, I am yet rejoiced to find the uniformity of opinion, both on the platform and in the body of the hall, that the country is not ripe for a Welsh university. I am grateful to Lord Aberdare for having stated so distinctly his opinion to that effect. There has grown up a wide-spread notion that the object of the promoters of the College of Aberystwith was to secure a university for themselves—to

arrogate to themselves the position of a university for Wales, and to supersede and obscure other colleges which had a greater claim to a university of such magnitude. But I entirely agree with one of the speakers that we should be grateful to the promoters of Aberystwith College for having awakened the diocese to the necessity for higher education. The result of the debate in the House of Commons introduced by the honourable gentleman in the chair has been learnt. I have been perfectly convinced that neither this nor any other Government will pass by with contempt an application to assist the higher education of Wales. The difficulty we have to deal with is that our English friends do not know our wants. I am quite convinced that that is the case in the House of Commons, and that when questions affecting the interests of the Principality are brought forward, they come upon the House with surprise. But for that, I do not believe that so able and industrious a minister as Lord George Hamilton would meet our claims as he did the other day. I quite agree with the Principal of Jesus College that we ought, in the first place, to improve our schools; but he must forgive me for saying that I could not agree with his proposal to open certain of the foundations of Jesus College. And I will tell you the reason. It is because at present and until you improve your schools, until you have got a generation of boys fit to compete with English boys, it is no use to say to them "you can compete for open scholarships." They would have no chance against those who have had the advantage of being brought up in English schools. But by all means adopt the suggestion of the Principal of Jesus College. Accept with gratitude anything Jesus College offers to improve the condition of your schools in Wales, and I look forward in a few years to a body of youths being sent up from your endowed schools who will be able to hold their own against all comers. Welsh boys, as a rule, are quite equal in intelligence and natural ability to Scotch and Irish boys, but have not yet had the same means of education in endowed schools. It is a great mistake to suppose that, in order to give a lad higher education, it is necessary to send him to the university. The great proportion of the clever and studious Welsh lads will never be able to avail themselves of university education. They will have to go into business early in life, and will not have time to go to a university. The endowed schools will have to supply their wants. Give them the best education that can be given to lads at an early age,—place them in a position to enable them to avail themselves of instruction afforded at endowed schools,—then to pass, if they are in a position to do so, into the higher schools, and enable the few who there sufficiently distinguish themselves to proceed to Oxford or Cambridge, and to take their proper place there.

The CHAIRMAN.

Our time has now run out, but before the meeting absolutely breaks up, allow me to express the very great satisfaction which I—having interested myself very much in this matter—feel at the large attendance here to-day, which evidences the great interest felt by those who are attending this Congress in the matter of education. As one who has been charged with the conduct of this question in Parliament, I can only say that the general expression of opinion which has fallen from those who have spoken to-day, will enable me the better to judge of the course to pursue in the future. My own views and opinions are wholly unchanged by anything that has passed. For my part I cannot see why Wales should be denied a university. I do not know how far you will go in regard to granting degrees, but why Wales should be denied a university, when Scotland and Ireland are so richly endowed in that respect, I am at a loss to understand. Improve the intermediate education if you will. I am strongly in favour of that.

MUSIC HALL, TUESDAY EVENING, 7th OCTOBER.

The RIGHT REVEREND the PRESIDENT took the Chair
at Seven o'clock.

THE CAUSES OF, AND REMEDY FOR, DISSENT:
HOME REUNION.

PAPERS.

The RIGHT REV. the LORD BISHOP of WINCHESTER.

NONCONFORMITY is of remote origin ; from the beginnings of Christianity men speculated for themselves, and chose private paths. Apart from, or beside of, the king's highway, later, the Papal Power, thought to be the great centre of unity, proved the fertile source of dissent. The Popes wisely allowed men to think much for themselves, so they submitted them to the general authority of the See of Rome ; but by exempting favoured corporations from the jurisdiction of their bishops, they laid broad and wide the foundations of disunion. The dissensions between the regulars and seculars which grew out of this, the even fiercer discord between the various orders of friars, were not only the forerunners, they were in great measure the causes of the subsequent disputes among the Protestants, and of divisions in Reformed Churches at the Reformation ; even in its earliest infancy constitutional reform was repudiated by those who counselled revolutionary destruction. At the very first the dark shadow of the vestment controversy separated Cranmer and Ridley, zealous reformers, from Hooper, who would not be a bishop if he must wear dresses which reminded him of the priesthood and had been defiled by Popery. The vesture question, then, as now, was connected with doctrinal difference ; and doctrinal difference was linked arm in arm with political division and civil discord. All these elements of strife were visible in Edward's reign ; they were hushed into grim repose in Mary's ; but they burst out in their fury in Elizabeth's. Then, their well-defined schools of thought struggled for supremacy. Toleration and comprehension were words not yet formed for theologians or for statesmen. There were the Romanists or Romanisers, opposed to Elizabeth's succession to the crown, denying her mother's marriage and her own legitimacy ; there were the Puritans, Calvinistic in theology, Presbyterian in their theory of Church government, plain even to meanness in dress and ceremonial, and with political principles gradually developing into republicanism ; there was the Church party, opposed to Romanism in doctrine and discipline, yet in favour of a solemn ritual, of Episcopal regimen, of primitive Catholi-

city, and both from hereditary loyalty and from gratitude for the Sovereign's countenance, attached to the succession of Elizabeth and to the crown of England. It was an unhappy consequence of all this that Nonconformity, whether Romish or Protestant, was often identified with disaffection to the Government, and even with rebellion. Each party from the first struggled, not for equal privileges, but for sole supremacy. Though both the Romanists and the Puritans were scandalised, not only with Henry's assertion of headship, but even with Elizabeth's title of "Supreme Governor," yet all believed that the State should support the true Church, and repress everything schismatical or heretical. Calvin had closely connected his own Presbyterian establishment with the State in Geneva; and was, in fact, dictator both in faith and polity. And as toleration was as yet unknown, whether to Romanists or to Protestants, those in the ascendant, be they who they might, strove rigorously to enforce conformity to the principles which they themselves recognised and upheld. So, alas! throughout Europe the State used the Church; and the Church united with the State to put down their opponents, religious or political, or, as was mostly the case, both religious and political. I am not concerned to defend the Church party, for so it may most conveniently be called, from charges of political partizanship or of religious intolerance. I deeply deplore the existence of both throughout the Reformation history. The greatest blot on the memory of almost all the reformers, here and abroad, was their too easy acquiescence in the will of sovereigns who supported them against the power of Rome. Next to that was their using, when in the ascendant, powers under which they had suffered when themselves under oppression and persecution. Still, considering that the Church party could wield the secular power during the long reign of Henry VIII., Elizabeth, and the four Stuarts, that the Romanists were in power only during Mary's, and the Puritans only in the Commonwealth, it cannot well be denied that whilst Romanism and Puritanism left no stone unturned, no cruelty untried, during their short pre-eminence, the Church party committed comparatively few atrocities on their opponents, if at least we except the executions of the Romanist recusants in the reign of Elizabeth, which were the result of savage penal laws against treason, aggravated by the Puritan hatred of Papistry. These latter were indeed the most inexcusable of all the severities exercised by one religious party on another; yet they are not justly chargeable on the English Church, which never instigated them, but on the laws, or the terror excited by treasonable conspiracies, and on the fanatical spirit excited among the populace.

Be this as it may, we have now to deplore that religious differences were always aggravated first by political discord, and then by intolerance and persecution. There came a Nemesis in time. It ever comes on men and nations and churches and sects. The Puritans tore down the Church and the throne, and in their turn they were ejected from the places from which they had ejected others. Thenceforward *Nonconformity* within the Church became *Dissent* without it. Next the High Church party, faithful to the Stuarts, fell with them. Then ensued a general exhaustion, after successive victories and final defeat. The Whigs first, and the Hanoverians afterwards, discouraged religious zeal of every name and shade. The long discord gave way, as was but natural, to cold indifference, and then to pronounced infidelity. What life remained to Christians, whether Church-

God, for Christ, for Christian souls, must soften and dispose to peace. And if men have on them the responsibility which belongs to accredited counsellors, they will learn; and two-thirds of our intolerance is the result of ignorance. Nine-tenths even of our educated laymen do not know the alphabet of the Churchman's belief. I would have laymen of all classes in our parochial councils, in our ruri-decanal meetings, in our Diocesan Conferences, and in some manner or other associated with our Provincial Convocations. And I would see them working ten times more than at present in our schools, in our parishes, and in our mission-rooms. This will be a healing measure in every way, and we cannot see it too soon.

9. Besides lay readers, workers, and counsellors, I advocate strongly the enlisting of a lower order of clergy, a permanent diaconate. This subject is to be discussed hereafter. I merely say therefore now that, besides the other uses of such a body, they would have this one. We love the zeal and energy of hundreds of men in the middle class, who, because they cannot find scope for their zeal and energy in the Church, set themselves to become Dissenting ministers. You cannot retain them unless you can employ them.

10. In close connection with this employment of laymen and deacons, or sub-deacons, I believe that we ought to encourage, or at least fully to tolerate, what may be called irregular devotional services. Many of us love the regular services of the Church better than all besides; but there are some who have not been educated up to them, some (and the Church is bound to comprehend such) who are not satisfied with them, who crave for class meetings or other gatherings for social prayer, and who cannot feel free and happy without them.

11. And lastly (though I could add many more heads if I had time), we want a great deal more missionary or evangelising labour, both at home and abroad, and we want our Dissenting brethren to know that we have it. The parochial system has done wonders for England; but we must not rest upon the machinery of one age to supply all the wants of another. England may perhaps once have been a field for great pastoral labour; it is now a great mission-field, half filled with home heathen. We must hunt them out and bring them back to Christ, or we lose them for ever for us and for Him. The Wesleyan and other Methodist bodies have done a noble evangelising work. Their defect is, that when they have brought in they cannot sufficiently build up. The Church, if it truly girds itself to its work, can do both. It can send out to the highways or the hedges, and it can seat the wanderers at the great Gospel feast in the wedding-garment fit for the marriage of the Lamb. In God's name, let us call them in and feed them there. And I say foreign missions too, we want a great deal more of them. England is marked out by Providence, and England's Church is called by the voice of God, to be the greatest missionary nation and Church that has ever been. Our indolence, our selfishness, our party spirit hinder this. Let us cast them all off, and we can convert the world. And I know by personal experience that nothing is more likely to gather round us and conciliate to us those who unhappily are separated from us, than a knowledge that we are zealously engaged in a work which is very often most dear to them. The Wesleyans especially believe that they are the great missionary

body and they only. If they could see and know that the Church is labouring hard at home and foreign missions, they would honour her more and draw nearer to her bosom.

In fine, let us try by God's help to make the Church, which He has planted here, more perfect in all things, in truth, in purity, in peace. Then she will speak more clearly, will satisfy more spiritual wants, and will be more manifestly the messenger of God to men. There may be little hope that any of us should live to see our brethren in Christ all dwelling together with us in unity ; and impatient zeal may be the least likely way to bring about what is so earnestly to be wished. But we may yet labour for it and with patience wait for it, assured that it is the will of God as it was the prayer of Christ ; assured too that, as it is right in itself, so would it be the most powerful argument for truth, and the surest way to win the world to it.

REV. G. H. CURTEIS, Residentiary Canon of the Cathedral, and
Principal of the Theological College, Lichfield.

By "the causes of Dissent," I shall take it for granted, is meant on this occasion "the causes of the *continuance* of Dissent down to our own time." We may be spared, therefore, any historical discussion as to how Dissent first arose in this country. We are in conference here, I understand, for a distinctly practical purpose, and that purpose is HOME RE-UNION. For as the reconciliation of the Jews to their own Messiah is, one day, to be nothing less for all Christendom than "life from the dead," so we believe that the reconciliation of our alienated brethren to the Church of their forefathers, will be for our whole country like winter breaking into spring. Both events at present look equally incredible. Yet one of them is certain : why should the other seem impossible ? With God's help "nothing is impossible."

The time at my command only permits me to point out two of the main causes of persistent Dissent, and to submit to you suggestions for their future removal. And the first cause that I would speak of is, *the hereditary feeling of suspicion and dislike, for which no one born and bred in Nonconformity is really responsible*. It is a legacy of alienation coming down from past times. And though we may plead it ought not to remain, now that the whole atmosphere and environment have changed, still we know how hard it is to transform any habit which has become a second nature. We must not, therefore, be either sanguine or impatient. There is for us simply one thing to do : and that is, *to confront this spirit of alienation, everywhere and at all times, by the healing spirit of Christ-like kindness and conciliation*. The removal of political and social offences, the redress of even sentimental grievances, the honest endeavour to find common ground, the smile of welcome, the hand held out,—how precious are all these little efforts of brotherly kindness in relaxing the bondage of an ancient feud ! They are like the loosing of successive knots by some insignificant mouse which releases the lion at last. But you will say, "This is easy in politics and society : how about theological and ecclesiastical dissension ?" I reply by an appeal to yourselves. Is it

not certain that there is, in this great representative Congress, a sincere and brotherly desire to remove all such offences and to heal all such animosities, so far as can possibly and conscientiously be done? And why then should you doubt that in the *Congregational Union* about to assemble next week at Cardiff, or in the *Wesleyan Conference*, there reigns among Christian men the like spirit of frank kindliness and conciliation? Depend upon it, we Churchmen have no monopoly of the good gifts of God. And if the spirit of reconciliation be not one of His precious gifts, I am afraid I have read my Bible wrong all the days of my life. And I am not alone in my opinion; for the greatest and noblest man I ever saw—Bishop Selwyn—so acted in this spirit, that a venerable Wesleyan minister in New Zealand wrote thus: "I venture to say that if there had been in England *then* such an Episcopate as there is in New Zealand *now*, the Wesleyans would not have been driven to the necessity of forming a separate organisation." This behaviour of the great Bishop was, no doubt, facilitated by his work lying on the confines of heathenism. There, amid violent contrasts of light and darkness, delicate discriminations of colour seem absurd. And perhaps at home they ought to seem more absurd than they do in half-heathen England. But let us boldly face the question. We have among us God's good spirit of conciliation: have we as yet a suitable framework, a sufficiently-prepared Church system, by which we may give it expression and effect? I am afraid we must say, Not quite yet.

The constant complaint of Dissenters is that, in all our ecclesiastical ways, we are far too stiff and inelastic. They allege that many precious spiritual gifts find no room for their exercise in our communion; that our Prayer-Book is crowded with antiquated and misleading phrases; and that, in short, ourselves, our rubrics, and our Articles, are all as stiff as iron. And they attribute it to the circumstance that all our disciplinary arrangements are "established" by the coercive authority of the State. Well; but then so are their own disciplinary arrangements. Strange as it may sound, if the Wesleyan President or any of his preachers denied any single doctrine contained in Mr. Wesley's sermons, he could be removed from his chapel by a policeman. If he wore a strange vestment or used a formulary in defiance of the Legal Hundred, he would be deposed by the strong arm of the law. And the same principle, of course, applies to the Baptist, the Independent, and the ministers of every other denomination. Stiffness, therefore, and coercion do not (it seems) belong to us alone. It is all a question of degree. "Establishment"—that is (as a study of the Statute books will show), simply a legal settlement and countenance from the State—is not the question. For we are all established—there is no coercive power whatever known in this country but that of the State. Every jurisdiction is overshadowed by the Royal Supremacy; and no sword is drawn on any man in this land but the sword of Her Majesty the Queen. No: "establishment" is not in question; but only the *area* and the *impact* of its influence. And looking to the swiftness and sharpness of its incidence, it seems to me the Dissenting Ministry suffers far more from its establishment by law than we do. For I am told a Congregationalist preacher can be legally struck off the roll, without appeal and without redress—which is as good as striking off his head; and that a late Wesleyan President

boasted how it cost the Bishop £4000 to crush a recalcitrant clergyman, while it only cost him a halfpenny post-card. I should not like myself to live under that system. But we have our own disadvantages; and, in our case, it is the *area*, and not the impact, which is excessive. The State covers and petrifies too much of our organisation. And though we have done a good deal—have disentangled ourselves from coercive church-rates, have resigned to her the duty of compulsory education and the sanitary guardianship of the dead; and though we have covered the country with church guilds in lieu of conventicles, have revived Ruridecanal Synods which are free from State control, have erected almost everywhere Diocesan Conferences also free from State control, and have breathed fresh life into our cathedral chapters to make them fit instruments and councils for the Bishop—there still remains something to be done. And that is to *consolidate and reform our cumbrous Convocation into something like a "Triennial Convention" of laity and Clergy*, abandoning all dreams that she is a sort of Cinderella, who ought to be invited with her two sisters to Parliament, and so enabling it to adopt from time to time (as other societies do) the mechanism of the Church to the work it has to perform. We shall then know, far better than we do now, what educated Christian laymen think on Church matters. We shall have escaped all necessity for crude and hasty Parliamentary action. We shall have relieved our prelates from an isolation so onerous, that Lord Dartmouth openly declares he would prefer the position of a pointsman at Clapham Junction. And, what is of higher importance than all, we shall have prepared a fitting body for the spirit of Christian conciliation to work in, have paved the way for a peaceful settlement of differences whenever the time is ripe for it, and have enabled the Nonconformist societies to reclaim their footing within the Church of their forefathers, and to justify the words of the great German statesman, that "bodies of men, like individuals, are easily forgetful of past enmities."

The only other "cause of Dissent" which I shall mention to-night is a far-reaching one and difficult to deal with. It is *the theological dogma of the invisibility of the Church*. Now, whether this be one of the *ex post facto* theories, of which St. Jerome speaks—whereby the sixteenth century sought to justify those excesses which were really due to the un-Christian violence of Rome—is not for me to say. At any rate, "*de non apparentibus, et non existentibus eadem lex.*" An invisible Church, the members of which are known to God alone, is so shadowy and impractical a conception, that it soon comes to be disregarded altogether. The societies, which have formed themselves upon this area of a common cloud-land, soon assume the name of "Churches" themselves. And then, *virtually we have the theory that our Lord Jesus Christ is indifferent to schism*. The practical result is what we see before us—a Christendom cloven, like a glacier on a descending slope, into innumerable and impassable crevasses; and God's kingdom of peace and unity represented to mankind by an interlacing and competing entanglement of brotherhoods, covering the same ground, and striving in all sincerity to do the same work. It was, we believe, to provide a remedy against so sad a waste of power that the Spirit of holy order, working among God's people, elaborated of old the beautiful conception of confederated dioceses upon the common area of a Catholic Church. And this conception, once fully entertained, is

so potent upon the human imagination, that, in presenting it—as in presenting the soul-converting conception of Jesus Christ to the heart—we need never fear to let it work by its own power, nay, we should rather fear lest we spoil it by too much intermeddling. And if so, the practical issue is plain. The best remedy for an erroneous and imperfect theory of Churchmanship is *to present before men's eyes, in perfect working order, the true theory of Churchmanship*. Such a method of controversy has a thousand advantages. It calls upon ourselves, not others, for high gifts of mutual conformity and denial of self-will. It removes the danger of pedantic interference and of controversial exasperation. It enables us to mix freely, on the vast platform of our glorious English life, with all our English brothers, and our Welsh, Scotch, and Irish ones too. It replies to a timid over-centralism by the spectacle of married priests daring to rebuke every popular vice. It replies to a fretful individualism by showing how little irksome is any law to a concurrent and obedient mind. It replies to narrow scrupulosity, terrified at every corner by the ghosts of dead superstitions, by setting every rite and custom of the Church aglow with living and intelligible meanings. And it replies to the loud claim of intellectual freedom, by showing that it is Churchmen who are, above all men, intellectually free and bold, and that from the Church proceed great books which stir the world, in the Church arise the loveliest developments of ritual and music, and from the Church—in spite of all the taunts about her bondage—issues that Pentecostal fire of charitable, sane, and constructive thinking which alone enkindles mankind with energy and hope. Here then lies the true, the effective, the radical remedy for the spirit of Nonconformity. It is simply the presentation, in concrete shape, of the lovely spirit of CATHOLICITY—the realisation, so far as human infirmity will allow, of the glorious ideal of the Church.

For so, it may be, some day the glacier will be found not permanently crevassed after all. The infiltration of gentleness and charity into all its little rifts may cement it together again. And whenever its steep slope shall have been got over and forgotten, it may be found closed up once more, moving forward in massive unity, healed of its divisions—a glorious and majestic work of HOME REUNION.

REV. JAMES WAREING BARDSLEY, Vicar of Christ Church,
Surbiton, Surrey.

THE reader of the last paper in his Bampton Lectures on "Dissent in Relation to the Church of England," in the eighth lecture has given some interesting quotations to show that, during the last few years, a desire for unity has sprung up among the various Dissenting communities. The report of a Committee of the Lower House of Convocation in July 1870, with reference to the question of Home Reunion, and the existence of this society, prove that many members of the Church of England desire to stand in an attitude of conciliation towards the Trinitarian Nonconformists of this country.

They believe, to use the words of Professor Archer Butler, that "primitive Church principles are not inconsistent with universal Christian sympathy." In the short time at my disposal I wish to state two principles

which I believe we must adopt if we are in any measure to effect the objects of the Home Reunion Society.

1. That "the Church of Christ is broader than the Church of England, or than any other corporate community; and that the Church of Christ, in the unity of the Spirit, must exhibit to the world her points of agreement with those who hold the great cardinal truths of the Gospel, rather than her points of difference."

Our blessed Lord in His high-priestly prayer, recorded in St. John xvii., specially pleads for the unity of His people. "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." How are the Father and the Son one? One in the participation of one Divine essence, one in the possession of one Divine life. The unity of the Church is in the participation of one Divine life. But this unity—the unity of the faith, the unity of the Spirit, the unity of life, the union of mystical membership with the Divine Head—is a *hidden* unity. "Your life is hid with Christ in God."

Hooker, in his "Ecclesiastical Polity" (book iii. chap. 1), says: "The Church of Christ is a mystical body, because the mystery of their conjunction is altogether removed from *sense*."

Again, "They who are of this society have such marks and notes of distinction as are not object unto our sense—only unto God, who seeth their hearts and understandeth all their secret cogitations—unto Him only they are clear and manifest." Is there to be no outward manifestation to the world of this hidden and invisible unity? Again we listen to the voice of the interceding Priest, "That they also may be one in Us, that the world may believe that Thou has sent Me." He speaks of a unity of which the world must take cognisance. If there be the unity of the Spirit, there must be a visible manifest unity. The hidden unity is the unity of faith, the visible unity is the unity of love. If there be the secret sap of one common life, flowing from one common root, there must be the manifest fruits of one common love.

The recognition of this principle demands not merely as an instinctive emotion, but as an earnest obligation and a paramount duty, the attitude of mutual conciliation between the members of the mystical body of Christ, even though they be not members of the same corporate community.

The existence of the Home Reunion Society, which desires to confer with members of the various Protestant communities of this country, "seeking (in the first place) points of agreement rather than points of difference," carrying on her negotiations, to use the words of the Committee of the Lower House of Convocation, "in a spirit of love and unity," breathes the spirit of our Lord's prayer, and is an exhibition to the world of a spirit of unity. The ultimate object, "corporate reunion," may be a dream, but the principle which I have just enunciated is indispensable if any practical results are to issue from the efforts of this Society.

2. "If the hopes of this Society are in any measure to be realised, we must stand on the old historic position of the Church of England with reference to the Church of Rome."

The greatest hindrance to corporate reunion with the Nonconformists of this country is the attitude of a large section in our Church towards

the Papacy. In the proportion you minimise the differences between the Anglican and Latin Churches, in the same proportion you magnify the differences between the Church of England and the Protestant communities. To profess affinity with the one is to repudiate an alliance with the other.

Time forbids me to dwell upon great ecclesiastical facts in our past history. I can only for a moment or two refer to a few statements of the great High Churchmen of the past to prove that, whilst the Church of England has looked upon union with Rome as "practically hopeless," she has not looked upon the breach between herself and the Protestant Churches as "irreparable."

Bishop Cosin (*Angl. Cath. Lib.*, Cosin's Works, vol. iv. p. 403), when speaking of the incorporation of ministers of the French Churches into the Church of England without re-ordination (this was twelve years before the Act of Uniformity), adds an argument, which I quote, to show that the highest Churchmen of that period regarded the interests of the Church of England as bound up with those of the Protestant communities. "If," he says, "upon this ground (the ground of Presbyterian ordination) we renounce the French, we must for the same reason renounce all the ministers of Germany besides, and then what will become of the Protestant party?"

In the same letter, dated Paris, February 7, 1650, when writing with reference to the reception of the Holy Communion by English Churchmen abroad at the hands of Protestant ministers, he says, "Considering there is no prohibition of our Church against it (as there is against our communicating with the Papists, and that well-grounded upon the Scriptures and the will of God), I do not but see that both you may (either in case of necessity, when you cannot have the sacrament among yourselves, or in regard of declaring your unity in professing the same religion, which you and they do) go otherwhiles to communicate reverently with them of the French Church." Bishop Cosin recognised that in the French Protestant Churches the sacraments were "duly administered according to Christ's ordinance in all those things that of necessity are requisite for the same." In the same letter he states that he did not believe these ministers to be so "duly and rightly ordained as by Bishops and Prelates of the Church." He held what has been the belief of the great authorities of the Church of England, that whilst Episcopacy is the primitive mode of Church government, whilst it is necessary to the *bono esse* of a church it is not essential to its *esse*; whilst requisite to the *perfection* it is not necessary to the *existence* of a church. By the Act of Uniformity, whilst Episcopal ordination was the condition on which any minister had the cure of souls or held a benefice in the Church of England, that Act contained a clause which expressly recognised the existence of other Churches.

I quote a passage from Bishop Vezey's "Life of Primate Bramhall." You will find the passage in a note, p. 407, vol. iii., of Professor Mosheim's "Institutes." Bramhall was nominated to Armagh immediately after the return of Charles, and was the highest Church authority of his day. When the benefices were called at the visitation, some ministers had only their certificates of Presbyterian ordination. He told them they were not legal titles, whereupon the question arose, "Are we not ministers of the Gospel?" "I dispute not," said Bramhall, "the value of your ordination,

nor those acts you have exercised by virtue of it, but we are now to consider ourselves as a National Church, united by law, which, among other things, takes chief care to prescribe about ordination." Bramhall required reordination on the ground of law, but he did not dispute the validity of their orders. To use the words of the saintly Bishop Andrews, when comparing Anglican orders with those of the French Protestant Church, "Non est hoc damnare rem; melius illi aliquid anteponere" (Angl. Cath. Lib. Edition of Andrews' Posthumous Works, pp. 191, 211).

Bishop Cosin, in the solemn hour of death, recorded his desire for communion with the Protestant Churches: "Always in my mind and affection, I unite and join with them, which I desire chiefly understood of Protestants and the best Reformed Churches" (vol. v. p. 527).

I can only give one quotation from a school of the present day, to show the attitude of that school towards Protestant Nonconformists. A writer in "The Church and the World," 1866, p. 187, says, "The Protestant bodies in Europe form no portion of the one body, because they have renounced the one priesthood. They established a system independent of the Church external, and even hostile to it, consequently they have cut themselves off from the participation of the one Spirit, as living in the Church and flowing through the Sacraments, which are the veins and arteries of the one body." This is not the theology of the Church of England! This is not the interpretation of her great ecclesiastical acts! This is not the statement of the 19th Article! This is not the voice of her greatest divines! This is not the utterance of Convocation! This is not, I trust, the spirit of the Home Reunion Society. If these words were the authoritative statements of the Church of England, all thoughts of Home Reunion would be absolutely hopeless.

If every clergyman of the Church of England had acted upon the recommendation of Archbishop Sancroft to the clergy of his province, with reference to their dealings with Protestant Dissenters in their parishes respecting the position of the bishops in relation to the Church of Rome (Card. Doc. Ann., vol. ii. p. 375, quoted in "Principles at Stake Essays," p. 29), we should not only have retained thousands whom we have lost, but we should have incorporated into our communion a large number of the thoughtful Nonconformists of this country.

The foundations of this cathedral of the Church of England were laid in apostolic times. For centuries, it is true, her windows were darkened by ignorance and superstition. They were re-opened at the Reformation; and were it not for this effort again to close the light, I believe that thousands of Protestant Nonconformists who love the apostolic doctrine of the Church of England would have learned to regard her apostolic government. They would have thronged her ancient and hallowed aisles; within her walls they would have offered their devotions in the utterances of her sublime liturgy, and within her sanctuary they would have worshipped the Father through the one Mediator between God and man, "the Man Christ Jesus."

The arms of the Church of England are not wide enough to embrace Rome and the Protestant communities! If we desire Home Reunion, we must approach the Nonconformists of this country from the old historic lines of the Church of England.

As I take my seat I would add, that the subject of discussion this

evening must lead every devout mind to one of the brightest thoughts of the eternal future.

Amidst the sound of the axe and hammer in the masons' yards of corporate orthodox communities, the building of the temple is being accomplished. There we have the noise and din of war, the harsh words of controversy, alas! that we should have them. Amidst it all the spiritual temple nears her completion. The hand which incorporates each stone into the temple, which so silently rises, is unseen; the voice which speaks is unheard save in the hearts of a believing people. With St. John in the isle of Patmos, we behold it complete. Every stone is in line with the corner-stone, at once the foundation of its structure and its centre of unity. "The city lieth four-square." It is of exact symmetry, of perfect unity, of absolute uniformity. At the "manifestation of the sons of God" there will be "corporate reunion." The spiritual Israel will then have one ecclesiastical and national polity. Until then, like Elijah on Mount Carmel, we stand in a time of national infidelity. Israel and Judah were divided, but realising that Israel was but one in the mind and purpose of Jehovah, the prophet erected an altar of *twelve* stones as a protest against division, and as a symbol of unity. If in this spirit we earnestly pray, the Holy Spirit will come down as fire upon our altar, and the moral influence of Christianity will be felt in the world. We must not compromise any principle to which we are pledged as members of the Church of England. To compromise a principle to conciliate an adversary, is to destroy the true spirit of unity; but it is our happiness to belong to a Church which, while it holds a strong obligation to a particular polity, inculcates by her history and in her principles and prayers a general law of Christian love. Let this Eirenicon go forth to the Trinitarian Nonconformists of this country; even if our hopes of corporate reunion should fail, the Church of England, which is founded on apostolic doctrine and holds apostolic government, still breathes the apostolic spirit of St. Paul when he prays, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

ADDRESSES.

THE RIGHT HON. the EARL NELSON.

I **FEEL** myself in a peculiar position. An appointed speaker is expected to answer the papers or speakers with whom he may disagree; but hitherto I have found myself in accord with what has been advanced. I cordially accepted the dictum that the Catholic Church was broader even than the limits of the Church of England, and it was only when the last speaker, in obedience to his own private opinions, began to limit the great principle he had laid down, that I ventured to differ from him. We of the Home Reunion Society do not wish to unite with what has been truly called Roman error, but we do hold out the hand of fellowship to Roman Catholics as well as Protestant Nonconformists who wish to reform themselves as we have reformed ourselves, still remaining constant to the true apostolic principles which we hold in common. The first of the principles on which any scheme for reunion should be based, is that we should never forget that, both as a branch of Christ's Holy Catholic Church and as

the National Church of this land, our duty is to supply the legitimate religious wants of all sections and classes of the people. Secondly, we must be prepared to acknowledge our own shortcomings. There is no doubt that in times past we have identified ourselves a great deal too much with one class to the neglect of others. There have been occasions for the Nonconformist sneer that we are only Churchmen to please others, and our pewed churches witness that in times past we have thought more of those who are able to pay than of the poorer brethren who are outside. We must allow, as the Bishop of Winchester has done (although I will not put it in the same words), that there is as much sectarian spirit amongst our laity and clergy as amongst the Nonconformists themselves. I say this not to blame, but to point out the great fact, that it is very hard to live up to the principle of that brotherly love which is the real root of all the teaching of our Lord. We must allow, too, that the Church has often used her political influence in a wrong way; and with the Church, as with individuals and nations, if a wrong use is made of the influence God has given, punishment will accrue. It is impossible for me to forget the fact that the greater part, if not all, of the Nonconformity in Wales originated in the determined policy of statesmen to alienate the people from their clergy. The clergy and the people were Jacobites, and for political purposes clergy who were alien to their warm feelings, and who knew not their language, were sent to rule over them. Happily this state of things is passing away. God's Holy Spirit has moved the Church to try and meet the aspirations of all classes of her people; and the fact that they have now in the Welsh Church such men as your good Bishop in the chair, and the Dean of Bangor, is a proof that, as far as the Church is concerned, the evil, which we are obliged to confess existed in times past, is rapidly passing away. The third essential in all attempts in the direction of Reunion is to hold fast to primitive teaching and practice. It is necessary because we have received an inheritance from the past—which is a strength to the Protestants of this country, and has kept them sounder than the Protestants of the Continent—and which Nonconformists and the Church of England, both before and after the Reformation, have held in common.

In the face of these past mistakes we must not meet the Nonconformists as enemies. Church and Dissent have very much to gain by combination on behalf of our common Christianity in these critical times. We possess Orders, Sacraments, and Creeds connecting us with the early Apostolic Church, and with the Christians of all ages from the first times until now. The Nonconformists possess a discipline which we have well-nigh lost, and a lay organisation which we are beginning to search after as earnestly as themselves. The idea of a Meeting-house, when first established, was a gathering where men of the lower classes could help in their own way to build up each other into a true temple of the Lord; and if it must be confessed that political feelings, or feelings of self-righteousness, and a teaching of but half the truth have dominated there, we must bear some of the blame, because the Church did not recognise the necessity of meeting the feelings of her people, who required some such means for helping each other onward in the spiritual race. With regard to Reunion, I should be content to rest upon Wesley's rule—that so long as the Nonconformists were prepared to receive the Sacraments at the hands of our Apostolic Ministry, church and chapel need not be opposing forces, but may be used in a spirit of Christian love as joint means for building one another up into the one Body of Christ.

REV. PREBENDARY W. R. CLARK, Vicar of St. Mary Magdalene,
Taunton.

THERE is only one thing, and that not of much importance, as to which I do not agree with the noble Lord. I do not agree that the Church of England makes more of the richer members of her congregations than the Nonconformists do. My own observation leads me to a different conclusion. I do not wish to cast a reproach upon Nonconformists; but they must live, and must get money from the richer of their flocks to live, and they must in some way acknowledge the gifts and the giver. I do not blame them, but it is so. The Church is not under the same necessity; but there is a fault which may be charged against her, and that is, that while she is hand and glove with the rich and subsidises the poor, she neglects the middle classes. That is the great fault of the Church, and the reverse of that is the great strength of Dissent. The Nonconformists have no great hold either upon the poor or upon the upper classes, but their strong hold is upon the middle classes. It was the remark of Lord Coleridge that it would be an evil day for the Church of England when she retained the country parishes and lost the middle classes in the towns; and her work now is to gain back by Christian sympathy and friendly consideration that great and powerful class. If we look at the great organised religious bodies of this country at the present moment, we feel that the prospects of reunion are not great, but there is a general admission that union is not inculcated in the Gospel by the proclamation of shibboleths, but based upon the love of God to man. If that is the Gospel, we may rejoice that, whether for love or for contention, the Gospel is preached; and I cannot believe that the Gospel is preached without producing desires for peace and union. People are beginning to see that the war against scepticism and infidelity is hindered more by divisions amongst Christians than by any other single element; and when men begin to think that union is desirable, and disunion a rending of the seamless robe of Christ, and grievous to His Spirit, then the cause of union will have entered upon a more hopeful phase. Again, there is another consideration. We are in danger of confessing our own faults a little too much,—I ought rather to say confessing the faults of our fathers, and lauding our own virtues. If we now are doing the work better than our forefathers,—if we understand better what are the wants of the people, and avoid the rocks on which they struck,—we ought to be thankful to Almighty God for His guidance, and not make a cheap confession of the faults of our forefathers. The Bishop of Winchester has alluded to the past misunderstandings of both parties. It is a hopeful sign that in these days many of the objections against the doctrine and ritual of the Church of England are passing away. The Dissenters know that when we speak of "baptismal regeneration" we do not mean baptismal conversion, but admit that the baptized man or woman needs regeneration; though we are not disposed to accept their phraseology, there is no difference between the doctrine of the average Nonconformist and the average Churchman. Their objections to our Church government are also passing away. What does the Congregational Union mean? It has no legislative power over those congregations; but it has a great moral influence, and it is a confession that the independent principle is not altogether satisfactory. It is also a fact that the Scotch Presbyterians are beginning to feel the want of some episcopacy, although they do not think that our Church is an exact representation of the episcopate of the earlier ages. It is better, however, to restrict what we say to what we have to do. There is nothing to be gained by sinking our own principles. By doing that we may get the Nonconformists to flock to hear our sermons, but we shall not gain their respect. We must stand steadfastly by our three orders of the ministry and the grade of the Sacraments. I am certain that if the Nonconformists are ever drawn

to the Church of England, Episcopacy will be the principle of unity, and that it is hopeless to expect to establish reunion on any other basis. We believe the Church to be founded on Christ, but the principle of unity is founded on the Episcopate. I do not believe that by giving up this principle one Dissenter will be brought into the Church of England. "In vain the net is spread in the sight of any bird." Therefore do not try to unsettle their faith. We may, however, concede that much good has been done by the Nonconformists. We may even concede, further, that the great mass of their teaching is the great mass of our teaching, that our belief fits into their belief, and that instead of contradicting, it harmonises and perfects that which they have been taught from childhood. The Dissenters of this day have not left the Church; they have been brought up from infancy in their several communities, and we wish them to feel that, while they will lose no good thing they have been taught in the past, they would gain much by the blessing of present reunion.

DISCUSSION.

REV. R. W. KENNION, Rector of Acle, Norfolk.

THIS afternoon we were called on to consider the Church's "*marching orders*," her missionary work. We are this evening to consider one of her "*standing orders*." In that inimitable old work of Gurnall on the Christian Armour, he says that the word "*stand*" (Eph. vi. 14), is a word of military discipline, implying that in the Church, as in an army, there should be order and unity. But we will go to a higher authority. St. Paul himself gives to the Corinthian Christians and to us the Church's "*standing order*" in these express words: "I beseech you . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together," &c.

But if this is a standing order of the Church, how are we to account for the divisions which we find among us, men saying "I am of Paul" and "I am of Apollos"? One reason is that Satan, seeing that if all Christians were united they would soon pull his house about his ears, tempts them to quarrel with one another. A second reason is that we can see others' faults better than our own, and think we have good ground for separation when we have not. A third is that we are so used to divisions that we do not see the tremendous loss we incur by them. To this I will refer presently. The fourth view I shall mention is that we are apt to take partial and erroneous views of the word "Church." No doubt it has many meanings, and we may lawfully use it in different senses. We of the Church of England naturally speak of "Church" as against "Dissent." But on this occasion the question is how all who believe on the Lord Jesus Christ may be united together; and so we must take a larger view of the word "Church." But some think of it only as a visible organisation; others think only of the mystical and spiritual Church, consisting of those whom God knows to be truly His people. With Hooker, and with many of our best authorities, I think that we ought to recognise both the mystical and the visible Church. To the former we may say, with Hooker, that "the promises" belong. "On the other side, when we read of any duty which the Church of God is bound unto, the Church whom this doth concern is a sensibly known company" (E. P. iii. 1). From this we see that while those are wrong who attach to any particular part of the visible Church the promises which belong to the mystical Church, those also are in error who, because of the unity which joins together in Christ all the members of the mystical Church, ignore the duty of all the members of the visible Church, and especially of

those of any particular local branch of it, to keep, and if needful to restore, such a visible oneness as may lead the world to believe in Christ.

I have spoken of four things which have led to our present disunion; of the remedies I will only mention two.

First, let us consider that God's Word *COMMANDS* us to be united; that, therefore, it is not a matter of mere voluntary partnership in which we may please ourselves. If we could meet together with this feeling, the difficulties which hitherto have seemed insurmountable would be got over somehow or other.

And lastly, let us consider the tremendous loss we actually suffer by our disunion. It was our not seeing this which I mentioned as the third reason for our disunion. And I now refer to it again. The loss is indeed fearful. We lose *individually, parochially, and politically*. We suffer loss *as individuals*, because, if we were united, you might supply that which I lacked, and *vice versa*. We suffer *parochially*, because, instead of working together and fighting together for Christ, we are pulling against one another. But we also suffer *politically*. Now, I am not going to talk politics; but while much is said against the control of the State over the Church, I think a good deal might be said in favour of greater control of the Church over the State. I am an Englishman, and I desire the welfare of my country. But she cannot prosper without God's blessing; and she has no right to look for God's blessing unless her national acts are pleasing to Him.

I was much struck by seeing that the President of the United States, in his address to Congress, quoted our collect for Parliament, and prayed "that all things might be ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, might be established among them for all generations." It would be well if our Parliament and Government always acted on those principles. But what right have we to expect this, unless we as electors do our duty and aim at that paramount object? We cannot expect it so long as Christians vote half one way and half the other, thus neutralising their influences, and leaving the decision to those who do not care for Christianity at all. If we were united, we might send God-fearing men to Parliament, who, speaking and voting and acting in all things for His glory, might bring down a blessing on our country. We should then also find that the State control or State influence, be it great or be it small, would be exercised for the good of the Church more entirely than can now be looked for.

MR. THOMAS LAYMAN, late Churchwarden of St. Alban's,
Holborn, London.

I SHALL best commend what I have to say to your notice by stating that I agree with almost all that has fallen from previous speakers favourable to Nonconformists. I hold that the Catholic Church in England is only complete when it comprises every baptized person in this realm. This is a theoretical view, and I would rather treat the subject in a practical manner, and as Dissenters themselves would regard it. I venture to think that I may fairly represent their views, as I was myself brought up as a Dissenter, and fully shared all their sympathies, besides being a member of that influential middle class of which Prebendary Clark spoke as the backbone of Dissent. What is their view of the Church? I will leave remedies out of the question entirely, for if the cause of disease were removed the patient would be restored to perfect health. The first thing which strikes the average Dissenter as objectionable, is the traffic in Church livings; but every fair-minded Dissenter will see that that evil is now fully acknowledged by the Church. Still it is a great blot in the view of the Dissenter. Secondly,

they revolt from the iron-bound rigidity of the Church's formularies. This is a point which presses heavily on the mind of the ordinary Dissenter, and the more spiritually-minded of them felt that there could be no advance effected while the Church's formularies were so rigidly maintained. The Bishop of Winchester has apparently felt this to be the case, for his Lordship has put forth in his diocese a special form of prayer for spiritual grace, but the Nonconformist papers immediately taunted him with the fact that he had kept well within the four corners of the Act of Parliament. I worshipped on Sunday at the Mumbles, in a beautiful church, and before the sermon the clergyman used a prayer for the Church Congress, which had been printed on a card, and was in the hands of the whole congregation. My Lord, that prayer was unique, but it was illegal, inasmuch as its expressions were unparliamentary. If there is one thing that touches the heart of a spiritually-minded Nonconformist, it is that of the headship of the Church. They recognise Christ alone as the Church's head, and if the Church of England were to give up that cardinal truth, her candlestick would soon be removed. But the Dissenters hold that she has apparently, if not actually, surrendered this vital principle by accepting interpretations of her doctrine at the hands of the Secular Courts. I do not say she has: on the contrary, I say she repudiates them. The line, however, is so very narrow, and the hair's-breadth by which the Church of England has saved her catholicity is so very fine, that Dissenters may well be excused for failing altogether to see it. I fervently pray, and I would ask the Bishops to join in the petition as rulers of the Church, that God will be mercifully pleased to avert such an awful calamity, and preserve His Church free from State control.

THE RIGHT REV. THE PRESIDENT.

I WISH to say a word by way of explanation. I have to confess that the prayer put into my hands by Mr. Layman is my own work. But if he had observed the rubric prefixed to it, he would have seen that it was intended for the use of families. I do not know whether he means to lay before me a complaint against the clergy of Oystermouth, but, if so, I must tell him that I cannot entertain it, since he is not an interested person, not being a parishioner of Oystermouth, but, as his card now before me shows, a parishioner of St. Alban's, Holborn. Holding, as I do, the responsible position of an ecclesiastical judge, it is not for me to say what I should do if three of the parishioners of Oystermouth were to lay a complaint before me; but I have no objection to say that, as at present advised, I see nothing whatever illegal in the use of this prayer in the pulpit before the sermon. I now call upon—

REV. CANON RYLE, Vicar of Stradbroke, Suffolk.

IN the brief space of ten minutes it is impossible to say much on this great subject. I could say much, for I have been thirty-eight years in agricultural parishes, where I have had a great deal to do with Dissent and Dissenters, and if I do not know something about the subject, I have been very blind. Much has been said about the causes of Dissent; but, in my opinion, the whole matter lies in a nutshell. I do not think the great body of Dissenters have any very strong objection to the liturgy of the Church of England; they do not care much about it being altered either by addition or subtraction. That is not their chief objection. Neither do I think they have any objection to Episcopacy, judging by the zeal which so many of them exhibit to see a Bishop when they have a chance. Neither do I think they have any objection to Cathedrals or Cathedral services. When I was preaching not long ago at an evening service in the nave of the Peterborough Cathedral, I was told that a large number of Nonconformists attended the Cathedral on that occasion because

they liked the service. Neither do they trouble their minds about the Ecclesiastical Courts. It is my firm conviction that four-fifths of the Dissent in England and Wales arose because the people did not find the Gospel in the pulpits of the Church of England; for that reason, and that alone, they left it. The people wanted food for their souls, and they went where they could get it, and erected chapels. Another cause of Dissent was the dreadful lives of many of the clergy one hundred years ago, contradicting the Prayer-Book and the lessons from the Word of God which they read. When men, set apart to preach the everlasting Gospel, lived as they did, can we wonder that people left the Church, and sought spiritual instruction elsewhere? Then there was the sad way in which the Bishops treated men who attempted to revive real religion. Even your predecessor, my lord, actually withdrew the license of Daniel Rowlands, of Llan-gritho, because he preached in the open air, and anywhere, even in other men's parishes, if he could get an audience. Why were he and others turned out of the Church? Because, my lord, your predecessor did not know the times. That laid the foundation of the Welsh Dissent of the present day. Well, then, what as to the remedy? Some would have us ignore and not acknowledge Dissenters at all, but act according to the words of the old song :—

“ Let them alone ; they'll soon come home,
And bring their tails behind them.”

I would rather say, treat them with kindness, with courtesy, with gentlemanly consideration and tenderness. The action of Archbishop Sancroft, after the trial of the seven Bishops who boldly resisted the attempts of James II. to introduce Popery, was wise and noble and worthy of remembrance. The first thing he did was to write a pastoral letter, requesting his clergy to treat all their Dissenting brethren with the greatest possible kindness and courtesy. Furthermore, we should co-operate with them in every way. That is one reason why I support the great and good British and Foreign Bible Society. Surely if on the Revision Committees learned Churchmen can meet with learned Dissenters to revise the Bible, I may meet with Dissenters to spread the Bible! Above all, let us pluck away the grounds for Dissent by preaching the whole Gospel. Let us thank God for shortened services. Let us thank God that Archbishops and Bishops are not ashamed to put themselves at the head of aggressive evangelistic movements. Nothing, I believe, has done more good to the Church of England and strengthened its position than the sight of such men as the Bishop of Manchester preaching to railway servants at the railway stations. The late Dr. Chalmers said that the Church of England would die of dignity some day; but that day is far distant, when Bishops come down to preach the Gospel to the masses. Such a line of action does more to check Nonconformity than a thousand charges against Dissent.

REV. T. OUTRAM MARSHALL, Organising Secretary of the English Church Union.

WE have been wisely cautioned by Prebendary Clark against exhibiting a spirit of undue proselytising in our efforts to win our Dissenting brethren, and against trying too directly to shake and unsettle their religious convictions. I entirely agree with him, and for this reason,—because I believe in nine cases out of ten their religious convictions are right and true, and so do not need to be shaken but rather to be strengthened and supplemented. Their errors nearly always consist, not in what they positively teach, but in what they deny. I will venture, as a member of the Home

Reunion Society to suggest a few ways in which without anything like direct proselytising much may be done to promote reunion among Christians in England.

First, by prayer. Prayer to GOD, who "maketh men to be of one mind in an house." Prayer that He will give us such unity as is according to His will, not such as we may ourselves desire or think best.

It would be a great step towards reunion if every one in this Congress would henceforth say daily such a prayer as this, which is offered already by many thousands of Christian people both within and without the communion of the Church of England:—"O LORD JESUS CHRIST, who saidst unto Thine apostles, 'Peace I leave with you, My peace I give unto you,' regard not our sins, but the faith of Thy Church, and grant *that peace and unity* which is agreeable to Thy will, who livest and reignest GOD for ever and ever."

Secondly, we must exhibit actions in accordance with our prayers. Not to do so would betoken either hypocrisy or superstition in our prayers. There are six ways in which I think we can thus follow up our prayers by corresponding action:—

1. By *really desiring* to be at one. We must "*seek peace and ensue it.*"
2. By observing, looking out for, and making the most of all the good points in the systems of the various sects, and in the lives of individual Nonconformists; and by adopting as far as possible, and as soon as we may, the excellences of their systems into the system of the Church of England, and the virtues of their lives into our own.
3. By being careful not to seek too much. Let us remember that unity, which we ought to seek and "*endeavour to keep,*" does not involve uniformity, which we have no warrant from GOD for expecting or desiring. Let us remember, further, that unity itself is not to be expected or demanded in all things, but that in dealing with Nonconformists we must act on that liberal principle on which the Church has always professed to act towards her own children. "Unity in things which are essential; liberty for variety in things which are *not* essential; and charity in all things." Let us remember, yet again, that we have no right to characterise anything as *essential*, unless it comes clearly and unmistakably under that other motto or principle—"Quod semper, quod ubique, quod ab omnibus"—that which hath been held or practised *always, everywhere, and by all.*

Bearing this in mind we shall be careful to *minimise* the essential conditions for the reunion of Nonconformists with the Church of England, not of course suppressing, concealing, or surrendering anything that we have and practise in the Church of England which is good and edifying to us; but recognising, in the spirit of true equity and Christian charity, that the things which edify us may perhaps not edify others, and that, if they do not so edify them, they should not be imposed on them by us as of necessity to be held and practised. In thus acting we shall follow the lines laid down in the Decree of the Council of Jerusalem (Acts xv.), "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these *necessary things.*"

What, then, are the "*necessary things*" in the case in point? I believe that they are *three* only—(a) Reception of Confirmation and Holy Communion; (b) acknowledgment that these holy rites must be administered by men who have been duly ordained in the Apostolical Succession, and may not be imitated by unordained men; (c) acceptance of the three Creeds. I know of nothing else, "no greater burden," that we have any right to "lay upon" Nonconformists as a condition of their restoration to the unity of the Church. Not our beautiful Prayer-Book, determined as we are that we will preserve it for ourselves in all its integrity unimpaired; not our system of confining preaching to ordained men; still less our wonderful system of Patronage.

4. By noting carefully all defects in our own system, those especially which led to

Dissent originally, and are the main strength of its objections now—and by making vigorous efforts to get rid of them. Such are our really marvellous modes of appointments to parishes and to bishoprics; the utter absence of any means by which the rights of the communicant laity in their respective parishes may be secured; the too frequent arbitrariness of parish Priests and Bishops; over centralisation in our Church system; the worldliness of professing Churchmen and too often of clergymen; the mealy-mouthedness of too many of the clergy, over deference to the rich, coupled with a habit of lecturing the poor; sloth, irreverence.

5. By being ready to give honour where honour is due. As the parish priest is to be held very high in honour for his work's sake, if he *does* work; and as he, in turn, and the people committed to his charge, hold in honour for their work's sake the schoolmaster, the parish doctor, the choir, and all who labour for others for God's sake, so also ought they to hold in honour the Nonconformist minister, who, according to the light which he has, labours earnestly for the spiritual and temporal good of those around him, and no doubt in many ways is an instrument in God's hands for blessing to those whom the Church has not reached.

6. By looking out for and seizing gladly every opportunity of united action in matters wherein, without any sacrifice of principle, we can co-operate with Nonconformists and Nonconformist ministers. There have been, and there always will be, many such, *e.g.*, efforts to relieve any great and wide-spread distress, which elicits the common sympathies of the nation—the Indian famine; the loss of the steamboat "Princess Alice;" the Hospital Sunday collections; efforts to improve the dwellings of the poor; the temperance movement; all efforts against vice and immorality; efforts to raise the tone of the nation on moral and social questions; and many other ways which will soon occur to those who look for them. The more use we make of such common ground, the more shall we find the area of our common ground extending itself, till at last, by these and other means, we have brought the Church very near to the hearts of Nonconformists, and Nonconformists very near indeed to the Church of England.

H. HUSSEY VIVIAN, ESQ., M.P.

MY LORD BISHOP, at the desire of your Lordship, I stand here to say a few words. I did not venture to send in my card to propose to speak, but I was asked to do so, and I am far from thinking that I should be discharging my duty unless I complied with the request of yourself as President. In my humble judgment we have heard a great deal of good speaking, but we have not heard what we desired to hear—a scheme propounded by which Christian unity could be attained. Whether such a scheme be possible or not is a matter for grave consideration. In my opinion such a scheme is possible, and I am very much confirmed in that opinion, which I have long held, by the highly Christian addresses which have been given to-day, commencing with the most magnificent and touching sermon delivered by the Primate of England. But before I proceed in the short time that is at my disposal to deal with that question, I would venture to bring under the notice of Churchmen what presses very much upon my own mind, having observed the working and extension of Christian worship throughout this great county now for six or seven and thirty years. The Church has weighted herself so heavily that it is utterly impossible that she can meet the increasing wants of the people unless she relaxes her system. It fell to my lot in my early days, in conjunction with my late father, to build a church, and I took upon myself the chief work of carrying on the building of that church. Nothing like the obstruction, difficulty, and trouble which I encountered in carrying through that very simple work did I ever meet with in any other undertaking in which I have engaged. Unless the Church

can simplify her system of church extension, depend upon it she will never meet the increasing religious wants of the people. What happens in our valleys, where the great bulk of the increase of population occurs? When half a dozen cottages are built, immediately a congregation is formed, and very shortly afterwards a chapel is built. Why cannot the Church proceed in the same manner? The parochial system is for many purposes, no doubt, an exceedingly good one; but, on the other hand, it throws such obstacles around the extension of church accommodation that it is almost impossible to carry through any such undertaking. The Nonconformist does not labour under any such disability; he can of his own free will, and without any further trouble, build a church and get together a congregation. Churchmen ought seriously to consider that question if they want to meet the growing religious wants of the people. They must in some way relax their system, and make the building and extension of churches as simple as the Nonconformists do. There is another point which has a much greater bearing on Nonconformity and Churchmanship than many may suppose. The clergy must consult the lay members of their churches in the working of churches and parishes, and their not having done so has caused considerable estrangement in past times, and is causing ill-feeling even at present. I speak in the presence of a large number of clergymen, and I say, without the least hesitation, that in my judgment and opinion the poorest parishioner has as much right in the parish church as the clergyman. The minister should not take any course which may seem to be right to him without first consulting the congregation, and endeavouring to carry them with him. This is a most material matter. Now, as regards Christian unity, what we have to consider is—what is the essential difference between a Churchman and a Protestant Dissenter? I do not take into consideration those who deny the Divinity of our Lord, or the Roman Catholics. I know that unity would be impossible with those bodies; but as to the great body of Nonconformists, as far as I have been able to learn—and I have taken much trouble in this matter—there are no broad saving truths on which Churchmen disagree with Nonconformists. Am I right or wrong? (Several voices: “Right.”) If I am right, and schism is a sin, are we not in danger of schism if we do not do all we possibly can to be reconciled to our Christian brethren? That is a point for the consideration of Churchmen, and I would advise the appointment of a committee to ascertain what appreciable difference there is between Churchmen and the great Nonconformist bodies of this kingdom. If it is found that there is no vital difference upon the saving truths of Christianity, it is our duty, unless we desire to be schismatics from the Church of Christ, to unite with the great body of our Nonconformist fellow-countrymen. It was well said that there must be two to a quarrel, and it behoves both parties to consider whether they are in the right or in the wrong; and I advise this Church Congress to appoint a committee to ascertain whether the grand objects of Christian unity cannot be obtained throughout the breadth and length of the land. If you could carry out this proposal, depend upon it you will go to your graves feeling that you have carried out the most Christian work which has been performed since Apostolic times. Do not suppose that on the part of the great body of Dissenters, there is any feeling of estrangement from the Anglican Church. I am convinced that they are ready in a Christian spirit to meet Churchmen with a view to unity, while, however, they will never concede any principle which they deem essential. Neither would I, as a Churchman, give up one single point of essential doctrine; but there is no necessity for any concessions of this kind, because, in my opinion, there is no divergence on any point of essential doctrine between us. What estrangement exists is caused chiefly by the dogma of Apostolic Succession and Church discipline; and if a reunion could be brought about, I am sure (as I said before) that those who interested themselves in the matter would go to their graves happier and better Christians.

The RIGHT REV. BISHOP PERRY.

I HAVE listened with great interest to the papers and speeches which we have heard, and I agree with much that Lord Nelson and others have said; but I cannot allow that Dissent is the result of the poor being excluded from the parish churches, through all the seats being reserved for the rich. In the greater number of parishes in the country there is plenty of room for all the parishioners. The case is different in large towns. It has been said that in Wales the origin of Dissent is to be attributed to political causes; but I do not think that it can be thus accounted for. It may more properly be traced, like the origin of the Wesleyan schism in England, to the state of the Church at that time. I perfectly well remember that in parts of the country with which I was acquainted as a young man, all the religious poor, not being able to obtain spiritual food in the Church, sought for it elsewhere. Thus Dissent was caused by the want of true spiritual religion in the Church of England, and especially in the clergy. All the readers and speakers this morning, except the Bishop of Winchester, have ignored the existence of hereditary Dissent, and the fact that for a Dissenter now to return to the Church necessitates a religious separation from his family.

For this and other reasons I believe reunion, in the sense the word is generally used, to be impossible; and that, instead of seeking it, we ought to cherish a kindly and Christian feeling towards those who are separated from us. We ought to recognise as brethren in Christ all those who truly love the Lord Jesus Christ; and we ought to treat all Nonconformist ministers as fellow-workers in Christ. I do not hold that Episcopacy is of the essence of the Gospel. (Cries of "Question.")

The RIGHT REV. PRESIDENT.

My Right Reverend friend is speaking to the question.

The RIGHT REV. BISHOP PERRY.

Episcopacy is not an essential part of the Christian religion; nor is it anywhere stated by our Church to be so. I believe, however, that a large number of Dissenters would gladly accept Episcopacy; and that a reunion, if it ever is brought about, will be by the agreement of all to adopt this form of ecclesiastical constitution.

REV. BROWNLOW MAITLAND.

As I am to wind up this long and interesting discussion, I will limit myself to the expression of a single thought. In approaching the subject of reunion, it seems to me proper to distinguish between two very different kinds of Dissent—the Dissent which rests on political theories, and the Dissent which rests on religious grounds. They may be equally conscientious, but it is the latter with which the Church in her attempt at reunion has chiefly to deal. It is this religious Dissent, too, which is most painful to a Christian mind; that a large portion of our earnest, religious fellow-countrymen should be divided from us by an almost impassable barrier is indeed saddening, when we feel that we might be, and ought to be, one in the faith and love of our common Lord. To see the true way to reunion, if reunion be possible, we need to consider what lies at the root of sincere religious Dissent, what is its meaning, what gives it vitality and strength. To my mind it is plain that all such Dissent is, in its essence, a protest on behalf of the spirituality of religion against a mechanical, formal, lifeless

religion. The protest may be ill framed, badly carried out ; it may be unreasonable in its form, unwarranted in its application ; but what is really meant is the principle that in religion the essential vital thing is the spirit, and in comparison of the spirit everything else is as nothing. It is familiar to every one how religion, through the infirmity of human nature, is always tending to become formal ; to slide down from the heights of spirituality to the low level of routine and ceremonial. Even primitive Christianity was no exception to this tendency ; St. Paul had to fight earnestly for spirituality and freedom to save Christianity from being dragged down to a rigid, formal sect of Judaism. And the danger of such a decline is perhaps greatest in churches which have an elaborate organisation, a stately ritual, and an imposing historic tradition and prestige. No lesson seems more plainly written in the story of the great historic churches both of East and West ; and we know well that the Reformation in Europe was, at bottom, the protest of the awakened spiritual consciousness against a religion which had become mechanical and materialistic. All that is best and most serious in our own Dissent had a like origin ; Puritanism, with its issue in the Congregationalist and Baptist communities, later on Wesleyanism, and now the Plymouth Brethren and other like small sects. The active principle was the same in all ; the one essential thing in religion is the living spirit ; without that everything else is lifeless, worthless. Away, then, with everything which paralyses the spirit, or is a substitute for it ! We dare not deny the truth of the principle ; it is with the practical application only that we Churchmen can find fault. To us it seems that the revival of spirituality might have been gained within the sphere of the Church without schism and all its evils. But the mischief is done, and if it has arisen in this way, what is the remedy ? Let the Church herself proclaim through all her borders, by all her acts, by the whole tone of her ministrations, the supremacy of the spirit over all forms and external order. Let her show that in her eyes it is for the promotion of spiritual religion, the religion of the heart, that all her organisation exists, and that she values it only so far as it serves this purpose ; and let her make it clear, beyond all controversy and all suspicion, that within her borders and in the use of her forms the spirit can be nourished with heavenly food, and find satisfaction for all its aspirations. Then the wind will be taken out of the sails of Dissent, and schism will lose its apparent justification, and be seen to be needless and therefore wrong. And I thank God that in our age the Church is so largely doing this, and manifesting throughout the land such spiritual activity, and is proclaiming so loudly the supremacy of the spiritual over the formal and ceremonial. Yet I cannot shut my eyes to a considerable movement in the opposite direction—a movement, I fear, tending to aggravate disunion and justify Dissent. When I see ecclesiasticism put in the place of religion, and organisation valued above spiritual life ; when I see more stress put on Christ in the hand than on Christ in the heart, more eagerness to adore Christ in the sacramental symbols of His presence, than to live in the truth and charity of Christ ; when I observe the religious condition of congregations and parishes tested by the merely mechanical criterion of the adoption of vestments and the eastward position, then I cannot help fearing lest our Church religion should be presented to Dissenters under a more materialistic, mechanical, lifeless aspect than it has ever yet worn, and the gulf between us and all that is best and most religious in Dissent should be widened, till all hope of ever bridging it over shall for ever vanish. I speak as unto wise men ; judge ye what I say.

NATIONAL SCHOOLS, TUESDAY EVENING, 7th OCTOBER.

VISCOUNT EMLYN, M.P., took the Chair at Seven o'clock.

HOW CAN THE CHURCH BEST GAIN AND RETAIN HER
INFLUENCE OVER THE YOUNG?

A. SUNDAY-SCHOOLS AND PUBLIC CATECHISING.

B. ASSOCIATIONS FOR THE YOUNG OF BOTH SEXES.

THE CHAIRMAN.

THE subject we have to discuss to-night is divided into two parts; we shall have the paper on the first part of the subject, and then the speakers put down for that. Then we shall take the second part of the subject, and the reader and speaker appointed; after that the discussion will be open on both subjects to any one who likes to speak.

PAPERS.

A.—SUNDAY-SCHOOLS AND PUBLIC CATECHISING.

REV. C. A. JONES, Mathematical Master at Westminster School.

I NEED not say that the subject which I have been invited to open to-day, though not one of the most exciting, is yet one of the most important and practical which this Congress is asked to consider. Its importance is shown by the fact that it or very kindred questions have been discussed in at least five preceding Congresses. Many of the suggestions, therefore, which I shall make to-day have very probably been made before, but perhaps I may be able to put some of them in a new form, which shall more readily commend them to your notice.

There is one special reason, which may not be known to all, why it is well that the subject of Sunday-schools should be brought into prominence in this year's Congress. *Next* year it is proposed to celebrate the centenary of Sunday-schools. Though a few isolated efforts had been made before to gather children together for religious instruction on the Lord's Day, the existence of Sunday-schools as a part of the parochial machinery dates from the year 1780, when, probably in the month of July, the first Sunday-school was opened in Gloucester by Mr. Robert Raikes, the philanthropic journalist, with the able and energetic assistance of the clergyman of his parish, the Rev. Thomas Stock, a Fellow of Pembroke College, Oxford, and at that time curate in charge of the parish of St. John the Baptist. Thus, in the early days of Sunday-schools, as should still be the case, the clergyman and the layman each did his part in the good work. In some quarters there is an impression that we owe the Sunday-school system to the Nonconformists. This is not so; Raikes was a conscientious and devout member of the Church of England, and we learn from the attendance of the children at the early cathedral services, from their subsequent teaching

under the direct superintendence of Mr. Stock, who undertook to bear one-third of the expenses incurred, and from the frequent catechisings in the parish church, that Robert Raikes desired to make the Sunday-school what it is now in every well-organised parish—an integral part of the Church's system. For some time the Nonconformists have been making great efforts worthily to celebrate the approaching centenary, and to take advantage of it to extend and improve their Sunday-schools. The Committee of the Sunday-school Institute, with the full sanction of the Archbishops, whom they have consulted upon the subject, venture to ask the clergy of the Church of England not to be behindhand in the matter, that so our Church may assert and maintain her true position as *leader* in the efforts made for the religious instruction of the young.

And in no way can the centenary be more usefully observed than by making new efforts to "gain and retain an influence over the young by means of Sunday-schools."

In some quarters Sunday-schools have been pronounced a failure. It may be said that we often see groups of idle young men and boys lounging about at the hours of Divine worship, and note that they are conspicuous by their absence from the House of God as soon as they become their own masters. I expect it will be found that few of these have been regular Sunday scholars; and even when they have, let us remember that bread cast upon the waters is found after many days, and that many of these now idle and thoughtless boys may in future years remember the instruction given to them on the Lord's Day, probably long after he who has given it has been gathered to his fathers. Failures are in accordance with God's providential government, both of the natural and spiritual world. Very few continuous efforts would be made in either sphere if failures were allowed to check them. Even then, if the apparent present results were less than they are, I would say, *persevere* in all well-directed efforts to gain an influence over the young by means of Sunday-schools.

My subject is, "How can the Church best gain and retain this influence?"

Let me at the outset say that, important as this is, it is not the *first* object which the Sunday-school teacher should set before himself. *That* should be the spiritual benefit of each individual child, that he may be led to give up himself heartily to the service of the Lord Jesus Christ. It is, however, because we believe that in communion with the Church of England, and by her services, the spiritual life of the child will be best maintained and increased, that we are anxious she should retain her influence over him. Only let us be careful, anxious as we may be to see our Church strong in the affections of her younger members, to make an increase of that influence our *second* and not our *primary* object.

One other preliminary observation. Let us not be afraid to adopt plans which Nonconformists have found successful, if they are such as may be adopted and worked on Church lines. It is said that *they* are more successful than we are in retaining their elder scholars. It may be so in some places: if so, let us endeavour to learn the reason why, and not be above profiting by their experience.

I. First, then, if we are to gain and retain an influence over our elder scholars by means of Sunday-schools, there should be a Sunday-school in each parish *as efficient as its clergyman can make it*. This may seem a truism, but I fear there are still many parishes where the clergyman takes

but little interest in his school. It is left in many villages to the National School teacher to collect the children for an hour before morning service, to give them such instruction as is possible, with the aid perhaps of one or two other teachers who are but ill fitted for their work. The Sunday-school should be so conducted that those who have passed through it have pleasant reminiscences of the time spent in it. This is not probable if the Sunday-school is a mere repetition of the day-school, where the children are taught in the same style and by the same teacher as on the week-day.

To ensure an efficient Sunday-school it is in most cases necessary that the clergyman should take a *personal* interest in it; should select the teachers with care, choosing as far as possible those willing to supplement Sunday work with home visitation; should do his best to prepare those teachers for their duties, showing them what to teach and how to teach it, and guiding them to think, when preparing their lessons, of the individual characters with which they have to deal. Careful training is needed by teachers of all classes, especially those consisting of elder scholars. No text-book, however excellent, can supply the place of oral advice and instruction given week by week by the clergyman himself. Special care should be taken that young children are not wearied out with too long hours of instruction and worship, nor led to feel a distaste for religion by uncomfortable seats in dark corners of the church. Neglect of these matters in bygone days was partly the cause of the estrangement from the Church of many who had passed through our Sunday-schools. Of special children's services and catechetical instruction in church I do not propose to speak. Those who follow me will doubtless take up these points. Do not, however, suppose I overlook their importance, but my contention is that no catechising, however excellent and able, will do away with the necessity for an efficient Sunday-school, with a band of teachers taking a personal interest in the children under their care.

II. Secondly, the efficient Sunday-school being presupposed, *let it or the classes in connection with it include as many as possible*. I am firmly convinced that there is a sad ignorance of Holy Scripture, and of the teaching of the Church of England, among the young people of the upper and middle classes. These it is desirable to get hold of in some way, both for their own sakes, and because, if properly instructed, they will form the material from which Sunday-school teachers can be drawn in the future.

I know that social difficulties often stand in the way of drawing these classes into the Sunday-school. To some extent these can be overcome by tact. But if these young people cannot be drawn into the Sunday-school itself, can they not be drawn into a Sunday afternoon Bible-class? I do not care what it is called. Last November I was asked to address the boys of Mr. Eugene Stock's "Sunday classes for young gentlemen," some hundred in number. I did not quite like the name, but the boys for whom they were intended were attracted by it, and good work I am sure is being done. Catch these young people somehow, choose the name judiciously, have the class in a comfortable room, relax the ordinary Sunday-school discipline, let the class meet only once in the day, and above all, take pains to get the right teacher, for I am more and more convinced that if the affections of young people are to be gained and retained, it must be by personal interest, rather than by plans, however excellent.

III. Thirdly, *Keep your scholars as long as possible.* All that I have just said about the Sunday-class for those of a higher social rank, holds good with regard to those older in years than the ordinary Sunday scholar. Get the best man you can for your Bible-class. We must be willing to make any sacrifice in the school for this end. A valued colleague of mine on the Sunday-school Institute Committee, in an interesting paper which he read before a meeting of London superintendents last summer, admirably sketched the ideal man whom every clergyman would like to get for this work. He should be a man somewhat older in years than those whom he has to teach, "old enough to command attention and respect, but not so old as to have lost the vigour and freshness of youth." Besides the necessary spiritual qualifications, he should possess a scholarly knowledge of his Bible and Prayer-Book, and so be able to answer the subtle and difficult questions occasionally raised in a class of intelligent young men. In social position he should, if possible, be somewhat above his scholars—a gentleman in his bearing towards them—kind, affable, and courteous in his behaviour, treating them, and ready to be treated by them as a friend. He should be a thoroughly approachable man—one to whom his scholars may be able to apply for advice in any doubt or difficulty, and to whom they can open their minds in any time of trouble. The right teacher having been selected, he should be allowed as far as possible to conduct the class in his own way, for if elder scholars are to be retained in connection with the school, it must be by the personal influence of the teacher, and by the interest which he is able to impart to his course of instruction.

It is *sometimes* well, when one course of lessons is finished, to let the class choose from a certain number of courses proposed the one they would themselves prefer; it is *always* important that they should know each week the subject for the following Sunday, and be encouraged to study it for themselves, and to ask questions upon any difficulties with which they may meet. If the teacher will *write out* his explanation of a difficulty propounded to him, he will not only benefit the individual, but also show his class that he is willing to take trouble in their behalf. As showing what may be done where the teachers of Bible-classes have their hearts in their work, and show real sympathy with their scholars, I may mention that I recently had some conversation with the superintendent of a Sunday-school in the west of England, in which, there being 150 girls between the age of seven and sixteen in the Sunday-school, there are 200 over sixteen in six Bible-classes. When I asked how this was accomplished, she replied that it was entirely due to the fact that she had been able to obtain the right teachers for these classes.

I said, "What about the boys?" and she replied that in her judgment as much might be done with them, if only the right teachers could be found—gentlemen able and willing to give themselves heartily to the work. Notwithstanding this opinion, I cannot help fearing, that even when a good teacher has been found, and judicious arrangements made, it will prove more difficult to retain boys than girls. One reason at least may be given: boys have too often to contend with a public opinion in the workshop, which is adverse to the Sunday Bible-class. Bible-classes for boys should generally be held in the morning before service, those for girls in the afternoon.

Care should be taken not to offend these elder scholars by obliging them to join in hymns suitable only for young children, by making them walk to church with the other children, or by reproving one before the others. Elder girls are easily offended by what they think unnecessary interference with their dress. In such cases "*Example will be BETTER than precept.*"

Most young people, especially boys, pass through what may be called a sensitive age; they are beginning to think themselves young men and young women, and are easily offended by what seems to us older people mere trifles, but which are not really trifles in their eyes, subject as they are to annoyance from the ridicule of their companions. If you would retain them under your influence you must overcome their prejudices, and help their weaknesses, not of course by the sacrifice of any principle, but by tender and considerate handling. "We that are strong ought to bear the infirmities of the weak."

In an interesting paper in a recent number of the "Church Sunday School Magazine" we were told that "a minister's greatest trials are the young men in his parish of the age of 16." Doubtless they often are very headstrong and wilful; but, as this writer points out, if the clergyman confronts them whenever he has an opportunity, and treats them in a sympathetic and friendly spirit, they will be less often his plague and terror. He at least tells us that "he has 'sixteens' in his church in goodly numbers, 'sixteens' in his Sunday classes, 'sixteens'—or those who were such—scattered up and down the world, on whom it is a satisfaction to think, and whom from time to time it is a happiness to see." *

Again, in order to retain elder scholars, we should endeavour so to train our Sunday-school teachers that they themselves may be intelligent members of the Church of England, understanding her distinctive doctrines, the arrangement of her services, and the principles and rules by which she would guide her members.

It is most important that our teachers should endeavour to train each young person with special view to Confirmation and Holy Communion. The preparation for these should not be limited to the few weeks which elapse after notice has been given that the Bishop intends to hold a Confirmation in the neighbourhood; rather let the teaching of years lead up to the subject. Nothing will keep young people faithful to the Church as well as to her Lord more surely than the habit of regular attendance at the Lord's table, provided that due care is taken to guard against mere formal attendance.

It is well when this habit is formed while a teacher's kind and watchful eye is still upon the boy or girl. In some parishes it has answered well to have one particular Sunday in the month or quarter on which the Sunday-school teachers, and the children who have been confirmed, communicate together, meeting for that purpose in one part of the church. Often, if the young communicant is getting irregular, his teacher will be able, in a quiet conversation, to detect and remove the cause.

Many other means of gaining an influence over elder scholars have been successfully tried. For instance, the boys may be induced to join a branch of the Church of England Young Men's Society, in places where a

* See "Sunday School Magazine" for 1879, p. 531.

branch has been established, and is still flourishing ; and perhaps I may be permitted, in passing, to ask why it is that no determined effort is made to infuse new life into many of the sickly branches of this Society. There never was a time when its work was more needed, and yet, instead of gaining strength and influence with advancing age, it is painful to observe that branches which at one time were vigorous and fruitful, are now fast drifting into a state of collapse. And (remembering what sad inroads the vice of intemperance makes upon our young people) boys and girls may with great advantage be united together in Bands of Hope and Associations connected with the Church of England Temperance Society.

And here I *might* speak of Youths' Institutes—such as the well-known one established in Islington by the Bishop of Toronto and the late Mr. Tabrum, and the similar one now in connection with the Jesus Lane Sunday-school at Cambridge—of cricket clubs, and the like ; and I might urge the importance of the clergyman showing a friendly interest in the amusements of the lads, and inducing his teachers to do the same. He who does so will be looked upon as a friend, and will probably be brought into contact with others whom he may be able to bring within the reach of his influence.

In some places it is well to bind the young people together in some society or guild. In a parish with which I am connected the young people have been asked to join a Society for Christian Progress, the rules of which are very simple, and refer to the habits of private prayer, study of God's Word, regular attendance at public worship and the Holy Communion. The members of the Society are invited, by a post-card sent to each member, for a short address on the evening before Communion Sunday, and after a Confirmation the old communicants are specially invited to meet those who have been recently confirmed. I trust that if the name of guild is, as seems probable, more generally adopted, care will be taken that the rules are as simple and unobjectionable as those I have named. It is hoped that ere long steps will be taken by the Sunday-school Institute to bind together existing parochial agencies designed for the religious and social improvement of elder scholars.

I believe this invitation to the individual is very valuable, showing that an interest is taken in each one. Such societies might possibly be affiliated together throughout a diocese, and arrangements made to transfer members in case of removal from one parish to another. I need not add that it is well, as soon as possible, to give each young person something to do in the parish : some may be asked to join the choir, some to collect the alms where there is a weekly offertory, some to act as secretaries to parochial associations, some to collect or work for missionary and other societies. By showing to young people some mark of your confidence you attach them to your parish and church. I would also suggest that some of the more promising elder scholars should be invited to attend the Sunday-school teachers' weekly preparation class ; by this means they will be trained to become Sunday-school teachers themselves, and also be able to take the places of those temporarily absent.

In large parishes weekly classes for singing, drawing, or other instruction, during the winter months, and an annual social gathering, will please the young people, and keep them together in a happy and harmless way.

Lastly, it must be remembered that the time will come when most of

these young people whom you have trained and watched over will necessarily leave the homes of their childhood. Then let them carry with them a letter of introduction to the clergyman of the parish to which they go; if they have become communicants, let this be told; while a kind letter to the master or mistress, asking that facility may be afforded to them to continue their attendance at the Lord's table, will prevent the habit being discontinued, as I have known it discontinued, because a girl has not liked to speak to her mistress on the subject. In a large country town, in the east of England, I am told that the late rector used to assemble his candidates, for a special service and address, the evening before Confirmation, when he gave to each a small card, inscribed with the date of Confirmation, the candidate's name, and the words "First Communion." This card they were asked to put into the offertory bag the *first* time of coming to Holy Communion. It would surely be useful if some such plan were generally *adopted and extended*, so that a pastor taking leave of a young communicant, about to go to a new parish, might give him a similar card to be used the first time of attending Holy Communion in the new church. There would thus be established at once a connection between the pastor and the new members of his flock.

Let me also give an instance of what is being done with the best results in a rural Surrey parish. Each Easter, for many years past, I have been asked to spare for an afternoon those of my servants who come from that parish, that they may attend a social gathering at the rectory, at which, after tea, a few earnest words have been spoken to those assembled, time having been first allowed for pleasant intercourse one with another. The rule is to invite personally every young girl who has left that parish for domestic service, within easy reach of her old home.

Again, every New Year's Day a card of remembrance has come to each one, with her name written on the card by the former curate who prepared her for Confirmation. I am convinced that these little personal attentions, showing that no individual is forgotten, do more than anything else to keep young people of the humbler classes attached to our Church and her ministers. Let them feel that they are cared for, and they will soon show how they appreciate it. I would therefore strongly recommend an annual social gathering of all the old scholars who can be collected together, at which one or two letters might be read from those unable to be present, some, perhaps, relating adventures in foreign lands, at which opportunity should be afforded for conversation one with another, and one or two short and bright addresses given which may remind of old lessons and old truths, and give many a one a helping hand on the right way.

We public schoolmen are partly kept together by our annual or triennial dinner. What these do for us, the social gathering I am recommending may help to do for our elder scholars; and I would strongly recommend that a clergyman, so far as his time allows, take advantage of every opportunity to show some individual notice, either by letter or in some other way, of those who have left his school—a new situation, a death or a marriage in the family, some personal joy or sorrow will easily form an excuse for this personal kindness.

But my time is up. I am quite conscious that many of the plans I have suggested are not practicable in all parishes; especially shall I be told

that in country villages the ideal superintendent and the ideal Bible-class teacher do not exist, but I have thought it best to set before you the standard of efficiency at which all should aim. Each individual clergyman must do his best with the material before him, or his best to *create* material where it does *not* exist. At the same time, let him guard against *mere* imitation of the plans of others; rather let him originate those which seem to him best calculated, with God's blessing, to gain and retain the elder boys and girls of his own parish and fit them for the service of Christ and His Church.

B.—ASSOCIATIONS FOR THE YOUNG OF BOTH SEXES.

MRS. TOWNSEND, President of the Girls' Friendly Society.

(This Paper was read by J. COKE FOWLER, Esq.)

THERE are few sights, perhaps, that can suggest more serious thoughts than that of a number of children gathered together, as we so often see them in our Sunday-schools, whether in town or country. See those boys, some so full of life and brightness, with eager eyes and ever-ready smile, others again so stolid and so still! And the little girls—some so modest-looking, and withal so important and innocently self-satisfied—while here and there are the dull or the sickly ones, or the bold and forward ones, the latter too often only to be repressed by the discipline of the school, and corrupting their companions the while; ah! so silently and so quickly. And then, as the busy hum of the Sunday lesson proceeds, and the eager heads are bent over the Holy Book, imagination wanders on to the time when these children will go out into life alone, and too often uncared for, to meet the perils that will surround them.

Who will stretch out a friendly hand to those boys when they go forth into the world?

Who will teach them that work is a noble thing, and truth and honesty the best policy of life?

Who will help them to be men and to be Christians? who will educate them to look their duties in the face, to love their home, their country, and their God?

And the girls!—That bright little maiden of twelve or thirteen summers will soon come and tell you that she is going to service at the nearest public-house, or perchance to some lonely farm, or crowded lodging-house, or large establishment, where spiritual privileges may alike be few, and temptations many. Or, another will begin life on her own account, in the factory or the pottery; earning her own wages, she will pay her parents for her board; and should they remonstrate with her on any point of conduct, she will betake herself to lodge elsewhere. Another will go into a shop, and the long hours of work will make her weary when Sunday comes; will she not be too likely to spend it in idleness or in pleasures neither innocent nor safe?

Who will help these our maidens when need or peril comes?

Doubtless there are many good and conscientious mistresses and

employers—all honour be to such ; but are there not also numbers too ignorant, or too hard-worked themselves, to bestow much care on the young people committed to their charge?

While, on the other hand, we must face this fact, that the larger proportion of servants and apprentices have, virtually, *no parish* and *no pastor*. In our great crowded parishes the clergy cannot, as a rule, know their parishioners' servants. The days are past (if they ever existed) when "masters and dames caused their servants and apprentices to come to church obediently, to hear and learn all that was appointed for them."

The servants themselves shift and change so as to be almost "a floating population" in our midst ; and as for the young men and women in our shops and factories, it is only in the evening that their time is free, so that they do not easily come under pastoral care. And what is the result of all this? Thank God, we know that even with every disadvantage, there are many boys, who, by the grace of God, fight their way up to noble manhood ; many young women, who, by the same grace, are enabled to "walk in white" amid the black temptations that surround them.

But what of the others? What of those who go away into the silence, into the dark and terrible land of shame and degradation? How many might not have been saved by a word of love, by the knowledge that they had a friend! And the sad thing is that these young hearts are too often starving in a land of plenty. Kind souls and helping hands are all around them, but as in England it seldom occurs to us to speak to any one without an introduction, of what avail is it to them?

It was the knowledge of these things which led to the formation of the largest association for women and girls of all classes which has ever yet been known in England.

Three or four ladies started the Girls' Friendly Society in January 1875. The idea took shape silently, without noise or stir ; but, by the blessing of God, that small unnoticed band has grown in five years to more than 30,000 ; about 8000 ladies as associates, and more than 22,000 working girls and young women as members, and these numbers are *daily increasing*.

Of the organisation of the Society, time would fail me to speak here. As regards its work, I would mention that it aims at providing for the needs of its members in *body, soul, and mind* ; gives help in sickness, and training for the duties of home or service (wherever possible) ; gives religious instruction and help by its Bible-classes ; spreads good and attractive literature by its libraries and magazine ; encourages thrift by bonuses on savings, and faithful service by premiums ; provides besides, lodges and registries for girls out of place, innocent amusement by its yearly festivals, recreation rooms for young women in business, and special mothering care for workhouse girls leaving provincial unions.

Of its *principles*, I would say, *first*, that it provides an introduction to some friend for every one of its members, in her path through life.

Secondly, that while it encourages self-help, its members are also banded together, to help each other, and *do* help each other, in time of need.

Last, but chiefest, that it encourages purity. No girl who has "not

borne a virtuous character to be admitted as a member, such character being lost the member to forfeit her card," stands as one of its central rules. For this rule we have been called Pharisaical, half-hearted, self-righteous—"not a Gospel Society," &c. But to this rule we cling, in spite of every attack, as the rock on which our Society is built.

We will and must believe that He who so tenderly loves the fallen, in spite of their fall, will no less love and cherish those whose garments we would fain, by His help, keep stainless for His glory.

We *will* and *must* think that to endeavour to raise up in our midst a virtuous English maidenhood, cannot be displeasing to Him who, by His Holy Incarnation, has consecrated womanhood for evermore.

We know well that many, looking to the example of the Good Shepherd, consider "*reformation*" as the highest work! But I would venture to submit that thousands of those whom so many spend their lives in seeking, *should never have been lost at all*.

Are they not already Christ's purchased possession? Has He not already been out into the wilderness, thorn-pierced and blood-stained for them? Have not numbers of them been baptized into the fold?

Surely with some earnest care on our part we might have kept them there! Surely, as members of that Church which should be "in each house," we should strive to keep our fellow-members from wandering, from piercing afresh the heart of the Divine Shepherd with the pangs which He has already suffered for their redemption.

Doubtless there should be no question of higher or lower place in work for Christ, but surely the preservation of purity should rank at least *equal* in importance with the reformation of the erring.

The Girls' Friendly Society is essentially a Church [Society; its associates, though not its members, being necessarily of the Church of England. It works nowhere without the sanction of the Bishops and clergy; its festivals are hallowed by a special service compiled from the Prayer-Book; it seeks to preserve within the fold of the Church many that would otherwise drift away from it. It has brought many a member to Baptism, and more to Confirmation; and in so far as it carries out this aim it may, I think, humbly claim to be a handmaid of the Church, and to answer in some small degree, as regards our girls, the vital question which we consider to-day.

And by its side is growing up a brother association for the brothers of our girls, which, under the auspices of the wise and good men who are heading the movement, seems to bid fair to raise the tone of our working lads. The organisation of the Young Men's Friendly Society, is starting on the same lines as that of the Girls' Friendly Society. May I be permitted, in passing, to make a practical suggestion founded on experience?—namely, that a fund should be collected at the beginning to meet the expenses of promotion, which, unless provided for in advance, will constantly hamper the work.

It is earnestly to be hoped that this Society will aim above all things to carry out the teaching of its own noble motto, "Quit you like men, be strong;" that it will seek to inspire our boys and young men with the true spirit of manliness and self-control, teaching them to be brave and true, to be tender to the helpless and reverent to old age, to respect the purity of women, and to grow strong in fighting the battle of God for the

weak and defenceless; teaching them, in short, to be strong in the Lord, and to consecrate to His service both their youth and their manhood.

Besides these two societies of which we have been speaking, there are the multitudes of Church guilds and other parochial societies, each in their own circle setting forth the strength of unity, and the power of mutual sympathy and help; while among local associations we may notice the Metropolitan Association, for befriending young servants (chiefly workhouse girls), which originated in the large and loving heart of one who now rests from her labours, Mrs. Nassau Senior; as also the numerous Ladies' Associations for friendless girls, started by another noble worker, Miss Ellis Hopkins. All these supply help for various forms of need, and yet as we descend into the deeper depths of that need, the question still presses upon us with greater force, How can the Church *GAIN* a hold on the masses of young people who are reached by no Sunday-school, no ordinary religious influence? If she does not gain a hold on them, they will gain a hold on her best-trained children; because, by the present compulsory system of Government education, boys and girls from the lowest dregs of our population are drifting in to take their place among children of more careful parents, and too surely to contaminate them. Earnest workers are awaking to see the terrible needs of that lower stratum of girls—I speak now only of girls and young women, who cannot, in this generation at least, join a band of virtuous maidens. It seems to me that for the help of these another association is needed, formed on entirely different lines from the Girls' Friendly Society and other guilds. To *band the workers* together, and to avoid all approach to banding the *worked for* together, seems to me to be the right keynote, which has never yet been struck. To band together in any large association women of doubtful antecedents, varying standards of morality, or degraded surroundings, would surely threaten some moral danger to society. Is it too much to hope for the establishment of something like a Ladies' Church Mission to meet this need?

A mission, because it would be truly missionary work—one needing special prayer and self-devotion; a crusade, as it were, against vice and degradation, the ladies alone being bound together by virtue of their work under Church guidance, for without *it*, strength would be wasted and unity impaired. It has long been the fashion to say that in our large towns the parochial element is in abeyance, and may be lawfully set aside; but I think people are beginning to see at last—and for this idea the Girls' Friendly Society has fought a hard battle in its work—that every parish, however large, does belong to some clergyman whether his workers are drawn from his own parish or not, and that the first object should be to strengthen his hands. I believe that most clergy in large parishes would gladly welcome such help as a ladies' mission could give amongst the fallen, the falling, or the degraded. The difficulty of classing together these different shades of degradation, or ignorance, or roughness would then be avoided. Ladies would arrange their work according to their need. The *fallen* they would help silently and quietly, and the *falling* they would snatch from peril as best they could; the *degraded* they would strive to raise; those that were still pure amid surrounding wickedness, they might pass on to Associates of the Girls' Friendly Society. Above all, they would try to influence the *homes*. As the modern

principle of nursing is to nurse the home as well as the patient, so the principle of raising these degraded ones should be to influence their surroundings. Whatever the home may be, it *is* still their *home*; family life is God's appointment, and when we influence the home we go to the root of the evil.

It has been well said that "there is always within the Church of Christ a vast reserved force of zeal and self-devotion waiting for a voice to call it forth." Would that some voice, both strong and tender, might be raised to plead for the awful needs revealed day by day by the work of our Girls' Friendly Society. For that work itself we want help urgently both in money and workers, and some such mission as I have suggested is sorely needed too. Of one thing I am convinced, that never will the great question which I have so inadequately tried to answer to-day receive any true reply until it is felt to be the business, not only of clergy and Church workers, but of every member of our Church to seek to answer it; to realise each one of us that the Church should be "*in our house*;" that not only in our worship, but in our homes, and in our households, in the workroom, or in the field, we are members one of another—responsible for bearing each other's burdens, responsible for those who are under our charge, members of a community which should indeed be "a society of souls through the love of God,"—for wherever there is the love of God, Jesus Christ is found; and wherever Jesus Christ is, the Church is there with Him.

ADDRESSES.

MR. H. G. HEALD, Member of the London School Board and of the Church of England Sunday-School Institute.

THE objections to Sunday-schools are twofold: the one that Sunday-school teachers have tried to substitute the school for parental authority, and the other (made by those who know very little about the matter) that the results are very small as compared with the labour bestowed. I need not say much of the first objection, because it has been answered over and over again; but I want to say a few words as to the second. As an old Sunday-school teacher, I must admit that the results have not been what we hoped, or even such as we might have expected. That is, however, not the fault of the system, but of its application. The Sunday-school has been called by many of its friends "the nursery of the Church," but I would ask those of you who are parents whether you would ever think of placing your nurseries in such places as some of our Sunday-schools were, and I fear are still, to be found—in dark rooms badly ventilated, ill supplied with material, with unqualified teachers who dose their children with preaching of a character very liberal in quantity but most deficient in quality. The preparation for teaching was of so vague a description that the lessons were not unfrequently like the oratorical displays of the preachers described by Burns:—

"Howso'er the thing may gang,
Let time or chance determine;
Perhaps it may turn out a sang,
Perhaps turn out a sermon"—

the natural result being inattention on the part of the scholars, leading the incompetent and irritated lecturer to say, "If you can't listen to me for half an hour, what

will you do when you get to heaven!" The children were then taken to church, placed in a dark gallery, and if inattentive their names were put down for a caning on Monday, and then to school in the afternoon, where the cramming process went on. Really Sunday-schools were too often of a kind that might well make children say, as did the boy when asked why the eunuch "went on his way rejoicing,"—"Because Philip had left off a-teaching of him!" What has been the result of this sort of thing? Where are the boys and girls who used to be in our schools? At their place in Church? or at the Lord's table? But this is no time to cry over spilt milk. We are practical men and women, and must look for the remedy, and consider how the Church can in the future "gain and retain" the affections of the young by means of her Sunday-schools. First, let us get rid of everything in the Sunday-school that makes it at all like the day-school. Let us take down the maps, and hang up our Sunday pictures. I hope the time will come when we shall have buildings for Sunday-schools similar to those in America, with a central hall for meetings, and rooms all round for the classes. Then as to the teachers. I honour the teachers of our elementary schools, but the schoolmaster should not be the superintendent of the Sunday school, although he may be invited to take a class. Then we want more competent teachers, and these teachers should be prepared for their task by the clergyman of the parish. I should like to see a Chair at the universities for teaching our young men the art of catechising and of training Sunday-school teachers. A definite object should be set before each teacher, that object being to retain each scholar until the time comes for Confirmation and admission to the highest of Christian privileges. We also want more definite teaching, and I say that for this there is no better teaching than that of our own Church Catechism, *if the spirit of it is taught as well as the words*, for it is quite possible for children to gabble through it from "N. or M." to the end without the least knowledge of their Christian privileges or responsibilities. They ought to be taught the spirit of the Catechism, and brought face to face with the parson in the church, and there catechised. A most delightful scene is pictured by our own Church poet when he speaks of those dear children:—

" All silence and all smiles,
Save that each little voice, by turns,
Some glorious truth proclaims,
What sages would have died to learn,
Now taught by cottage dames."

A glorious sight, indeed, but a very inglorious one when the children are practised upon by unskilled hands. Going to a church to which a young friend of mine had been recently appointed, I was told that he was about to catechise the children, and he asked me to give him my candid opinion of the way in which it was done. I consented, and taking a piece of paper from the vestry table, went and sat down at the bottom of the church, having told my friend that I would put down a cross for each question properly asked, and a cypher for every one that was improperly put. When it was over, my friend said, "I got on pretty well, did I not?" "My dear friend," I replied, "if that is the way you get on, the sooner you get off the better. How many questions do you think you asked?" "I don't know," he replied, "but I should think about thirty or forty." I said, "You asked fifty-three questions and the result is here, forty-six noughts and seven crosses." Again, our children should be taught to understand and use the Liturgy and Prayer-Book. I am sure if that were done we should gain the young people, because they would be intelligent Churchmen. But how are they to be retained? That is *the question* of the day; and I believe that until we can get out of the old-fashioned system of running our day and Sunday schools on parallel lines, we shall never do it. We have made some progress, thank God, but I remember the time (and it is not so long ago) when we used to have the boys and girls

who had reached the age of fourteen or fifteen up before us, give them a nicely-bound Reference Bible and Prayer-Book, shake hands with them, and bid them good-bye! On the very threshold of life they were supposed to have received sufficient instruction in that Book which was to be the chart of their lives—God's Word. At the very time when it was most important that they should begin to study it thoroughly—at that time they were led to believe that they knew as much of religion as they would ever need. It reminds me of Sydney Smith's tale of Mr. Pigou, who, being sent to this country to study and report upon English criminal law, spent twenty-two minutes in the Old Bailey, and then went back to France persuaded that he understood the criminal jurisprudence of England. How can we expect boys and girls of fourteen and fifteen years of age to thoroughly understand their Bibles and Prayer-Books? We want special places for the elder lads to meet in. They have reached the "touchy age;" they have put on their first tail coat and tall hat, and they think much of themselves. Why should they not? All of us have been the same. We thought much of ourselves as we began to emerge from boyhood, and the lads of the present do but follow in our steps. We want places for teaching these young men who do not like to be placed in the schoolroom with the boys. In order to meet the case, we cannot do better than get the laity to have classes in their own homes, to which the clergyman shall be admitted, as a matter of course, to see how all is going on, and to which he shall make his way as opportunity occurs. Then we want special teachers for these young people. Mr. Jones has depicted an ideal teacher. I will show you mine. I am very particular. He should not be a long-winded man to weary his scholars, or a dismal man to drive them away with doleful lamentations; he should not be an austere man to make ominous faces at them, but he should be a large, warm-hearted Christian, who remembers that he was young himself, and recalling the trials and temptations through which he passed, can sympathise with young men; and being wise and discreet, is able to guide them. You will say that such a man is not to be picked up everywhere. No, he is not, and never will be so long as we allow the Sunday-school to be considered just a mere court of the Gentiles outside the Church. But put it in the right place—put it in the forefront; let it be the Church's agency to reach the young, and I have no hesitation in saying that the work which is not beneath the personal service of Lord Chancellors, Judges, and Generals will be found to be one in which no one, whatever his rank may be, could feel compromised by engaging in. In conclusion, I would say that we must do our work for the children in the spirit of that village parson so admirably described by Goldsmith:—

"And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each plan, reprov'd each dull delay,
Allured to brighter worlds, and led the way."

REV. R. W. RANDALL, Vicar of All Saints, Clifton.

I FEEL that I should like to make a present of five minutes of my time to the last speaker. It might be supposed that our subjects would clash, but that fear passed away as Mr. Heald proceeded, for I shall speak chiefly about catechising. I desire to see the great Church rule of catechising honoured by observance. I am afraid in some parts, perhaps not in Wales, this practice is dishonoured by want of observance. I do not wish to see catechising put altogether in the place of Sunday-school teaching; for, as my friend Canon Curteis used to say that whatever went wrong in the parish there was always the bright spot of the Sunday-school to turn to, so I have passed

many of my happiest hours for many years of my life in the Sunday-school. For the last eleven years, however, I have had no Sunday-school in my parish. But when I say that I have no Sunday-school I hardly say the truth; for during all those years I have used that greatest and noblest instrument in the Church's hands—the great Sunday-school which is held within the walls of the Church itself. In my present parish I have to do with the children of the higher classes; and I notice in teaching them, as I used often to notice in teaching the poorer children in my old parish, that when the children are carefully prepared beforehand for catechising they answer less well than when they are not so well prepared. They answer better when they are questioned on a fresh subject. When you ask them questions on a subject carefully prepared they seem to say, “Why do you ask those questions which you know we have already answered before?” But when I change my subject rather suddenly, I get the closest attention, and the children answer well. There are many great reasons for the old-fashioned plan of using the church as the Sunday-school. The children feel the influence of the place. It is highest and holiest influence. We are teaching them in their Father's house. They know that the church is the place to which they should bring all their joys and sorrows. Those who teach must be influenced by the feeling that they are teaching in the Father's house the children of the great heavenly Father. And there are other things which influence the children in the church. There is the font at which their Christian life was begun. They are looking forward to the time when they shall receive the great grace of Confirmation. It is much to be desired that they should receive the preparation for Confirmation in the church, rather than in the study of the vicarage. I could not myself bear to think it possible that the children should have the plainest and simplest teaching in the clergyman's house, and then say when they hear him in church, “I wish he would speak to us as he used to speak in his study.” The words that go most home to the heart should be the words heard in the church. In the church the children are looking forward to make their First Communion, and there are a hundred associations for good to be found in the church. I am afraid I shall offend some by what I am going to say; but it is a good thing to offend people at Church Congresses, for if you do not you make no dents. My experience of the children of England is this, that the children of the poor know ten times more about their religion than the children of the rich. Therefore I feel the special importance of catechising. In my Sunday-school in the church I can gather together not only the poor but the rich, and with that gathering together comes the forming of the bond of a strong and holy sympathy. Hearts meet hearts; the rich and poor meet there, and learn and unlearn many things. They are taught that they are the children of the same Father. In afterlife they feel that they have something to do with one another. Depend upon it, nothing knits the bonds of Christian communion so strongly together in the way of teaching as gathering the children of all classes into the same house of God, to be catechised by their same spiritual father in the parish. I must make another dent. It has been sometimes said that there is a slight danger arising from bringing up children in schools, that you separate parents from their children, and remove the child from the parent whom God has made its proper teacher. Now that danger is avoided in catechising. You can turn from the children to the parents, and from the parents to the children, increase the feeling of responsibility in the parent's mind, and make the children look with reverence on their parents. I frequently ask the children questions, and remind them that their parents are listening to them, or turn to the parents, and thus increase the sense of family responsibility. Sometimes we find people who take a dark view of the future of England. I have never been able to take a dark view of the future of my country. I believe that she has a great and bright future before her. But remember that the future of England's glory lies in the children, in the race which

are to form the England of the future ; and if there is any place in which to draw the children's hearts to God, it is the parish church ; and if there is any way in which to do this work, it is by the use of the old-fashioned practice of catechising. I have little time left me to say how the practice is to be carried out. I wish only to add this much. Be sure that you are very dogmatic. Take care to make yourself clearly and well understood. Don't be too long, and mind that you change your plan often. To keep your children alive and attentive, throw in plenty of stories, and remember that all success in teaching, either in or out of school, lies in a deep love of God. As the orator who was asked what was the secret of eloquence said that the first, the second, and the third thing requisite was action—as the saint who was asked what was the secret of a true Christian life said that its first, its second, and its third grace was humility—so the secret of success in teaching children is love, a great love of God their Father, a great love of our blessed Lord, whose they are, and a great love of the little ones for their own sake.

REV. R. J. IVES, Holy Nativity Church, Totterdown, Bristol.

I AM sure I shall have the sympathy, not only of all clergymen, but of all earnest workers, when I speak of organisations for keeping young people together at a time when they so need the help of loving friends. I know no sorrow in the life of a parish priest so great as when any of his young flock have gone into the world unto the ways of sin. It is one of our greatest griefs. Now, there is a method followed in many parishes, and of which I have had some experience—a method of meeting this difficulty in some degree by means of voluntary parochial associations, or the gathering of young people together in little parochial societies—where they may learn to help one another. These parochial associations are generally called “guilds,” but you can call them societies, or any other name, if there is any objection to the word “guild.” I remember being taught this lesson by a clergyman who is not altogether unknown in the English Church—Canon Carter of Clewer—who once said that prejudice is often a thing not very deep, and often relates to names rather than things. So it is with the harmless name of guild. Thus a clergyman will often profess to have derived great spiritual profit from keeping a “quiet day” who would shudder at the idea of going into a “Retreat.” In a guild there is the element of the power of association and sympathy. A number of young men doing the same thing will not feel isolated or alone. Then there is the influence of example. Young men and women feel they have the credit of the guild to which they belong to maintain. The rules should be very simple, especially the “Rule of Life ;” it is a great mistake to have rules which are too hard or complicated. And then these guilds bring the young men into closer relations with their parish clergymen. And here I would say that one reason we lose so many of our young people is that clergymen are often so inaccessible. Young people are afraid to speak to the clergyman. It is, my brethren, very important that we should be accessible. There should be on the church door a notice of the times when the clergyman may be seen in the church, for there are many who shrink from the ordeal of a big knocker, and perhaps a man-servant in livery, who would not hesitate to speak to the clergyman in the church if they only knew when to find him there. Then there is the supernatural power of prayer, which I need not enlarge upon here. Teach the young people to pray for one another, and we know that this strength is beyond all calculation. Then these guilds form school and church workers who take a deep interest in the church. This was the beginning of the guild movement. It was to give the earnest lay people work in the Church that the Guild of St. Alban the Martyr was established in 1857, and clergymen will find that guilds often

produce very valuable workers. Then as to details. Just after a Confirmation is a good time to speak to the young people about joining a guild as a valuable help to perseverance. The time of preparation for Confirmation is often the beginning of conversion to God; the guild assists the young awakened soul to persevere. Be content with small beginnings, for it is better to have two or three people you can trust, than to have a large guild with many doubtful members. The guild should consist of two classes, the members and probationers; and the period of probation should be a long one. It should be, as far as possible, a self-governing body, and not a clerical despotism. The members should have the power of electing probationers into their number. As to the Rule of Life, we must not have too many rules, for sometimes earnest people are hindered and distressed by many rules. They should teach just the main points of Christian duty and practice. Any special danger of a locality can be met by a special provision in the Rule of Life. To preserve the life of the guild it is important to have the meetings as regular as possible. The church is the best place to have the guild meetings, or if the church cannot be used the schoolroom is the next best place. These meetings should always be begun by prayer, with perhaps a metrical litany or hymn. Then the priest should give some simple instruction. In our sermons we address a large and mixed congregation, and are obliged to speak generally to all; but in the guild you can meet your people on the special and practical points on which they need help. Another thing in the way of detail is important. Have an annual festival, or "outing" as we say in Bristol, for this keeps up the interest in the guild, and in some guilds a "quiet day" is most valuable. I have a guild in my mind at the present time, a guild for that class of young women who are called in our part of the world "young ladies in business" or "young ladies in service." This guild has for some years past had its annual day of Retreat, with very good results. But the best organisation will not do anything without Christian love and sympathy. You must love your young people; and in your sermons do not overlook the young of the flock, but sometimes put in an anecdote for the children, or address a few words to them specially, and so draw them to the Lord. I will now say a few words on the other portion of the subject before the Congress. When young people leave their own parish and go into a strange town, they too frequently leave off their good ways and require looking after. I am thankful to have heard this evening about two societies for boys and girls who are ready to affiliate guilds. There is also another organisation called the "Church Guilds' Union" for gathering all guilds into one corporate union, so that when people leave one town they may be directed where to find similar help in the town they go to. No one knows better than parish priests in a large town the immense and terrible dangers to the young in our great cities. They are manifold and great, and if these guilds can save one soul from these terrible snares and pitfalls they do much. They are doing much, in many places, to preserve these young people faithful to the Church of their forefathers, and true to their Lord.

DISCUSSION.

REV. F. J. C. MORAN, Vicar of St. Stephen's, Twickenham.

I BISE to call your attention to the question of our elder scholars and young people. Last Sunday I visited a class of twenty-five young women servants, who have been regular attendants at the class for five years, and hardly a Sunday comes when they number fewer than this. When they leave the district a letter is given them to some clergyman or society in the neighbourhood to which they go, and in that way they are watched over. And then we have a youths' class, conducted by a barrister in my

parish. He had sixteen lads last Sunday who attended regularly, and they all come to the church to the catechising services. This barrister came to me recently to say that there are six more lads wanting to come into his class, all of whom are above fifteen years of age, but he has no room for them. That is our difficulty, and we have broken down for the want of another such class. I want you to think about this difficulty, and suggest some remedy. Associations for young people can be carried out in small and large towns, and I would call attention to another society, besides the Girls' Friendly Society referred to by previous speakers, which is very widespread. It is the Young Women's Christian Association, which, however, is not entirely a Church of England Society. It has 15,000 members of the Inner Circle of the Prayer Union, who make it a rule to have a special prayer at a special hour of the day every week. I have known their work especially in Kensington and Oxford Street. We all know how young people are continually coming up to London from the country "to better themselves," but few know the great temptations these young people are subjected to. They go many of them into shops, and are expected to go out in the evening, and they are not allowed to remain in on Sundays, but are driven here and there and everywhere. This Christian Young Women's Association was devised for the purpose of helping these young people, and what I want to point out is this—it is not sectarian, the clergy will be gladly received and asked to look after the young women, and I myself have several of these young women attending my church who were Nonconformists. The managers of the Society are not at all surprised when they find the young women gathered into some parish organisation. In scattered places servants may be looked after, and, thank God, we can gather these young people together, and save them from becoming wretched creatures, lost to society and those nearest and dearest to them. There is no question more important for the purity of our nation than looking after these young women. I have watched these associations not only in England but in Paris, where Miss Leigh's Home for Young Women is doing so valuable a work. The temptations in Paris are very great, and I have seen English girls who went to serve in shops there who soon were lost to everything. I ask you when you go to Paris and go into the shops, whenever you meet an English girl to ask a few questions of her, and tell her where she will meet a friend. Oh! the tales that could be told of these young people who go to Paris because the English ladies must have the fashions. When you hear of a poor girl going from some quiet English village perhaps to Paris, write at once to Miss Leigh, 77 Avenue Wagram, or some of the English clergy in Paris, and mention the case. The temptations to these girls are very great. On the question of catechising, I do not quite go with Canon Randall as to the children of the upper classes not answering so well in church if carefully prepared, and I believe that the Sunday-school is necessary to supplement and prepare for fresh catechising in church.

F. S. BISHOP, Esq., Welwyn Lodge, Swansea.

I THINK that, although it has its dark side, one of the greatest compliments was paid to Sunday-schools when it was said that the children of the poor know more of the doctrines of Christ and the Church than the children of the rich, and, if that is true, it is indeed a great compliment. The remarks I have to make are rather on the importance of retaining the children as they grow older, and I think that if the Sunday-school system is properly worked, there will be very little need of any other association. A clergyman is, of necessity, a kind of jack-of-all-trades, and has many and various duties to fulfil, but if he will work his Sunday-school well, it will combine in itself all useful work among the young, and make other associations unnecessary. It is important, in

the first place, to look after the very young. The big boys and big girls will bring their little brothers and sisters to school, if they themselves are happy and comfortable there, and thus they are started with good impressions received from elder scholars. It is necessary, having got them, to retain their interest in the school. When I go round my school, I sometimes wish we had the best teacher for the infants, for in those early years more can often be done than in later life. But as they grow older they become more difficult to deal with, at the age when they become what has been well termed "mixed-pickles,"—lads, that is, from seven to eleven years of age—and I wish for the best teacher for these; but, after all, we really want the best teachers for our upper classes. We want well-read teachers, who will prepare their lessons, visit their children in their homes, and become acquainted with the parents. Another important element in retaining elder scholars is through children's services. These might form part of the Sunday-school organisation. The children ought to become acquainted early with our church services, and learn to join in them intelligently. It is therefore necessary to teach them the Liturgy, and explain it to them. A children's service should be made as simple as possible, and only the words of the Prayer-Book used, and a break should be made occasionally in the service to explain the various words or sentences used. For instance, after the General Confession, take one sentence and carefully explain it. The children would be interested, and would understand it afterwards, and join in it therefore all the better. They would thus become accustomed to our church services, and pass readily from the children's service in school to the church. One thing we must remember, that if we want to retain our children, we must make sure that we have got hold of the children's hearts. If their hearts are turned to God while connected with the church, they will never want to go anywhere else, and they will remain in connection with the church for their lives. This is, or ought to be, the earnest aim of every Sunday-school teacher. And we may rest assured that if the scholars' hearts are thus won to Christ while in Church Sunday-schools, there will be no difficulty in retaining them when they grow older.

REV. CANON ELLISON, Rector of Haseley, Oxon.

I SHOULD not have ventured to speak on this subject except that, during forty years' ministry, I have put into practice many of the plans that have been mentioned. I believe that this subject is the most important one that can be discussed at the present time, and it is doubly important now in these days of School Boards, which have taken away from the children much of the time formerly given for religious teaching. First of all, we may divide this question into three periods—the school period, the period between school and Confirmation, and the period after Confirmation. I am not going to speak about the girls, because I think the boys are of far more consequence in this matter. With regard to the school age, if Canon Randall had had my experience in Sunday-schools, I venture to think he would never say that a work in the church would do away with Sunday-schools. And by "Sunday-schools," I mean schools for the middle and upper classes as well as the lower. During the last twenty years in Windsor, I had a large middle-class Sunday-school held in the Town Hall. But this did not interfere with public catechising in the church. I agree with other speakers that we must keep up that. My own practice was to take about twelve of the elder children from the Sunday-school to the church, and publicly catechise them as the Church directs just after the Second Lesson. The time between school and Confirmation is most important, and the lads should not be allowed to leave school without being brought into a class of some kind. We were told just now of a gentleman who was brought to a standstill for the want of a male teacher, but I would advise him to

look round for some Christian lady. I never found the real key by which to manage my big lads until I put them in charge of a Christian woman. These lads were from twelve and thirteen to sixteen years of age ; but the influence over them of a Christian woman is simply marvellous. This fact is brought out in Miss Cotton's (*Lady Hope's*) book, in which a boy is overheard to say to a companion, "Come along with us, here's a lady what cares for boys." As Canon Kingsley once said, "There is a chivalry, doubt it not, in the heart of every untutored clod ; if it dies out in him, as it too often does, it were better for him, I often think, that he had never been born ; but the only talisman which will keep it alive—much more, develop it into its fulness, is friendly and revering intercourse with women of higher rank than himself, between whom and him there is a great and yet blessed gulf fixed." I look upon Confirmation as a key to everything in a Sunday-school, and all these classes must be made to lead up to Confirmation. Let the lady teacher keep her influence over her class as long as possible. I know an instance in Manchester where a lady has a class of from fifty to sixty young men from eighteen to twenty-four years of age. Let her keep her influence as long as she can, but that will not lessen the responsibility of the clergyman. Then there should be a society for young men from fifteen to twenty-five years of age. We had one in Windsor ; and it will give some little idea of its usefulness when I say that the members used to meet on Sunday evenings, to the number of from fifteen to twenty-five, to pray for God's blessing on the services of the day. When I wrote not long ago to a retired tradesman who took a great interest in this class, he told me that he knew of fourteen of those young people who are leading earnest Christian lives. The Rev. S. J. Stone, the author of the "*Church's One Foundation*," who was my curate at the time, has followed up many men, and he has in his own parish at Dalston a society founded on our Windsor lines with one hundred and twenty communicants of both sexes. In the Oxford Diocese we have a diocesan association for lads and young men called the Diocesan Youths' Union. I will only pray the promoters of the Young Men's Friendly Society to bear in mind that if they look to the Scriptures and the Prayer-Book, and will make religion the backbone of the whole thing, everything they desire, in the way of secular recreations and progress, will be sure to follow.

REV. J. B. WOOLLNOUGH, Vicar of Chute Forest, Wilts.

THERE is no doubt that the children of the middle and upper classes are not so well taught in the faith as the children of the lower classes. This is a great danger to the Church, and every year increases it. I have just come from the meeting which is discussing the question of Home Reunion, and all I heard there went to the same point. We must have, as a branch of the Catholic Church, a body knowing its own mind and speaking with one voice, but that cannot be hoped for until the breach between the laity and clergy is closed up, and until our laity are far better instructed in the dogmas of the Church than they are at present. The youth of the middle and upper classes generally go to boarding-schools, which are not reached by the clergy or by any systematic mode of religious teaching. In girls' schools, and in many boys' schools, cases are comparatively rare in which the clergy have anything to do with the children, and I am convinced that much more might be done in that direction by the clergy. As to catechising, I believe there would be very much more of it but for the feeling which exists amongst the clergy, that they are not able to do it. It is more difficult than preaching a sermon, for what you say ought to change with every change observed in the children, and many men know they have not the rare power of adaptability. It should not be neglected, and I believe that if a minister were to take it in hand, having prayed to

God, and do the work lovingly, he would do it well. He may seem to himself to have done it miserably, but I venture to say that, owing to the sympathy generated between him and his children, it would soon teach him to teach. With regard to another point, I have myself found great difficulty in retaining children after they have left the Sunday-school. Nothing is more disheartening than to know that they are torn away from the influence of the Church, and then after five years come back for Confirmation. It seems to me that what we want is, first of all, classes which should be entirely separated from the ordinary Sunday-schools. Then we should find something for these youths to do, which will show them they are of some use, some employment as mechanical as may be. I have had, for instance, a large body of tract lenders. There are, too, in a large parish bedridden people, and you can set some of your elder lads to read the Bible to them. This means a little self-denial, and makes them feel that they are of some use in the service of Christ. But, withal, we want better organisation. Whatever is done in the parish should be connected with the Rural Deanery, with the Archdeaconry and Bishopric, and so with the Church of England at large. Parochial societies should not stand alone but be united together throughout the Church, so that every one, no matter how poor and insignificant he might be, could feel that he was a living, acting member of the Church of Christ. If that were done, it would place the Church of England in the position in which she ought to stand, fitted to do the great work which undoubtedly lies ready to her hand.

REV. BERDMORE COMPTON, Vicar of All Saints,
Margaret Street.

WE have heard a good deal of the advisability of establishing associations for the young after leaving the Sunday-school. I venture to contribute the results of a little experience in carrying them on after they have been established, and in the difficulties which arise after they have been some time in operation. The first difficulty is the question of size, for they must not be too large. The Girls' Friendly Society is good in its way, but we want associations, which are almost miniature churches in themselves, where the members are not so numerous but that they can know one another personally; for unless they do so, they can hardly get that sympathy and help which is perhaps the main object to be attained by such associations. It is difficult to realise the utter friendlessness of many young people to be found in London, and they do want sadly friends and companions amongst their equals. Ask these young people, "Have you an intimate friend?" and the answer too often is, "No; I have no one to whom I can speak my mind." With the question of size is connected that of class. We speak of the upper and middle and lower classes of society, but the different strata within these three great divisions are infinite, and they will not mix one with another. Our associations, then, must consist of people who are mainly in the same stratum of society, or you will fail in securing the mutual sympathy you aim at. The next difficulty arises after you have established your guild. (I am not ashamed of the word "guild," which is purely a secular idea, and was used long before it became adopted by the Church.) You will soon find the question arise, What to do at the meetings of the guilds? It must be admitted that our first great resource is tea, though you may think this has rather a Methodist ring. On Sunday it is well to have gatherings not unlike clubs, for the girls and boys who are engaged in shops, a place where they can come to and employ their time in a rational manner, when they are turned out of those places of business who will not keep house on Sunday. We have tea every Sunday. It is expensive, and it does not occupy all the time of the meeting. Some sing hymns

and tell stories. Another difficulty arises in connection with the devotions of the guild, which must contain a considerable amount of ceremonial. If your guild devotions are dull and unattractive, your guild will soon languish. The girls do like to carry banners, to wear a medal and some sort of uniform dress, and to walk in procession. For many reasons we should like to use our church for such services, but then comes in the want of elasticity in our church order; and if you want to do these things you must find some other place than the church to do it in. The more is the pity: for these are very innocent pieces of ceremonial, which could hardly offend any sane person. But it drives us out of our churches! Then you want some person to manage the details of the whole institution. This must be a lady for the girls, and very often for the boys as well. We all know the influence of women on boys and men, but it is difficult to get the right woman. For both we are so fortunate as to have Christian ladies, who give their whole time to the work—morning, noon, and night they are busy with it; and every night of her life, except Sunday, the lady who superintends the girls sits for two or three hours ready to see any of the girls who wish to consult her privately. Moreover, you must be prepared for some difficulty in a most important thing—the strict adherence to your rules. If you do not keep strictly to your rules, and if the guild is not of such entire respectability that membership is a certificate of good character, it is of no use, and perhaps worse than of no use! The rules must be such that they can be kept, and that every one may certainly know whether they are keeping them or not. I have seen rules for guilds so vague that it was hardly possible either to keep them or to say you had not kept them! And, finally, it is only by the stern maintenance of discipline in our guilds, as miniature churches, that we can ever hope to lay again the foundation—that great desideratum of the Catholic Church, which we have unhappily let slip—the maintenance of general church discipline.

REV. R. W. RANDALL.

I WISH to say one word in explanation. It is always a very humbling thing to have to make an explanation. Several of the speakers seem to have thought that I meant to disparage Sunday-schools. I should be very sorry that anything which I have said should be so taken. I value them much; but though I think that there is much work for them to do, I do also feel most strongly that catechising does a very special work in winning children and holding them to the Church, and that we cannot afford to do without it.

THE WORSHIPFUL J. E. OLLIVANT, M.A., Chancellor of the Diocese of Llandaff.

I WISH just to draw attention to an organisation called the "Young Men's Friendly Society," whose object is to help young men both spiritually and temporally. Any one who wishes to know what its aims and rules are could secure copies of them by addressing the Hon. Central Secretary at St. Paul's Chapter House, London. I may say that funds are needed to make the Society successful.

GUILDHALL, TUESDAY EVENING, 7th OCTOBER.

LIEUTENANT-COLONEL G. G. FRANCIS took the Chair at Seven o'clock:

CHURCH WORK AMONG OUR SEAFARING POPULATION
AFLOAT AND ON SHORE.

The CHAIRMAN.

AT the request of the Lord Bishop of St. David's, I appear this evening to conduct the business of this meeting. I regret that there is not a larger representation of the seafaring population, but friends who have come from a distance are here to do their duty, and what we have to do is to assist them, and to co-operate with them for the best interests of the seafaring population of this port.

PAPERS.

The RIGHT REV. EDWARD TROLLOPE, D.D., BISHOP SUFFRAGAN
OF NOTTINGHAM, ARCHDEACON OF STOW.

A GREAT cry has come up from the sea, and the Church of England has been aroused by it. Many of her devout members, when they heard that cry long ago, have already answered it, some replying individually with all such power as they severally possessed, and some, in association with others, through a right appreciation of the power of combination to produce effectual results, but all through sincere sympathy for those in whose behalf that voice has sounded forth, viz., the seamen of England.

This class of our community is not only a very large and valuable one, but is usually regarded with especial favour. The manly bearing and the open-heartedness of its members, as well as their honesty and contempt of meanness and shams, commend them to our affection, whilst their habitual exposure to the dangers of the sea, as well as of all climates, for England's defence and for England's profit, justly heightens our appreciation of their value; but in another point of view they are of great interest to us, inasmuch as from the duties of their profession they are often the most prominent, and sometimes the only, representatives of Christianity in Mahommedan and heathen countries, and thus become important instruments either of good or evil by more or less advancing or retarding the increase of the Christian faith through the character of their lives.

Our Church is a church on the *water*, as well as a church on the land; and as England, at least in part, claims to have dominion over the sea, she must needs, as a Christian country, bear the responsibility also of this source of her temporal greatness. Conscious of this, our seamen justly ask for spiritual aid from the Church of England in the first place, saying, "We need this help at sea, and we need it whenever we come to port, as much as our brothers of the land;" but what have our bishops and clergy so far done in behalf of their seagoing sons either abroad or at

home? After due search and due thought they must, I think, sorrowfully confess, "We have left much undone of what we ought to have done for the 60,000 men serving in the Royal Navy, and still more for that quarter of a million of seamen sailing under the British flag in the merchant service."

Such, indeed, was the confession of the most reverend head of our Church five years ago, when he said, as President of the Convocation of the province of Canterbury, "I do think that it is a disgrace to the Church of England that we do not make some united effort to meet the case of these persons who are very closely connected with ourselves." We may thank God that there are now, as there always have been, many devout seamen as distinguished for their holy living as they are for their professional excellence, whilst in the Royal Navy much has been effected to promote spiritual life at home and abroad, and I feel confident that the Lords of the Admiralty are willing to assist further consistently with the necessity of preserving intact their own imperial rule and the discipline of the service. The *first* Article of War directs "that divine service be solemnly, orderly, and reverently performed, and the Lord's day observed," and at the beginning of the present year there were 251 ships in commission, seventy of which carried chaplains; but about a third of the seamen of the Royal Navy are without them, a chaplain only being appointed to a ship commanded by a post-captain and carrying upwards of 200 men. Hence it becomes a serious question as to whether this is a sufficiently large supply of chaplains, and certainly when ships are in port, at Portsmouth or Devonport, the pastoral labours of this limited number of chaplains should be extended beyond their own ships, only five of which usually have chaplains at Portsmouth, whilst there are ordinarily forty ships in commission or carrying men in that harbour. The Chaplain of the Fleet simply assists in the selection of chaplains, and does not exercise any authority over them, whilst in cases of misunderstanding between captains and chaplains, even with respect to purely spiritual questions, reference is made to the First Lord of the Admiralty, who only at his pleasure listens to the counsel of the Chaplain of the Fleet. Thus, points of doctrine, as well as of ritual, may be determined by the First Lord (or his private secretary) who can, of course, seek advice from some competent spiritual adviser, but is supreme even in spiritual questions as in all other things. Should he delegate this power to the Chaplain of the Fleet, and allow him freely to minister to the Royal Navy as a quasi-bishop, if not actually raised to Episcopal rank, this would be a great boon far beyond the limits of his actual official position, for should there be a devout and a judicious chief pastor of the navy, selected if possible from the body of those who have served or are serving as naval chaplains, he might readily become the recognised spiritual head or bishop of the seamen of England. As an objection to this suggestion it has been urged that every bishop of our Church having a seaboard diocese should supply the spiritual wants of all seamen in his diocese; and no doubt every such bishop is responsible for these; but I feel confident that one especial bishop, possessing all the necessary and peculiar qualifications required to enable him to preside over all seamen, would give fresh vigorous life and consolidation to that great work confessedly required to be advanced for the spiritual aid of our English seamen, by

presiding over the men engaged in the service of the Royal Navy in the first instance, and then as the adopted spiritual father of all those members of the Church of England sailing under the British flag.

And now as to our seamen of the merchant service and their employers. These do not now sail for years under the same captains, in the employ of the same merchants, as in days of old, when all were far more interested in one another than they now are, and when godly merchants desired to employ godly captains, who usually ruled their crews in a godly spirit; nor do even all our Protestant seamen brothers belong to the Church of England, whilst a babel of foreign tongues on board many of our merchantmen proclaims the fact that their crews are not even altogether Christian. Hence shipowners, captains, and crews now care little or nothing for one another. May our merchants and shipowners be led to feel that they are in a great measure responsible for the men directly or indirectly in their employ, whether for a long or a short time, so as to prevent that frightful neglect of God, at present only too common on board many ships, leading to spiritual ruin through spiritual destitution. The Board of Trade might do much in this respect. The great shipping companies and great shipowners of England might well promote this godly work. May these be moved to take action in behalf of the souls of those in their employ, and may our ship captains aid in carrying out this good work, and thus follow the excellent example set them by captains of the Scandinavian nations, who usually act as chaplains to their crews, and see that they are well provided with Bibles and devotional books.

Next to the aid of living spiritual ministrations, both the seamen of the Royal Navy and of the merchant service need a special prayer-book suited to their special vocation. Prayers on shipboard must usually be short, whence there is the greater necessity that these should be well selected and complete. As there is no prayer-book comparable with our Book of Common Prayer, this is the source whence such a seaman's book should be derived; and I feel quite sure that this would prove most valuable to countless ship captains desirous of conducting prayer on board ship, but who are unskilled in an abbreviated use of the Prayer-Book. This proposed book should contain shortened Sunday and week-day services, together with special forms of prayer and thanksgiving to be used on special occasions, such as in times of great danger, or after deliverance from this and from imminent death, together with prayers for private use and a suitable selection of hymns. Either bound up with the ordinary Prayer-Book or separate from it, I feel confident that such a book would be a precious guide and comforter to those whose lives are for the most part spent at sea, and whose habits when afloat necessarily differ from those of their brethren on land.

Now let us see what we can do, and what we ought to do, for our seamen on land, at home, and in foreign parts. Drunkenness and unchastity are the besetting sins of seamen when they return to land. Thanks to railways, affording easy means of communication with all parts of England, many seamen may now on landing at once go home to their friends through the system of their payment adopted by the Royal Navy and some shipping companies, although, unhappily, many others are obliged to wait for some days on shore after leaving their ships before they are paid off, when they are especially exposed

to the wiles of publicans and harlots assailing every ship arriving in port and following them wherever they go. Thanks to the real friends of the sailor there are homes for their reception in many ports at home and abroad, but these are still lacking in others, whilst through mismanagement or want of common sense with respect to what these homes should provide, many are not largely frequented, and fail. These should supply every reasonable comfort, and every means of suitable amusement, adapted to men rejoicing in their freedom from the monotony and isolation of service at sea, to aid in saving them from debasing sins and their miserable consequences. All ports thus frequented by our seamen at home or abroad should be supplied with these houses of refuge through the charitable care of their brethren of the land, as they can seldom, if ever, be made self-sustaining without aid.

Then, when thus provided with the means of living decently as Christian men on shore, they should be encouraged to fulfil their Christian duty by holy worship and by listening to the Word of God read and preached in the congregation. On the whole I believe that they prefer to worship with their brethren of the land, if they feel sure that they are not regarded as intruders, and especially in such churches as are free to all comers, where the services are hearty, and the sermons plain, short, and affectionate; but when this cannot be accomplished through the distance of any parish church from the shipping and boarding-houses of seamen, or any other cause, charity, in its first sense, towards our brethren of the sea, should surely lead the bishops and incumbents of these parishes to provide places of worship for them, such as the excellent little church of St. Nicholas in this town and diocese of St. David's, through the assistance they could usually obtain towards so good a purpose. Swansea has indeed done well in this respect, and has set an excellent example of what ought to be done for seamen who are strangers, at all seaports where it has not already been done; for here a devoted chaplain of the missions to seamen, together with a good Scripture reader, visit the ships in harbour as true missionaries, invite their crews to attend divine service at the conveniently situated church of St. Nicholas, urge their captains to conduct service when at sea, and supply them with Bibles, Prayer-Books, and other books. Through such means the services of St. Nicholas are always well attended by seamen and their families; there they may join in the intercession put up on every occasion "for those at sea," as well as in prayer for themselves and all conditions of men; the vestry room there is always at the disposal of seamen for reading and writing, although this is unfortunately far too small for the purpose, and there the chaplain kindly waits upon them in person. And they are not ungrateful for these services, for through the medium of weekly offertories the seamen frequenting the port of Swansea have given as much as £90 last year as free-will offerings for blessings conferred upon them.

Cardiff, in the diocese of Llandaff, is another good example of the successful carrying out of the Church's work in behalf of seamen on the same principles and in the same manner as at Swansea, except that in that case the seamen's church is built upon the upper deck of a frigate. From Cardiff a young deacon sails daily in all weathers to the ships in Penarth Roads awaiting orders or a change of wind, for the purpose of promoting spiritual work among their crews, which good movement is also now

being carried out in twelve of the larger outer anchorages of our home seaports through the valuable assistance of the Missions to Seamen Society, in accordance with one of its chief designs. May the duty which the Church of England owes to her sailor sons be as well fulfilled in every seaport as it is at Swansea and at Cardiff.

If any should ask what they can do for the spiritual and moral advantage of seamen, I would say, if you live in a county touching the sea and frequented by sailors, inquire whether these are spiritually cared for, and then if this is not so, or the work is inefficiently done, first seek to accomplish it well through parochial or local help, and then if it is too great to be thus effected, appeal to the Bishop of the diocese, and for diocesan help, and secure the valuable aid and counsel of those most excellent societies willing and able to assist all taking part in the promotion of the spiritual welfare of the seamen of England, viz., The Mission to Seamen Society, and St. Andrew's Mission, to both of which the Church of England, and especially her seagoing sons, owe a debt of deep gratitude for what they have done, and are doing, to promote religious feeling and practice among the sailors frequenting our home docks, harbours, and roadsteads, as well as in foreign ports. May the consideration of this weighty subject in one of the most important towns of South Wales, by the Church Congress, tend to the honour and glory of God, through the promotion of increased spiritual life among the seamen of England.

REV. CANON SCARTH, Honorary Secretary of St. Andrew's
Waterside Church Mission.

THE connection between the living agency of the Church on shore and the seafaring population, whether afloat or on land, has now been advocated at four Church Congresses.

The Church has to take advantage of the changes that affect her people, and should be prepared to accommodate herself to the exigencies of this restless age. This can best be done by maintaining principles, and fulfilling duties. Whenever the local clergy of waterside parishes are tempted to delegate to others the special care of their seafaring people they lose their influence where that influence should be strong.

The introduction of steam as a motive power for so many vessels is rapidly changing the whole circumstances connected with Church work on board ship. Our docks and harbours have become the frequent resort of splendid ships, which come and go so regularly that a vessel's absence is scarcely noticed before she is seen coming into port again. Ship and crew sail from and return to the same wharf, voyage after voyage, and the officers and men thus become much more intimately identified with the parish than sailors ever were before. The docks of the port of London have, to a certain extent, been brought well under direct parochial care, captains, pilots, officers, and the men themselves acknowledge the marked improvement in the character of our sailors in London. Many more marry and then settle down for years in the same employ. The police both on the river Thames and on shore bear strong testimony to the remarkable change for the better.

Our merchant seamen, as also those of the Royal Navy, are more thrifty, more sober, more steady. Official statistics could be given by which sailors themselves are the unconscious witnesses of this statement. Services on board ship are far more frequent, and as the trade to the Colonies and to the far East becomes more and more diverted into large and splendid steamships, these sometimes become floating churches with congregations of devout worshippers. The Church never had such grand opportunities at sea as she has now; the sailors were never better cared for by her, but it is only those who have had the privilege of working at seaports who know how very much more might be done both at home and abroad. There is not a seaport from Liverpool, with its miles of docks, to some little Welsh village on the coast, but might do more for sailors if there were but a closer contact between the clergy and these men. In Liverpool especially direct church help is asked for.

The introduction of wholesome reading fore and aft on board ship has been greatly appreciated. Books act as permanent mission-agents during the voyage, and tend to raise the whole tone on board ship. Instead of supplies that are so kindly sent to the St. Andrew's Waterside Mission falling off, they increase, but are not by any means yet equal to the demand, although other societies have successfully followed our example in appealing to the public for books. Perhaps most good is done with them in emigrant ships, not only by promoting divine service, but in Bible-classes, school work, and cheerful amusement on board. The influence for good is carried with the books into the new homes far away; these books become foundation-stones for churches which will rise up in places that are as yet without a name.

It is impossible to estimate too highly the value of Church work on board ship, the influence extends so far it has a power unequalled in any other mission work. It has now been proved by the action of the society which I have the honour to represent that it is perfectly practicable, at a comparatively small expense, for Churchmen intent only upon the one grand object of helping the Church, to fulfil her duty in winning souls for Christ, to set aside all party differences, and without reference to what opinions an incumbent holds, provided he is willing to do all he can for the seafaring people connected with his parish—give him, if need be, aid to do it. Already a good deal has been done in home ports, and abroad the same thing is being done with equal success. Incidentally the Church may do much to promote the social comforts of our sailors, and protect them in foreign ports from harm. For example, at Demerara, a Sailor's Mission, affiliated to St. Andrew's, was started a few years ago. It opened a boarding-house for them, which soon emptied the miserable grog shops of the place. Now we hear that the Local Government has voted ten thousand dollars to extend this effort and provide a Sailor's Home. I cannot attempt to give particulars of the work done in different ports. But the duty of the Church is plain, when it is a fact that upwards of 13,000 sailors in British ships have met with violent or accidental deaths since I addressed Congress on this subject at Brighton five years ago! A greater number than the aggregate of all the members of Congress from that date till now! Ten times as many as we have lost in that period in all our armies by war! Something has been done for the great fishing fleets of the North Sea; they are regularly

supplied by St. Andrew's Waterside Mission, from various stations, with large quantities of reading at all seasons of the year, sometimes through the smacks themselves, but more frequently by the steamers, which go out for the fish. There are few vocations more dangerous, or more full of hardships, than that of the North Sea fishermen in the present day. Often at sea for many weeks at a time, not even changing their clothes, working for the most part at night, and only having a short time in port at long intervals, they deserve our keenest sympathy. Much more might be done for them. The Admiralty, perhaps, would provide a small gunboat, which would serve as a Church ship for the summer months, and, with an active missionary on board, much good might be done.

Perhaps the most interesting Church work on board ship is that connected with emigrants; but the true work for emigrants should be done in the parishes which they leave, and letters commendatory should be carefully supplied. This would be an advantage both to the emigrant and to the Church in the colony in which he settles.

There is a peculiar sadness about emigration at present, for we not only see the poor, whom we may expect will soon improve their lot in the new land, and have made up their minds to rough it on the voyage, but we see ships full of people who have been comparatively well to do, and these leave once comfortable homes to begin an uncertain life afresh. It is sad to see so many who are stricken in years. These emigrant vessels carry many a sad and secret history, and often we find opportunity for the tenderest pastoral care when sympathy is needed most. I hold that the Church has a larger duty than merely to encourage the worship of God and holiness of life. She has to show sympathy in many ways, and encourage peace and good-will among all classes. Everything, therefore, that we can do in this way on board ship is helping to fulfil a duty. I have put these remarks thus plainly before Congress in hopes that members may influence others to agree with me in the following conclusions, and help in carrying on the work:—

1. That it is very important that, while the world-wide range of the Church's mission should never be forgotten, the work on board ship in ports at home should be carried on by the clergy of the parish from which the ships depart.

2. That as the effect of the work afloat has a reflex influence upon the seafaring people on shore, so also the work among them on shore adds to the influence of the clergy on board ship, therefore the double duty should, as far as possible, be combined.

3. That the Church at home should keep up direct and active sympathy with our countrymen in foreign ports, and by encouraging the better care of our sailors there assist the Church abroad.

The voluntary efforts of societies must be depended upon to carry out these objects. One point more I venture to touch on, and that is the financial difficulties that must surround those who attempt to do the Church's work, without receiving that cheerful support which people would be willing to give if they were encouraged so to do. It is not the richest parishes that give most to the Church; those parishes which are led to view the universal area of the Church's work are the most liberal in supporting work for Christ; those which never look out beyond their own horizon cannot look far over the sea.

The financial question with regard to special work among sailors is a difficult one, when the mission which helps the work is unseen, and the Church is set forward to do it. With the *St. Andrew's Waterside Mission* the work has been carried on in simple faith. The Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge have given every encouragement; but, if the work is to be maintained and more parishes helped, it should have substantial help now. It has carried its liabilities to the extreme limit; but faith has been strengthened as difficulties have melted away. I only repeat words the Archbishop of Canterbury spoke in Convocation nearly six years ago, when I say "that it is a disgrace to the Church of England that we do not make some more united effort to meet the case of seamen who are very closely connected with ourselves." But it is not only the seamen with whom we have to do; it is with all those with whom they come in contact in foreign lands. This is not the place to discuss the wrongs they suffer from the introduction of foreign and Lascar labour into English ships, by which wages are kept low; but surely we may mention here the dangers they encounter from the wretches who are ready to prey upon them when they arrive in England. I am thankful to say that the Government has been induced to establish a splendid system in my parish by which homeward-bound sailors, when they arrive there, are encouraged and enabled to send home their wages by transmission notes; and the men themselves, if they wish it, when they reach London, are at once conveyed direct to the railway station, their ticket provided to Liverpool, Newcastle, or wherever their home may be, and thus they are carried victoriously through the very snares that are set for them on shore. I only hope that the same plan will be adopted in other waterside parishes, for it saves the men from dangers worse than those encountered at sea, and it helps to brighten many a home which might otherwise have been desolate and dark.

Much credit is due to the Government for other beneficial acts introduced at Gravesend in spite of unlooked-for opposition. Indirectly these acts have done much to strengthen our work; I have always had the co-operation of Captain Pitman, the officer in command, and I believe that the Board of Trade equally appreciate our endeavours on behalf of poor Jack. Poor Jack is becoming richer, for he is learning thrift. Last year, in eleven months, £22,000 were sent to distant homes by transmission notes at Gravesend, in addition to above £90,000 sent from London through the offices of the Mercantile Marine.

With reference to the suggestion that a special bishop should be appointed to take up the Episcopal superintendence of Church work among sailors everywhere, I believe that it is not the best way to remedy matters. It might tend to prevent the seaboard diocesans, both at home and abroad, from taking direct interest in the seamen frequenting ports within their dioceses. The connection between the Church on shore and the seafaring population should rather be strengthened than relaxed. Such a bishop might be useful as a naval officer to superintend chaplains in the Royal Navy; but I question the advantages even there, for *his* office would be rather Erastian in its character, and his authority might sometimes inconveniently clash.

Is it not contrary to Church practice to consecrate a bishop for a class?

Is not the jurisdiction of a bishop intended to be for all Church people within a defined locality? If one bishop were appointed for sailors *everywhere*, the attempts to draw them within the ordinary parochial system would at once fail. The clergy of waterside parishes have not only to be missionaries, but they have to induce others to be the same. The system I advocate does not encourage an expenditure for lay readers, but it would enlist the active influence of the parochial clergy among the officers and men, that, instead of a few dozens of Scripture readers in English ports visiting ships in place of the clergy, the clergy themselves may, by visiting the vessels, secure the co-operation of thousands of our best sailors, who will, with God's help, do what they can for their comrades, day by day, until they come to port again, and even there their influence will not end.

The money expended on lay agency would, I think, be far better spent if placed at the service of waterside incumbents to help towards curates' stipends. I know no work that seems to encourage the missionary spirit which is so much to be desired in young clergymen, than the cordial reception which they meet in visiting on board ship, when they undertake that duty.

What the Church suffers most from is the apathy of those who could do so much but who do nothing; and also from the aggressive character of partisans, who would fain monopolise sailors, and thus act, unconsciously it may be, antagonistically to the Church. The enemy the Church has to fight against is sin. She cannot afford time to do battle with controversy in mission matters. The country looks to the Church as responsible, and not to societies; and those societies which act as handmaids to the Church will be most successful in the end.

We may be glad of help in war time from the independent efforts of our privateers, but we count on the regular forces to protect us even from the irregularities of our friends. The action of partisans is not less subversive of true Church principles than the acts of those who profess to be undenominational and then ignore the Church. The Bethel of Jacob the supplanter may become the Bethel of Jeroboam, who made Israel to sin. The Church has no difficult course to steer if she simply helps the clergy to fulfil their duty in waterside parishes, without inconsiderately disturbing existing work. Our frequent prayer is more especially for the "good estate of the Catholic Church; that it may be so guided and governed by the good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life;" and I claim for our seafaring people the fullest interest in that petition. Sailors are, indeed, our benefactors in more ways than we can tell. The fishermen's wives, who watch intently for the return of fishing-boats in the storm, call fish "*men's lives*." The luxury is to be found on the tables of the rich.

Emigrants, who are the homeless seekers after unknown homes, surely deserve some consideration from those who receive broad acres in England, as an heritage, without having to put the hand to the plough. We who see the sorrows and the trials of the breaking up of homes—the last link of the chain is snapped when the ship sails away—know how a little sympathy is cherished, and we may be pardoned for pleading for a more prompt and general expression of sympathy in English

Churches, for those who would rather seek a home in another land than plead for sympathy themselves.

It may be said, Why include emigrants with seafaring populations? I may be wrong in so doing, but I know how deep is the interest that can be felt for them by the vicar of a waterside parish from which thousands sail.

The waterside clergy do not always need outside assistance for their work afloat. Good work is being done in many places where the Church's duty is quietly fulfilled. At the mouth of the Thames, not far from my parish one of the best works among seafaring people, both afloat and ashore, has been carried on for twenty years, with God's blessing, and with great success. The rector had a boat of his own with which he occasionally went out with the fleet, and it was not unappropriately named the "King-Fisher." Not a boat of that fleet goes out on Sundays. There is a little fleet of fishers at my parish at Gravesend, and my predecessor, the Rev. Canon Robinson of Torquay, endeavoured, through local effort, to do for them what had been done at Leigh. The care of the fishermen soon led also to care for the sailors and emigrants; and, receiving more help than we needed for our own parish, we were able to send help to others: thus the work of the St. Andrew's Waterside Mission grew.

Our plan has developed from a mere local effort to one that has taken a world-wide range: we encourage local efforts; for instance, at Grimsby, we granted £60 a year, now they raise nearly £200; at Constantinople we grant £100, and about £150 is looked for from local contributions. Local committees encourage the work, a standing committee in London apportions the grants, and a council, fairly representative of the different shades of opinion in the Church, regulates the principles upon which the work is conducted, advises the committee, and confirms their proceedings from time to time.

The promotion of Church work among seafaring people depends very much upon the clergy of waterside parishes. Their ability to perform the work might be greatly strengthened by Convocation, if Convocation would discuss the subject thoroughly. Diocesan Conferences might also do much by awakening interest in the work. Convocation in respect to this question is not unlike a splendid state barge propelled by oars, but with power to go only slowly with the stream. Diocesan Conferences set sail and go briskly while the breeze lasts, yet make no progress in the calm. Church Congress has the internal force of pent-up steam, which only needs to be wisely applied to the *machinery the Church already possesses*, then it will move the great ship steadily along, even against the adverse tides and contrary currents of opinion, in the very direction in which the Church should go.

However, I am glad that the Committee of Convocation has approved of the system which I advocate as a representative of the St. Andrew's Waterside Church Mission. That committee has expressed this opinion—"Would that the same system were more generally adopted, for whilst the society does not desire to free parochial clergy from responsibility with respect to their seafaring parishioners, whether permanent or temporary, nor to inculcate any special views, it seeks to aid them with assistants of their own selection, and wherever such aid is most needed."

It might be invidious to point to places where the most urgent appeals

come from to give them help ; for I have a delicate task to fulfil to-night in maintaining principles which should have long since had the earnest attention of the Church, and I have been led to press them forward, because, having put them into practice in my own parish, I have been permitted to see how beneficially they work ; and they can be in like manner extended to many other places, if the Church will but give encouragement and help.

I am able now to confirm much that I said at the Brighton Congress ; and with the Naval Church Society working in the Royal Navy, and the waterside clergy working among the merchant sailors, the British sailors will be a credit to their country and to themselves, if they will but be true to their Lord.

The CHAIRMAN.

THOUGH the allotted time was a little exceeded, I thought it better not to interfere my office to stop the reading of the interesting paper which Canon Scarth has supplied us with, and which I hope will be borne in recollection by many, and will produce fruit.

ADMIRAL A. P. RYDER.

THE subjects I propose to touch on are :—I. The provision made by the naval authorities for religious aid to the crews of men-of-war, under two headings—Ships bearing chaplains, and those which do not ; II. (a) The Naval Church Society, (b) A church magazine for sailors and soldiers, under supervision of S.P.C.K., (c) Miss Weston's efforts for the good of sailors, (d) Sailors' homes ; III. An essay on promotion of religion in the Royal Navy ; IV. A Bishop for the Royal Navy.

I. *The provision made by the naval authorities for affording religious aid to sailors in men-of-war.* (NOTE.—In the word "sailors," officers, seamen, mariners, &c., are included.)

The Royal Naval Service may be divided into—

A. SHIPS AT HOME.—(a) Vessels bearing chaplains ; (b) Vessels not bearing chaplains.

B. SHIPS ABROAD.—(a) Vessels bearing chaplains ; (b) Vessels not bearing chaplains.

There has for some time past been little room for improvement, as far as the naval authorities were concerned, in the ships which bear chaplains, whether at home or abroad, but it is only lately that the authorities have succeeded in securing a sufficiently large number of clergymen for the vacancies. Almost everything as to religious life on board, and the chaplain's usefulness, depends upon his character and qualifications. That he should have *tact* and temper, as well as good-

ness, is all important. I have known naval chaplains without tact—really earnest, good men—to fail almost entirely in their high mission from this cause alone, and thus lose, for perhaps the whole commission, opportunities of influencing their messmates, the superior officers, committed to their spiritual charge, whose example to the younger officers and the crew is so potent for good or for evil.

Permit me to sketch what many of my naval hearers may, I hope, have often met—a pattern naval chaplain. The presence of such a man is indeed a blessing to his messmates in the wardroom, and to the whole ship, for he raises almost imperceptibly, but surely, the tone not only of his own mess but of the whole ship's crew. He is not content with his "parade" service on Sunday, and the short daily prayers on week-days, at which, as a rule, all except the Roman Catholics attend; but he will, with the captain's permission, institute a voluntary service in the afternoon of Sundays—a hearty service with several hymns, and a plain sermon illustrated by anecdote, rather than dogmatical. He will without much difficulty obtain his captain's consent to a Holy Communion on the first Sunday of the month, immediately after the forenoon service, and in the same place where that has been held, viz., the main-deck or battery as preferable to the captain's cabin, to which sailors do not like to go, even for such a purpose; and, as a concession to the timidity of many, he will have an *early* celebration in his cabin, or elsewhere, on other Sundays, also Prayer-meetings, Choir-meetings, &c. Such a chaplain will soon know every man and boy in the ship as well, if not better, than does the first lieutenant or master-at-arms, but he will know a side of their character invisible to the executives. He will visit the black sheep, especially when in trouble, for the door of their cells will always open to his touch—he will help them to bear up against the depressing effect of what is almost certainly their well-deserved punishment, and help them when released to turn what is in their opinion that difficult corner the rounding of which replaces them in the confidence of their officers.

It is after a ship is paid off—and I have such a ship in my eye now, my late flagship, H.M.S. *Audacious*, which lately paid off after nearly five years' commission in China—that one can best appreciate the blessing of having had a thoroughly efficient chaplain. It is a remarkable fact that out of the 100 officers or more who left England in her in 1874 or joined her afterwards, only one had died when she paid off, and his death was through an accident almost immediately after joining, and only one had been tried by Court Martial—a foreigner by birth. One asks, with unavoidable surprise, what has contributed to these remarkable results? Under God's blessing, I attribute them to the thoroughly good tone, as to discipline, as to morality, as to religion of the ship; and this good tone may be traced in a large degree to the presence on board of a zealous, outspoken, God-fearing chaplain, and a captain, commander, and officers who helped him in every way, and set to all around them a good example, viz., that of naval officers thoroughly devoted to their duty. That such officers of superior rank should find themselves surrounded by zealous subordinate officers in every department was no more than might be expected: it would be invidious to mention names, and even if it were not, this would be not a proper occasion for doing so.

I regard a sailor or marine in a man-of-war where there is a chaplain,

as better placed, in regard to his soul's health, than many an English lad in his native town or village. How few of the latter hear the Word of God, and have the opportunity of joining in public prayer and praise *every day* of their lives, as have the sailors in every English man-of-war! How few of them have a free library, so to speak, at their elbow, from which they can borrow books at once amusing and instructive—a schoolmaster ready to advance their knowledge, or a clergyman whose house (his cabin) is, as regards two-thirds of the officers and men in the service, within a stone's-throw of them, and who will be sure to visit them when sick, and at other times if they show any inclination. Our sailors also now find on the lower deck of almost every man-of-war temperance, associations (the Church of England Temperance Society and others) which, if they are tempted by drink, will aid them to resist. The sailor of to-day is a very different man from the sailor of forty or fifty years ago, when our ships were, by a usage so strong that even religious captains did not see their way to break through it, turned into brothels immediately after they anchored in an English port—small chance, humanly speaking, had any young sailor of keeping himself pure in those evil days. Of course, he must even now perforce listen to much evil talk on the lower deck; but let us hope that, in this respect, the tone of our lower decks will continue to rise with that of our ward-rooms and gun-rooms.

Among the various innocent, and therefore useful, methods of occupying the leisure time of officers and men, I may mention readings, lectures, theatricals, concerts, cricket, regattas. The chaplain of the *Audacious* was a master of music, his aid was invaluable in all these secular matters, and thus he indirectly, but no less certainly, strengthened his position as a pastor, and this is where and how a naval chaplain can happily mix the wisdom of the serpent with the harmlessness of the dove, by mingling freely with his shipmates and helping them in all their harmless recreations.

But what of the vessels not bearing chaplains? There are numerous seamen and marines, &c., amounting to many thousands (to, in fact, one-third of the whole number), on active service in ships (three-fourths of the whole number) not bearing chaplains, and having no clergyman or layman so specially charged with their religious interests, that they would certainly know whom to apply to for aid in illness, spiritual trouble or distress, or who would certainly undertake to read to them, pray with them, write for them, when they are dying. These men are to be found—

- (A.) On foreign stations, in the smaller corvettes, sloops, gun-vessels, gun-boats, &c.
- (B.) At the home ports in numerous sloops, brigs, gun-vessels, tenders, tugs, &c.

The proposal is that officers in command of the above-mentioned vessels be, by sanction of the Lords Commissioners of the Admiralty, empowered to select persons to assist in religious duties on board, who should be considered unpaid *lay helpers to the chaplain of the fleet*; or, if thought advisable, to the chaplain of the flagship, if he be the senior chaplain on the station. These lay helpers [to be selected by

the officer in command from amongst such officers (or failing officers, from among such petty officers, and non-commissioned officers) of the respective vessels as are members of the Church of England, or of a Church in full communion with her, and have volunteered for the duty. The orders would run as follows :—

A.—IN MEN-OF-WAR NOT HAVING CHAPLAINS, VOLUNTEER OFFICERS MAY AT THE DISCRETION OF COMMANDING OFFICERS, BE APPOINTED LAY HELPERS.

B.—IN HOME PORTS THE IMMEDIATE SUPERVISION OF SUCH VESSELS AS TO RELIGIOUS DUTIES TO BE VESTED IN THE CHAPLAIN OF THE SUPERINTENDENT'S FLAGSHIP, OR IN A CHAPLAIN SPECIALLY APPOINTED FOR THE PURPOSE.

1. On foreign stations, ships entitled to bear chaplains are occasionally without them; there was lately a corvette which, throughout the commission of three years, never had a chaplain. Numerous small corvettes, sloops, gun-vessels, and gun-boats are stationed at the various foreign ports, frequently for months at a time; many of them only visit harbours where there are English clergymen on shore, or ships bearing chaplains, for short periods at long intervals. The commanding officers, of course, carry out their Lordships' instructions, and there is, weather permitting, divine service on Sunday forenoons, and short prayers every morning. Sailors' homes, and the temperance halls with beds specially for sailors, and in some cases sailors' clubs, managed by committees of their own selection, do their best to win the men from the seductive temptations that surround them as soon as they land, but these are not to be found in the ports of *foreign* countries. The cramped-up lower decks of these small vessels in the tropics are the reverse of comfortable, and the shore, close to, is irresistibly attractive. The officers have sports, sketching, literature, professional studies, to occupy their leisure time. Who among them, if fitted for the post, would not, if the opportunity be offered him by the above suggestion being adopted, volunteer to aid the men to spend their leisure time more wisely on board and on shore? Some officers under my command have hired rooms near the beach as lounging-rooms for the men, with papers, lights, &c. It answered admirably, and saved many from the low grog-shop, the dancing-booth, disease—ruin. This would be a not uncommon action in the ports referred to, frequented by our small men-of-war, if lay helpers were appointed.

2. About one-third of the seamen and marines on active service are said to be in ships not bearing chaplains. It is impossible that it should be otherwise, as there is no accommodation for a chaplain in the small corvettes, sloops, gun-vessels, and gun-boats; nor, if there were, would there be sufficient occupation for a clergyman in a vessel whose crew would not exceed one hundred, and in many cases be less than fifty.

3. *What voluntary associations, or societies, have attempted to aid us in this difficulty?*—A society, entitled the "ROYAL NAVAL SCRIPTURE READERS' SOCIETY," established in 1860 (office, 4 Trafalgar Square), has for many years aimed at supplementing the work of the naval chaplains abroad and at the home ports, by supplying Scripture readers; but its success (see their last Report just issued), has as yet, in spite of its

unwearied efforts and high deserts, been unfortunately very limited. This society can only support fourteen Scripture readers, viz, four at Portsmouth, four at Devonport, and the remainder as follows, viz. :—

1 at Chatham.	1 at Malta.
1 at Deal.	1 at Bermuda.
1 at Sheerness.	1 at Hong Kong.

The agents of the society do not accompany the ships to sea, and the society has been unable to attempt to aid the numerous men-of-war *abroad* without chaplains, except at Malta, to some extent at Bermuda, and last year again, after a long interval of two years, at Hong Kong.

4. This matter has been carefully considered by officers of all ranks on active service, and it is believed that the above suggestion, made first in a work entitled "*Bible-Classes in the Navy*" (page 6), might, with some change, solve the difficulty in the most satisfactory manner possible under the circumstances, viz., that one of the officers, or petty officers, or non-commissioned officers, in each vessel not bearing a chaplain, with the full consent of the officer in command, and not otherwise, and the general sanction of the Admiralty and the commander-in-chief, might be allowed and encouraged to volunteer for the office of "*lay helper*" to the chaplain of the fleet, or to the chaplain of the flagship, for service in the small vessels.

5. The lay helper scheme pre-supposes a voluntary agency, the lay helper to be generally an officer. The duty of the lay helper should, it is suggested, be as follows :—to assist the officer in command of the ship or gun-vessel, &c., in carrying out their Lordships' instructions regarding the religious duties on board.

6. The lay helper would report six-monthly, on the established "*forms*," for the information, in the first place, of the officer in command, then of the chaplain of the flagship, the commander-in-chief, the chaplain of the fleet, and their Lordships, what religious meetings, classes, &c., if any other than the regulation services had been held on board, what religious instruction had been given.

7. The lay helper would attend to the issue of the religious books supplied by their Lordships and the Church societies.

8. The lay helper would, with the sanction of the surgeon, visit the sick and read to them, in addition to the Bible and the Book of Common Prayer, the books in the Admiralty Library, and those on the catalogues of the S.P.C.K. and R.T.S.

9. The lay helper would distribute, gratis, the books and tracts on the catalogues of the S.P.C.K. and R.T.S., and supplied by those societies for that purpose.

10. The lay helper would encourage men, especially those inclined to be intemperate, to join the Church of England Temperance Association.

11. When one of these vessels is at a port where there is an English man-of-war with a chaplain, or a Church of England chaplain on shore, the lay helper would, with the sanction of the officer in command of his ship, endeavour to facilitate arrangements to enable the crew to enjoy, whether afloat or ashore, the great advantage of the ministrations of a clergyman, including the Holy Communion.

12. The services of the lay helper would, of course, be so performed as not to interfere in the slightest degree with his ordinary secular duties.

13. The lay helper, although held responsible directly to the officer in command of the ship, would regulate his management of these duties, voluntarily undertaken by him, in strict subordination to the senior executive officer.

14. The lay helper's appointment would always be made and cancelled, if thought expedient, by the officer in command. Any outside interferences, beyond the general "approval" of the authorities, would probably open the door to mischief and to discouragement of the officer in command.

15. The lay helper would be called on to state in writing, on signifying his acceptance of the post, that he is a communicant member of the Church of England or of a Church in full communion with her; or, if the services of a communicant are not available, that he is a member of the Church of England, and a constant attendant at her services.

16. The commanding officer of one of these vessels, aided by the lay helper, would give naval chaplains every assistance when, in carrying out their Lordships' instructions to visit vessels without chaplains, they propose to visit and hold services in his ship, &c., &c. When more than one vessel bearing a chaplain is present, the senior naval officer would probably name each week the chaplain who is to visit the other vessels during the ensuing week. Commanding officers would probably, if this proposal be adopted, entirely or in part, receive general instructions to promote the objects aimed at, by allowing to chaplains and lay helpers the use of boats, when the service will permit; preferably a steam-cutter to save time.

17. The Council of the R.N.S.R.S., although they would have no control over the "lay helpers," would, it is confidently anticipated, generally find in them, as they have found in many of the naval chaplains, friendly co-operators; and that society would, there is little doubt, willingly supply them with such books, tracts, &c., as they now supply to their Scripture readers, so far as their means would admit.

18. Opportunities may occur, when English *merchant* ships are present, of inviting their crews to attend divine service on board these small men-of-war, in the same way as they are invited to attend on board ships bearing chaplains, viz., by printed notices at the consuls' and merchants' offices, in local newspapers, by ship-visiting, &c. The lay helper would assist in this, and with the aid of the consul, visit English merchant seamen sick in the hospital, or on board their own ships, and with his consent those confined in the consular or local prisons. A steam launch or launches sent round the merchant ships shortly before divine service will be much appreciated. Indirectly in this way a highly important but subsidiary object would be gained, viz., the familiarising merchant seamen with the cleanliness, order, and comfort existing on board men-of-war. As the merchant seamen form the great reserve for the royal navy, and as their services would inevitably be required in a hot naval war of any continuance, no pains or trouble would be thrown away in attempting to raise their moral and religious tone, in exciting their feelings of loyalty and patriotism.

19. The above suggestions for the permissive appointment of lay helpers would, it is believed, be gradually adopted in most ships not bearing chaplains, if they were authoritatively *sanctioned* by the Ad-

miralty, but it is probable that there would always be some small vessels without lay helpers. The officer in command might prefer to adopt some other plan, or be indifferent to the object proposed to be gained, or be a Roman Catholic or a Dissenter, or he might not succeed in finding any suitable volunteer. But even if lay helpers were only occasionally to be met, much good would, it is earnestly believed, have been effected by their means.

20. A suggestion has been made, viz., "that the lay helpers be styled Lay Helpers to the Chaplain of the Flagship;" but as he is not uncommonly a junior chaplain with little experience, it might be well if the working of the scheme, if adopted, were made at first quite independent of the chaplain of the flagship. There is little doubt that the chaplain of the flagship, if authorised to do so, might render valuable service to the commander-in-chief on board the small vessels, in regard to religion and morality. Perhaps, if the scheme were adopted, the chaplain of the flagship would be specially selected for the post.

21. As regards the home ports, the R.N.S.R. Society referred to supports, as has been already stated, four Scripture readers at Portsmouth, and four at Plymouth. It hopes to establish numerous additional Scripture readers when funds are forthcoming. These eight Scripture readers at Portsmouth and Devonport work zealously, but without, in regard to their duties *afloat*, that amount of close and constant supervision by chaplains daily engaged in the same work among the small vessels, which appears to be advisable. The "Mission to Seamen" Society (office, 11 Buckingham Street, Strand), has "readers" at various ports, who do good service among men-of-war's-men in some ports, but they frequently lack, in a great degree, close and constant supervision. *It would be well if one of the naval chaplains at each of these home ports*—there are eight at one and seven at the other—*were specially appointed* to act as assistant to the chaplain of the dockyard or the flagship, with an ample allowance for boat hire, so as to enable him to visit weekly all the ships not bearing chaplains; he would report through the chaplain of the dockyard or flagship, to the admiral superintendent or the commander-in-chief (as regards the vessels under their respective commands) for their information, and that of the chaplain of the fleet and of their Lordships.

22. These two chaplains with special harbour duties would be directed to open up communications with the incumbents of churches near the usual landing-places and haunts of sailors, and to employ agents—probably the Scripture readers, with the consent of the societies—to look up the seamen and marines when on shore, and persuade them to attend divine service at those churches where the seats are always, or occasionally, free and unappropriated. Information regarding such churches should be well advertised and placarded. The chaplains in some among the home appointments, which are training-ships, the dockyards, the flagships, the receiving ships, the *Excellent*, &c., if they fulfil strictly their own special duties, have rarely time to visit *frequently*—as they ought to be visited—all the numerous ships not bearing chaplains. It is for this reason that this redistribution of duties, or these new appointments, are advocated. The Council of the R.N.S.R.S. would, it is believed, welcome this change, and would, it is hoped, as a general rule,

place their agents under the control of these harbour chaplains. The Council of the M.T.S.S. would, probably, do likewise with regard to those of their agents who work at present without the superintendence of a clergyman. The lay helpers on board these vessels would be able to render great service to the harbour chaplain in carrying out his duty effectively.

23. Officers in every way favourable to the "voluntary" scheme have advanced the following propositions, not for adoption, but merely for consideration and disposal. After full discussion, it was held that their adoption would be *highly inexpedient*, notwithstanding that at first sight there appeared to be some reasons in their favour, viz. :—

- (a.) That the appointments and cancelling of the appointments of lay helpers be vested in the chaplain of the flagship, or in any other than the commanding officer.
- (b.) That the lay helpers be examined by a chaplain previous to appointment.
- (c.) That others, besides members of the Church of England, be eligible.
- (d.) That seamen and marines below the rank of petty officers be eligible.
- (e.) That the lay helpers be paid.

SUMMARY.

Note.—A casual reader of the above may, perhaps, welcome a short summary of the proposed duties of the volunteer unpaid lay helper in men-of-war not bearing chaplains.

- (1.) To assist the officer in command in carrying out their Lordships' instructions regarding religious duties.
- (2.) To assist in filling up the already established form of return regarding services, &c.
- (3.) To attend to the issue of religious books.
- (4.) To visit the sick and read to them, and distribute (*gratis*) certain books supplied by the S.P.C.K. and the R.T.S.
- (5.) To encourage intemperate men to join the Church of England Temperance Association.
- (6.) To assist any naval chaplain who visits the ship in order to perform divine service and administer the Holy Communion; also, when in a harbour where there is no naval chaplain, but there is on shore a Church of England chaplain, to assist in making arrangements to enable the men to benefit by his ministrations.
- (7.) To visit, when he has leisure, the gaols and hospitals containing merchant seamen; and also, if opportunity offers, to visit English merchant ships, to encourage the masters and men to attend divine service on board the men-of-war present.

II. *The Naval Church Society.*—It may be asked by some of my hearers whether there is any religious society or association in the Royal Navy, inside the wide circle of the Church of England, which officers and men can join with advantage, and whether the "schools of thought,"

which for good and evil are so busy *on shore*, have found their way *afloat*, and divided religious officers from one another?

There is a "society" entitled the Naval Church Society, which has as its president the Rev. John W. Cawston, D.D., Chaplain of the Fleet, with its head-quarters at Portsmouth, the office at 20 Ordnance Row, Portsea; secretary, Captain Everitt, R.M.A. It has enrolled a large majority of the naval chaplains and numerous officers and men. The Council aim at enrolling religious members of the Church of England and Dissenters (see the rules); and if they adopted any religious sobriquet, it would not be High Church or Low Church, Broad Church, Slow Church, or No Church, but, if you will allow me to christen another church party, it would be Strong Church or Thorough Church.

The Naval Church Society issues annually a Navy List, or Directory, which, besides the usual alphabetical list, gives the name of every ship in commission, and the name and rank of every officer and man on ships' books who is a member or associate; so that each, on joining his ship, can find out at once by his directory who is on board, ready, as a brother, to aid him. We attach great importance to this feature.

We hope, before long, to welcome a magazine for soldiers and sailors issued under the auspices of the Society for Promoting Christian Knowledge.

Miss Weston—all honour to her—has established a relationship with many hundreds of our sailors, and, from the useful institution she has opened at Devonport, sends forth periodically printed letters to them full of good counsel and advice, rivalling in this the soldiers' friend, Miss Robinson, of Portsmouth.

The Sailors' Homes at Portsmouth, Devonport, Malta, and elsewhere, largely aided by the Admiralty, are invaluable. These useful institutions are now found in almost every English port of size at home and abroad.

If these hastily-arranged observations find their way into the hands of any zealous young clergyman whose clerical position is not yet settled, let me ask him to ascertain whether his services are not wanted *afloat* in the Royal Navy among our sailors, or by the Missions to the Seamen Society, or by the Royal Naval Scripture Readers' Society.

If these remarks reach my brother officers *afloat*, let me ask them in their several ships to strive to keep up the good moral and religious tone of their crews, and thus contribute to the saving of more than their own souls; and, as opportunity may offer, let me ask them to remember specially in their daily prayers those vessels, chiefly the gun-boat class, where there are no chaplains, and then, perchance, it may come to pass that the authorities may see their way to the adoption of the lay reader scheme I have sketched out in my leading observations.

III. *An Essay on Promoting Religion in the Royal Navy at Home and Abroad, especially in Ships not bearing a Chaplain.*—An officer has given to the Naval Church Society £25, to be offered to the writer of the best essay on promoting religion in the Royal Navy, at home and abroad, especially in vessels not bearing chaplains—to be sent in to the secretary by December next. Perhaps the above remarks may be serviceable to those who may be writing on the subject.

IV. *A Bishop for the Navy.*—This question was discussed last year,

and I have noticed in professional and other newspapers that it has been under consideration by the naval authorities. I am informed that the Admiralty have decided against it, and that the Archbishop of Canterbury has learnt their final decision. I see it stated that the following questions have been circulated among our navy chaplains (see a letter in the "English Churchman," September 25, 1879):—

"THE CHURCH IN THE STATE SERVICES.

"*To the Editor.*

"SIR,—Will you allow me through the medium of your columns to communicate to the Church at large the feelings of a considerable body of clergymen of the Church of England, on a subject which they consider to be a general Church question of the highest importance? They are a body of the clergy specially interested in the connection of Church and State. A committee of the Lower House of Convocation has recommended that the chaplains in the fleet should be placed under a *Bishop of Peculiars*, in the form of a chaplain-general in Episcopal orders. We are sure that such an arrangement would tend to isolate us from our brother clergy on shore, and deprive us of the intercourse we are at present privileged to hold with every bishop of our Church into whose diocese our duties carry us; we are sure our people would be losers by it, and we regard it as repugnant to the genius of our National Church.

"At the instance of some of the seniors three questions have been submitted to all the chaplains on the active list, of whom there were at the time ninety-two. A sufficient interval has not yet elapsed to receive the answers from men serving on distant stations, but seventy-three replies have come to hand, including those from the more senior and experienced among us. When all the answers arrive, the numerical results will be placed in the hands of the chaplain of the fleet, as the legitimate depository of such information, for the use of the Lords of the Admiralty. We are anxious, however, that though incomplete, these results should be known before the meeting of the Church Congress, as the subject will probably be touched upon by the Bishop of Nottingham.

"The following are the questions:—

"(1.) 'Do you, or do you not, desire a chaplain-general in Episcopal orders? Answer the question without any qualification or modification.' In answer, fifty-four say 'No,' seventeen say 'Yes,' and two decline to give an unqualified answer.

"(2.) 'Do you prefer the present system of a chaplain of the fleet, or to be under a bishop chaplain-general chosen from the list of naval chaplains?' In answer, fifty-two say 'Chaplain of the fleet,' nineteen say 'Bishop chaplain-general,' and two decline to answer.

"(3.) 'Do you prefer the present system of a chaplain of the fleet, or to be under a bishop chaplain-general chosen from the outside as in the army?' In answer, sixty-five say 'Chaplain of the fleet,' three say 'Outside bishop,' and five decline to answer.

"It will be observed that those who say 'Yes' to the first question do so with the object of strengthening the hands of our revered chaplain of the fleet. There is a great majority for our continuing to minister in the regular dioceses of our land and in practical connection with the bishops of our colonies.

"A NAVAL ENGLISH CHURCHMAN."

Thus by a majority of 74 per cent. the naval chaplains would appear not to wish for any change from the present system of a naval chaplain of the fleet, and by a majority of 90 per cent., that if there is to be a bishop, a naval chaplain be consecrated. If there were to be a bishop chaplain he should certainly visit foreign stations periodically, and give the whole of his time to the work. The merchant seamen abroad, where we have no bishop, should form a portion of his flock, including that invaluable body, the 12,000 Royal Naval Reserve men.

The "chaplain of the fleet's" duties are understood to be at present, "*to advise the Admiralty, when asked to do so.*" Under an Admiralty unsympathetic with religion, and therefore unlike the present, such a post would be a perfect sinecure. It is to be hoped that the shackles temporarily imposed on our much respected and energetic chaplain of the fleet, perhaps unintentionally, may be knocked off shortly, so that the obstacle to his taking the initiative in all matters connected with the religious welfare of the Royal Navy, which the present regulations appear to impose upon the chaplain of the fleet, may, if they exist, be removed.

If the naval authorities have unanimously set their faces against having a naval bishop, and if the chaplains by a large majority are adverse to it, we may consider the question settled, and unite to aid the chaplain of the fleet with our prayers and with any other aid in our power.

ADDRESSES.

REV. J. J. STEVENSON MOORE, LL.D.

In speaking on the subject of Church work among our seafaring population, I wish to be as practical as possible. I would classify that population under two heads—the one comprising our fishermen, bargemen, lighthousemen, oyster dredgers, and watermen; and the other consisting entirely of the foreign-going sailors. No two classes of the community differ more widely than those two sections of the same class. The fisherman is taciturn and apathetic—a defect which is more than compensated by the loquacity and inquisitiveness of his wife, and the facility with which his children can hurl the most provoking and expressive nicknames after any stranger who may chance to enter the fishing village. He is far beyond the missiles which the educationalist directs against popular ignorance. He knows the same fishing ground that his father knew, the same rise and fall of the tide, the same rocks and quicksands, the same pre-
sages of the approaching storm; and these are all that are necessary for the successful prosecution of his work. He has absolutely nothing to call forth the exercise of his brain. He prosecutes his labour by night, and the heavy influence of night watching hangs over his mind all day, crushing it down with unconquerable lassitude. He is enlaid by superstition. He sees the spectral mist rising from the precipitous dell in the moonlight; he sees the plunge of the porpoise; he hears the wail of the waterfowl; and these, and a thousand other sights and sounds seen and heard by night in the solitary boat far from land, are to him so many deities of good or ill omen.

It is far otherwise with the foreign-going sailor. In his calling there is much to impress him with the value of a good education. He is a profound admirer of arithmetic and mathematics; well read in the literature of fiction and the history of maritime towns; and, moreover, in travelling from country to country, and mingling with people of all lands, he has acquired a certain correctness of taste, and can express himself with readiness on a variety of subjects which have come within the range of his

contemplation. If, then, you were to suppose the foreign-going sailor, though wild and debased, devoid of intelligence, you would labour under a great mistake.

It is to this latter section of our seafaring population that I wish particularly to direct attention to-night, and I am going to speak of them not when in the port where their home is placed, but when they are away from home in other ports. It must be admitted that there are many circumstances which are exceedingly unfavourable to the religious life of the foreign-going sailor. Too often, as I know from experience, has his early training been a serious obstacle to the development of religion in his soul. It is beyond all dispute that, in bygone days at least, our seafaring population has been largely recruited from drunken and immoral homes; from boys who, so far as a mother's care goes, might just as well have been hatched by steam; from boys who could echo the street arab's sentiment when he said, "I don't know what good mothers are except to wallop a fellow." But even where sailors have been religiously brought up, there is an element of special difficulty that can only be realised by those who have worked among them. "A people," says Mr. Robertson, "shut up in themselves will be very narrow and have their own vices, but they will also have their own growth of virtues; but when men mix together and see the sanctities of their childhood dispensed with, and other sanctities which they despised substituted; when they see the principles of their own country ignored, and all that they held venerable made profane and common, the natural consequence is that they begin to look upon the manners, sanctities, and religion of their own birthplace as prejudices." This is precisely what takes place in the case of the foreign-going sailors. They mix together, corrupt each other; each contributes his own vices and his irreverence of the other's good to destroy every standard of goodness; and each in the contact loses his own excellences. But perhaps the greatest difficulty of all is to be found in the fact that the sailor during his long voyage is deprived of the means of grace, and too often has no one with whom he can hold spiritual intercourse. Until divine worship on foreign-going ships becomes more general, I am afraid the chaplain will find on each returning voyage a great many who have lapsed from their first love, and again sunk into indifference, if not into wickedness and vice.

Now how are these men, thus unfavourably circumstanced, to be reached by the evangelist? I will speak first of all of those who have had an early religious training, and who sometimes remember their baptismal vows; those who often call to mind, perhaps with a sigh, as I have often heard them do in these very docks of Swansea, the time when they went to the house of God accompanied by those who are near and dear to them, but who, alas! are compelled to confess in the words of the poet—

*"Video meliora proboque,
Deteriora sequor."*

Now, how is this particular section of our seafaring population to be got at? Their religious sentiment is only dormant, not dead. In order to rekindle spiritual life in these men you must have a sailors' church at every port—a church that the sailor can really and truly call his own, and about which he can feel the same degree of interest that the West End gentleman does about his London club-house, to which he goes as a place of rendezvous for his class. It is useless to say, "Urge seamen to attend the services of the town churches." There is this formidable difficulty in the way—that they will not go at least in any number. I remember some ten years ago paying a visit to the sailors' chaplain on the Tyne. The chaplain and myself were walking the deck of the mission ship on a Saturday evening, when the Scripture reader came up to us and said, "We are likely to have a splendid service to-morrow. There are a great number of Welshmen up. The river is crowded with Welsh vessels." I turned to the chaplain and said, "What is the meaning of that? The Welshman, when he comes to

Swansea, goes to his own chapel to hear his favourite Welsh preacher. I never succeeded in getting him to St. Nicholas." He said, "Oh, that is a different matter. There are no Welsh preachers or Welsh chapels here, and so they look upon the sailors' church as their own place of worship, and come to it in great numbers whenever they are in these parts." This illustrates the point for which I am contending, viz., the necessity of a sailors' church in every port. But not only must the seaman have a place of worship of his own, he must also have a chaplain whom he can regard as his own, and with whom he can hold cordial intercourse—one who will not be above stretching out to him the hand of sympathy. The services, too, in the sailors' church must be of a certain character. The kind of service generally held in our parish churches is unsuited to Jack. The services of a sailors' church must be frequent, hearty, and short, and to a certain extent æsthetic. I know what heartburnings in days gone by have existed between myself and my evangelical friends respecting the services at St. Nicholas' Church. I have no desire to stir up party feeling, but still I should not be true to my convictions if I did not state that the sailor is of an æsthetic character, and that he not only appreciates but gives preference to an æsthetic service. Whilst speaking on the subject of services, I would remark the preaching must be attractive; mere platitudes will not do. Special prominence must be given to the doctrine of the Communion of Saints. It ministers to the sailor consolation in his solitude. During the fourteen years that I laboured in the Church of St. Nicholas, nearly every man awakened under my ministry became a communicant without solicitation. How is that circumstance to be explained? It can only be accounted for by the fact that in that holy ordinance the sailor was enabled to realise more distinctly than in any other way that he was not alone, but that thousands stretching through heaven and earth were one with him in spirit, offering the same prayers, and singing the same thanksgiving song as he in the solitary fore-cabin. These three things there must be—a church, a chaplain, and a particular kind of service—if you would maintain religious life in these men.

But there is another section of our foreign-going seamen which cannot be so easily reached—those who have had no religious training in early life; villains hackneyed in every vice; gaol-birds picked up from the slums of Edinburgh, Liverpool, London, Glasgow, and Hull. How are these to be brought under the influence of religion? You say, Invite them to church. What on earth is the use of asking men to come to church, who see no reason why they should go there, who when they do go find themselves surrounded by persons using language they cannot understand, and performing ceremonies which to them have no intelligible meaning? It strikes me that before you can do anything with these men, you must save them in the sense of the word that Mr. Voysey would accept—save them from sin and degradation; humanise them. To do that you must get at them when they are far away from temptation. The only place where such a condition can be attained is in the roadstead when the vessels are windbound. The temptation of the public-house and the strange woman are then far removed. There you can appeal with some chance of success to Jack's self-respect, and tell him how far he has fallen in the scale of being. I have known many a wild and wayward fellow by this means brought under the influences of grace whom no human power could have got to a place of worship on shore. The chaplain, having thus gained the ear of these men, will do well to renew his acquaintance with them when the vessel enters the port, and to repeat his counsel and advice. In dealing with them he must cast all dogma and orthodoxy to the winds, and take his stand on the facts of life and conscience.

REV. G. VENABLES, Vicar of Great Yarmouth, and
Rural Dean.

THE meeting is an unusually small one, and the construction and arrangement of this room have so influenced my thoughts as to raise the idea that I am a prisoner on trial. There are about enough people present to constitute a court. You have the judge upon the bench, and in the box there is an intelligent and respectable jury. Let me then imagine myself, for the next fifteen minutes, shut up in the felon's dock taking my trial, the question to be determined being whether I am doing my duty to the large fishing population committed to my charge. Gentlemen and ladies of the jury, it is, I venture to urge, a very important matter to be considered by you in forming your verdict—that the fishermen and seamen of England are a people whose character is very much indeed misunderstood. They are often spoken of as being rude, stormy, and violent, like the winds they encounter, and often in danger of coming to shipwreck on one shoal or another; but I can assure you that, by the power of Divine grace, whatever the natural condition of the men may be, the stormy winds of their temper can be hushed into the sweetest aspirations after holy things. I believe there is no man more plastic and easy to be led than the British seaman. He is a man whose mind is plastic to a remarkable degree, and who is somewhat childlike in character, because hitherto so little has been done to form a character in him. So it comes to pass that in many instances they have drifted into erroneous opinions, sin, and much wickedness. A great and solemn work has to be done for these people. I am not ashamed to tell you something of their necessities. We have got 5000 people generally afloat in the port of Great Yarmouth in connection with the vast parish there, and I daresay that at the present moment more than 5000 are out at sea engaged in the herring fishery. Of course, the condition of these men is different from that of sailors in regular merchant ships. Our brave fellows are in boats of various sizes, containing from four or five up to ten or eleven men. They will be out now, some of them, for four or five weeks together, then back for a week, and then out again for another four or five weeks. Unless you have seen the herring fishermen returning from one of these voyages, you can scarcely form an adequate idea of their appearance. Just imagine a number of men who have been at work, not only in handling their vessel, but in hauling in nets and taking out the fish. Imagine their condition after four or five days of this work. You have read of mermaids, and you would be almost disposed to look upon them as mermen. You would see them begrimed with dirt and oil, and covered with the scales of the fish, so that washing after washing is necessary before they can be made clean and comfortable. Their external appearance excites sympathy and attention; how much more should their spiritual comfort be our care? But the question is put, gentlemen of the jury, Why is not a great deal more done for these men? Why not send out ministers and preachers to talk to them on the sea?

It reads very beautifully in a report, no doubt, to say that one or two clergymen went out on a certain day to conduct services on board the vessels on their fishing grounds. I own that I have felt great affection and respect for one or two of the clergymen connected with my parish, who have gone out in the cutter and held services, or have tried to hold services, amongst the fishing fleet. This proceeding tells well as a romantic story; but any great work conducted in such a way is simply impossible. Imagine some of the least difficulties that a clergyman has to encounter in this work. I always respect him for his self-denial in going out at all. But suppose that he has overcome sea-sickness, which tries many, imagine the discomfort of going out to sea in a little smack, and remaining out for four or five days in succession. Think of what he is deprived, and what he has to put up with. But when he has, I say, overcome these

things, then he may miss the fleet altogether, and may have to beat about for ten or twelve hours before he finds it. He reaches it perhaps on the Saturday night, and gives notice that on the morrow divine service will be held. But in the night a breeze springs up, and on the Sunday men cannot go from one vessel to another. A storm, of course, puts an end to all prospect of the service being held, and so also does a good find of fish. You see, therefore, what a hopeless task it is to suppose that you are going to have a floating parson, who is to go about from one ship to another on the seas, working with the same regularity as he does from house to house at home. It is all very pretty and romantic, no doubt, to talk about and to write about in "Reports;" but you must abandon the idea that you are going to do a great work on such a principle as that when the fishermen are out on their fishing. So it comes practically to the point that the great mass of our fisherfolk are floating out at sea spiritually uncared for, sometimes occupying their time with a little talk and a little thought, and, I am afraid, in many instances not always of the best character; for we have it on high authority that "out of the heart proceed evil thoughts, murders, and adulteries," some of which sins are practised afterwards. Depend upon it that when men have to spend a number of hours together, shut up in a boat, without anything to elevate their thoughts, there is always the danger of the mind becoming so corrupt as to run headlong into sin, when the opportunity occurs. Men have said to me that in days gone by they used to sing good rattling songs of labour, such as animated our sailors in the days of Lord Nelson, in the fore-castle. But in these little vessels of eight or nine seamen there are no such opportunities, and the songs sung are often of a more vicious character, and the conversation far from what it ought to be. I confess all these difficulties to exist, ladies and gentlemen of the jury. Just see now whether we are doing our duty. At Great Yarmouth the seamen and fishermen and all connected with the sea, are, of course, just as much cared for as all other parishioners. When a man comes to church, we don't ask whether he is a good or a bad man. If he is a child of Adam and a child of God it is enough, and he is as welcome in our church as another. My impression is that, where churches are free and open, it is in every way better to have all classes mingling together. God's house is equally open to all; rich and poor alike meet together there. There is good reason, no doubt, for having distinct places of worship in some localities for seamen; but on the whole, and when seamen are parishioners, I think it better to treat them as on a perfect equality with the other parishioners. Then next, I may say that many years ago there was an admirable custom in Great Yarmouth of having what is called a sermon of the blessing of the fishing. Once a year, before the men went out to fish, they gathered together for a special service in our enormous church, the largest parish church in England. I will not detain you to tell you why the custom was dropped for many years; but I revived it three years ago, and last Wednesday night we met together for the service—almost 2000 in the parish church, not, of course, all fishermen, but there was a goodly number of fishermen among the congregation. To the shame of Yarmouth fishermen, be it said, a large proportion of them were Scotchmen. But there was a great number present of the wives and children of Yarmouth fishermen, and many of our fishermen were at sea. Then we have the Walrond Memorial Home, in which we entertain thirty or forty smack boys, and do everything we can to improve their morals. There is a great and good work going on there. I could tell you of the doings of two churches built for the beach and harbour folk, and though others go to the services in them besides seamen and fishermen, it is perfectly well recognised and understood that no fisherman ever goes to the door but he is heartily welcomed in. When a man is on trial he is allowed to speak any length of time. I am much limited, and cannot say half that I desire to state; but it is my solemn conviction that the one true remedy for the present state of things amongst the fisherfolk, is one that must be applied by themselves in their respective ships and boats when at sea. There must be, I am

convinced, divine worship every day in each particular ship or boat. I don't care much about the length of the service ; if it be only one or two minutes, it is something. Let the skipper or master, or whoever is in command of the boat, call the men together, and let there be worship. The Missions to Seamen have provided admirable forms for the occasion. Let the skipper gather the men together, and not only go through the forms of prayer, but get them to kneel down with him and join aloud in the petitions. It is one of the great secrets in the good influence of family prayer to have it responsive, to get your servants and family to join with you aloud. So on board ship you must get the crew to join with you. Let them take a practical part in the work. Our services must not be such as a lad once described as much liked by him. "I likes to go down to the service there," said he, "because I sits me down on one seat, and throws my legs on to another, and there I thinks of nothing at all !" Do you call that worship ? I call that worship when a man kneels upon his knees in supplication, and joins thoroughly with lip and heart in praise and prayer to God. Daily, short, responsive worship in each smack or vessel is, I am persuaded, one principal means for improving the condition of our enormous fishing population.

DISCUSSION.

REV. A. D. PRINGLE, Vicar of Blakeney, Gloucestershire.

AFTER hearing the able speeches of the two gentlemen who have preceded me, I cannot help calling to mind the saying, "Lookers-on see most of the game." Those gentlemen are far from opposed to each other in desiring to benefit our seafaring population ; but they have seamen to deal with under conditions not the same, from their own standpoint. A chaplain attached to the Seamen's Mission Chapel at Swansea is brought into contact with a different class of sailors to those under Mr. Venables' care parochially at Great Yarmouth. He has to minister to seamen who leave England sometimes for long periods, sailing in vessels in which it is an exception to observe God's day or to hear any religious service during the week. A son of mine joined one of the largest of first-class vessels sailing from London docks. He is completing a voyage which will occupy eighteen months. During the voyage there has been no religious observance of Sunday. Two young friends of mine have just returned from a voyage embracing Algoa Bay, Calcutta, and New York. They, too, are apprentices in one of our best companies—a well-known firm, large owners of ships and steamers. These young men told me there was neither week-day nor Sunday service held on board their ship.

The remarks of the chaplain to the Seamen's Mission at Swansea struck me as very sensible. In dealing with sailors coming into port, many of them strangers to the interior of a church, he has led them by kindly encouragement and sympathetic services through the seamen's little chapel to join in the usual services in the larger churches of every town. Swansea is not situated ecclesiastically perhaps quite in the same position as Great Yarmouth, which is almost a little diocese, where subordination to the central authority of the vicar prevails, and all the parochial clergy work as one man under their vicar.

In the Wherryman's Mission, established many years ago by my former excellent bishop (Bishop Hills), the object has been aimed at and carried out of making the fishermen and beachmen feel that the Church looked upon them as her sons. Curates were told off almost exclusively for fishermen's benefit spiritually ; and these early measures, well sustained by Bishop Hills' successors, have had the effect of bringing many of the seamen of Great Yarmouth into Christ's fold, and retaining a great many

in it. The Wherryman's church became so popular, in a largely increasing neighbourhood, that fashionable visitors and beachmen attended it together; and in that church, from the nature of the case, there was not that shamefacedness in attending service with better dressed people to which the seamen's chaplain has alluded. They regard the church as their own. I am afraid fashionable visitors are too apt to edge out the seafaring worshippers; but if so, the seamen and their families have been prepared to enter and worship God in the great parish church, and they do so; but this arises from the way to it having been prepared and smoothed, as I have explained, by former vicars of Yarmouth.

The society widely known as "The Seamen's Mission" publishes, in its quarterly paper, valuable information from its agents at our sea-ports. In the October paper was brought prominently before the public Mr. Brassey's liberal offer of prizes for essays dealing with the condition of seamen afloat; and amongst other subjects it deals with this one, How Sunday can be better observed, and religious services best held, in seagoing ships. The duty of pressing on our Church and nation the better observance of Sunday is a duty that concerns not merely the clergy, but the laity, if possible, more.

There are connected with this Guildhall of Swansea, perhaps present at this meeting, merchant princes of England. If I wanted a text from which to enlarge on their duty to the sailors in this service, I would take from my pocket a piece of copper ore from South America, I would remind them that 8000 of the seamen leaving England for abroad shipped for South America between July 1, 1878, and June 30, 1879, and that the value of copper ore and other things in which Swansea is interested amounted to £557,800. I think these facts bear me out in saying that the character of our sailors, shipping in such numbers to foreign ports, is really a layman's question as to commercial interest as well as moral responsibility.

I hold the observance of God's day to be a matter of the greatest importance to all shipowners engaged in England's vast trade, first and foremost on religious grounds, but I say also on the ground of *self-interest*. A few facts will explain my meaning. Directly a vessel reaches a foreign port, before she has well-nigh cast anchor, forty or fifty men at a time will board her. By the seductive arguments of these wretched crimps, it is well known many sailors are seduced to desert their vessels, leave their wages due, and break through all contracts. All this occurred two months ago, to my knowledge, in the case of an English vessel touching at San Francisco. Nothing had been done to strengthen or uphold the moral character of the crew since they shipped twelve months before from London. No ties which bound were formed. Can you say that any ties were broken which involved gratitude for moral care taken by the captain or owners? The merchants of England have yet to see how much their interest, as well as their duty, calls on them to strive to raise and to preserve the moral character of their crews by the observance of religion. A word to your captains would almost accomplish what is so desirable—the recognition of religion and God's day in seafaring ships.

Missions to seamen in England have been doing, and are doing, a great work for our seafaring population *when in ports and on shore*; but little is done for our sailors in foreign ports, and there they need ministerial encouragement in health and care when sick in hospital. There is a missionary society not specially known as a mission to seamen; it carries mission work amongst our seamen in the maritime ports of the East and West Coast of South America. The South American Mission is well known in Swansea, Cardiff, and Bristol. It is the only missionary society of our Church of which it can be said that a layman, a single layman, founded it; and more than this, its founder, Captain Gardiner, was a captain in the Royal Navy. One of the objects which he had at heart was the welfare of the sailors who frequent the ports of South

America. A good work has been done on shore and in hospital for their benefit, a work similar to that of the Seamen's and Thames Waterside Mission. I have conversed with sailors who have been to those South American ports, and they have thankfully owned the benefits derived from the South American Mission work there. These facts, I know, are known and felt in Swansea.

In concluding my remarks, let me urge on our Church and our influential laity the welfare of sailors; to be promoted by societies at home in part only, for they cannot half accomplish it; nor may it be left at home to the care of parochial clergy in seaside parishes. There is too much to be done for their full hands. Notwithstanding some views I have heard to-night about this point, I believe I have stated only facts, which the parochial clergy will not gainsay, and with which they are powerless to deal. The question as to how to raise and uphold the moral character of our seafaring population, is a question which must embrace sailors at sea as well as in the ports of Great Britain. I ask the owners of such lines as the Cunard, Donald Currie, and the several mercantile firms sending forth many vessels from our ports, whether it would not immensely aid the efforts made already to benefit sailors should they use their influence further for the good of the sailor when afloat? The efforts for good now made on shore and in harbour are being positively neutralised by the almost general disregard of Sunday in seagoing ships. I appeal to these great shipping firms on grounds of *self-interest* as well as Christian duty. Let religion have its holy day, and let it be observed holy, as much as the case will allow. Commercially the owners would be gainers. Men's moral character would be better. They would not so easily become the prey they are now to the designing land sharks who await their arrival in port, and there would be binding ties of gratitude formed, which would tend, with God's blessing, to counteract the temptations so cleverly placed around the seaman directly he puts foot on shore.

COMMANDER DAWSON, R.N., Secretary to the Missions to Seamen.

I wish to speak now of the seagoing men, rather than of the waterside residents; and of seagoing men when away from home, "strangers" in strange ports; of church work amongst the shipping and boarding-houses, rather than the families and homes of sailors. Here, in South Wales, it is a mission to Englishmen, rather than to Welshmen. The good people of South Wales are "not forgetful to entertain strangers" from the sea. Forty-four years ago Church work afloat was begun in the Bristol Channel, where there are now five chaplains and seven readers working. They have two mission yachts, three mission churches, and one very complete building at Bristol.

Go to the seamen's churches at Swansea or Cardiff, and judge for yourselves. There were 150 working seamen out of 400 nautical persons in St. Nicholas' on Sunday last, and 100 seamen out of 200 there last evening. Go there and see. At the 7.30 P.M. daily service, 2000 different working seamen, in the prime of life, worship annually in each of these little churches; yet you will rarely find more than fifty at a service, the remainder being at sea, or spread abroad over the world. Seven hundred communions were administered to men at the Swansea church last year. The weekly offerings amounted to nearly £95. One hundred and forty-three seamen joined the temperance society; and sixty-two boxes of books were put on board ships going to sea. There were 479 services on shore; and 9700 visits had to be made to 4689 ships to obtain these results. The people of Swansea subscribed three-fifths of the expenditure, which amounted to £479. A ship-going parson will alone make church-going sailors.

Cardiff has double the number of ships annually entering its docks that Swansea

has. In 1877 there were 202 services and 362 readings held afloat, each service being attended by from 30 to 150 working seamen. The reading-room on board the mission ship was used by 25,000 seamen, who wrote 4000 letters there. Divine services were established in 37 ships going to sea; and 220 bags of books were put on board, whilst 73 English Bibles and Prayer-Books were sold.

At Bristol a seamen's church is being built at the door of the shipping offices. The ground floor will be entirely given up to a reading-room, and the church proper will be on the top of the reading-room. A chaplain and two readers got 11,000 seamen to attend the services and meetings, and 300 to sign the pledge, during the last six months.

The Missions to Seamen now works in 42 seaports at home and abroad, and has 70 honorary chaplains and 52 chaplains and readers at work, with 10 mission cutters for roadsteads, besides the work in harbours and docks. It enrolled 2418 seamen in the temperance society last year.

For what else is being done for seamen by the Church, I would refer you to the Convocation Report on "*Church Work amongst Sailors*," published by Wells Gardner, which is an admirable summary of the whole question, notwithstanding its criticisms of the Missions to Seamen. It says that 39 more chaplains and 59 more readers are wanted for the shipping in the home ports alone. Only 440 churches supported this work last year. Examine the work at Swansea and Cardiff and Penarth, and see if the work is not a real one, deserving to be brought before every congregation in the island.

REV. R. B. BOYER, Superintendent of Missions to Seamen, Portishead, Somerset.

MAY I be allowed to let a sailor speak on this matter? Many sailors have right thoughts about it, and it is my happy privilege to have many letters from them. I had the privilege of receiving the Holy Communion last year with a man who is now captain of a ship, and he writes me from Queenstown: "You will, no doubt, think it strange my writing to you at this time, because I did not write before. I would have written many a time if I could only have thought of your name; but I have it now, thanks to the Rev. H. H. Parker, who kindly sent me a book with your name attached." The Rev. H. H. Parker is a chaplain of "Missions to Seamen" in Queenstown harbour, who visits all ships windbound or calling for orders. The writer goes on to say:—

"I told him that you were the means of making me a total abstainer. I was at that time what is called a 'moderate drinker,' and did not know the end of moderation. (The drink that sailors take in a public-house is often drugged, and one glass sometimes lays a man on the floor.) Consequently I would often get over the mark. But I thank God that such men as yourself have been provided to point out the evils of drink. And were more sailors shown the great injury of the practice, the cloud that has darkened our sky would be scattered by the golden beams of truth and temperance. I was second mate then of the *Denmark*, 2758 tons. I was living without God in my thoughts, but your prayer in my behalf has been heard and answered.

"Since the Sunday that you prayed in my berth, I have not touched the accursed cup, and I am now trying, with God's aid, to win the crown of glory which is promised to all who sincerely repent of their past sins and believe in the Lord Jesus Christ. I have many difficulties to contend with, but I know the Lord will aid me, and, having begun the good work within me, He will finish it in glory. I solicit your prayers to the heavenly Father to give me strength to go on in the good work I have begun; and when you find a sailor in a thoughtful mood, give him that little book, '*The Sinner's*'

Friend. I pray God to bless your labours, and to direct you to such poor sailors as require your spiritual comfort."

I should like just to allude to the importance of the service that I see the Missions to Seamen have established—I mean what are called lay helpers. Every pious captain and chief officer who enlists in our ranks is provided with special forms of prayer. About forty of such men are now enrolled in the books, and when they come home they report to our chaplains and readers what they are doing; so that we are enabled to supply them with further books when they are required, and to administer to their wants. It is in that way, by enlisting good men to carry out God's work at sea themselves, that sailors will be reached, and the work will be done.

THE CHAIRMAN.

It is not my province to intrude upon gentlemen who do not volunteer, but a memorandum has been put in my hand suggesting that perhaps our excellent Superintendent of Swansea Harbour would be disposed to assist us, and to illustrate what is going on according to his judgment upon this point.

MR. ROBERT CAPPER, General Superintendent of Swansea Harbour.

I CAN bear testimony to the good work being done here by the Missions to Seamen. I am not a sailor, but I have traversed many thousand miles of sea, and I think I may say that I have passed through all the perils of the sea, from shipwreck, and from storm, and from man-of-war. They also say that if you wish to learn God, you should go to sea, and then you will see His mighty wonders. Superstition, as you all know, makes cowards of us all; but you also know that our sailors are brave men, and that they are looked upon as the backbone of the country. Therefore I think it behoves us, as far as we can, to lead these men in the right way. We are all led, more or less, by precept or example, and some motive is at the bottom of every action, thought, and deed. The Missions to Seamen has, therefore, in Swansea alone done much good, and I have witnessed its beneficial effects here and in other lands. The life of the sailor is not an easy one. It is a pleasant one when crossing a smooth sea, but it is full of difficulties, troubles, anxieties, and fears. I have myself seen men congregated together, because they were afraid to be alone when all hope seemed to be at an end, but even at that time no man was afraid to do his duty. I do not think I need detain you longer, except to add my testimony once more to the good work that is being done by these missions.

MUSIC HALL, WEDNESDAY MORNING, 8th OCTOBER.

The RIGHT REVEREND the PRESIDENT took the Chair at
Ten o'clock.

THE MAINTENANCE OF VOLUNTARY SCHOOLS, AND THE
BEST MEANS OF PROMOTING RELIGIOUS EDUCATION
IN THEM AND BOARD SCHOOLS.

PAPERS.

REV. DAVID MELVILLE, Rector of Great Witley and Honorary
Canon of Worcester.

THERE is a reflex action between the Church of Christ and the free life and mind of the nation. The Church, like the giant of old, must touch the earth to renew its strength. The mighty men of the world would strangle it easily if held ever aloft. The Church is as the *vis generatrix* in nature, which takes into itself all the organic influences in sky and soil, and owns their impulse, whilst it utilises and fashions them. Especially such is, or should be, the condition of the Church's work in popular education. Though the worldly policy which directs it may now and then alarm by its innovation, weary by its interference, or irritate by its costliness,—still these will but be to it really evidences of energy, and opportunities for co-operation. For surely the Church cannot for a moment let indignation or indifference, prejudice or interest, come between itself and that stimulating, if not originating agent, which national education must be in the forces of civilisation; but must be anxious, not merely that unreasonable separations should be lost in a large charity, or that mutual understanding should supersede prejudice and intolerance, but that there should be a reconstruction of lost harmonies, a fresh adaptation of means to ends, so that the strong enthusiasms of new life, whose currents are impatient of an older and narrower channel, should be the sources, not of disintegration, but of rejuvenescence.

Religion must be the main factor in this problem, for national religion cannot be divorced from national education. For let us bear in mind, if England adopted an irreligious system, it would be not merely a secular but a secularised education—a casting out of a force once known and felt—not its original want or absence. Never to have seen is one thing—loss of sight quite another. What then, under present conditions, would be the wise, if not necessary, means for the preservation and activity of the religious influence?

That and nothing less is our thesis to-day.

The conditions under which we have to regard it are the Voluntary and Board systems. A word here as to the treatment of Board schools at all by the Church and Churchmen. I hail it as a sign of hopefulness that the Subjects Committee of this Congress embraced both members of

the national system, when it proposed to treat the question of the religious element in education.

The sympathy and efforts of a National Church should be commensurate with the national system. It is not only that minds furrowed with some intellectual plough best receive the seeds of revealed truth, nor that the prospects of national religiousness are so knit up with the Church's activity, that she must be sympathetic with every form and result of systematic educational advance, but the very title we claim involves as a duty on the Church that, though it may not absolutely dictate, it should wisely (if it may) formulate ; and that no restriction or limitation under State provision can release the Church from giving, in such measure as it may, the solid certainty of ascertained living truth, and so making itself the symmetric centre both of religious energy and real enlightenment.

The actual state of the case would involve the same conclusion. The three-quarters of a million voluntarily supplied by 285,000 subscribers, and the scholars it educates, deserve the Church's first regard ; but when all the towns (thirteen) whose population exceed 100,000, and all but one (fifty) which range between 100,000 and 50,000, and forty-seven more between 50,000 and 20,000 are all under School Boards, the Church cannot put aside these claims at least on its intelligent anxiety, lest the earlier designation be reversed, and Pagan marks an urban, rather than a rural, inhabitant.

Our text proposes, in the first place, "the maintenance generally of Voluntary schools"—*i.e.*, as I understand it, assuming the desirability of their continuance, it asks, How in these trying times is that to be accomplished ?

This necessarily involves a detail more "of the earth, earthy ;" but as efficiency in higher things must depend on temporal maintenance, these matters of earth come in perforce—and so, beyond the generous efforts of voluntary liberality, I think Voluntary schools must regard more strictly than heretofore the whole matter of *fees*, as a source of income. The Act of 1870, by fixing a maximum fee of 9d., evidently contemplated a graduated scale according to circumstances and condition of life ; and the Act of 1876, in its provision for the indigent, indicates, without exactly fixing, 3d. as the minimum fee. If Voluntary schools are to live, a graduation of fees ranging from 9d. to 3d. should, as far as possible, be realised.

But there is another consideration which directly connects this matter of fees with that of the religiousness of our national system.

The Birmingham League—wiser in its generation than the children of light—seized at once on the opportunity which the fee point afforded, of advancing by one stroke the two conditions of their educational theory, as yet unfulfilled. Popular education is now compulsory, if it pleases so to be. Reduce, then, the fee to vanishing point, and you will ensure the system being sooner or later also free or gratuitous ; and by the same act ruining the Voluntary schools, you will bring down the stronghold of its religiousness, and expedite also mere secularism ; and so the three points of the League's charter are attained, at the cost very much of those whose predictions are thus upset. With more or less of this subtle purpose, or mainly through that indifference to expenditure which attends playing with other people's money, or the cheap gratification of a vicarious benevolence, other School Boards adopted the Birmingham policy, and the

simple expedient of the lowest conceivable fee vitiates at once parental responsibility, masks a destructive design, and paralyses the prime provisions of religious training and teaching.

The maintenance, then, not merely of the Voluntary schools themselves, but through these of the religiousness of our National system, is intimately bound up with stouter and sounder views as to school fees; and it would be well if the Legislature, which *does* limit the higher, limited also, as well as indicated, the lower charge. For as things now are, fees in Board schools gravitate to the very lowest; and those whom the *qd.* limit meant to exclude as not fit subjects for National schools at all, being well able to do without such aid, are getting in them an advanced education for next to nothing.

To that part of our thesis, therefore, which regards the maintenance merely of our Voluntary schools, (1) continued generosity, (2) efficiency as securing the largest amount of State aid, and (3) a revision of fees both for its direct and indirect advantages, offer themselves as obvious plans. I cannot as unhesitatingly endorse the proposition often now advocated of a central fund—diocesan or otherwise—for the sustentation of poor struggling schools. No fund could be secured at all permanently adequate for the purpose, for no one can measure at all approximately the demand that would be made upon it. It must relax Voluntary effort, and extend incalculably the area of want. It would seem nothing but a vast invitation to pauperism—a scheme, in fact, for promiscuous outdoor relief without anything like the house or labour test to check or qualify it. Consider, also, in connection with such a proposition, what is the Church's real educational work. It educates not only by direct formal instruction, but much more, in being the centre from which the chief characteristics and the noblest of our national life radiate. We raise by separate Voluntary efforts three-quarters of a million annually. How much of our English self-reliance, ready sympathy, yet independent exertion, spring from that living example which the Church affords through its local supply and local administration of this revenue? Forego and lose these in a centralised system of relief, and you weaken, if not ruin, not only its own activity, but the strong influence it exercises on the wills and spirits of men.

Nor can we, I think, look fairly, as some now claim, to a share of the *rate* for such maintenance. For by the very terms or conditions of the Education Act, such rate is not levied unless Voluntaryism has failed to supply the educational need; and though such rate doubtless is sometimes used to supplant, not supplement, Voluntary effort, still this abuse would hardly justify the contradiction involved in Voluntary schools making up their deficiency out of that fund, which that very deficiency itself caused to be. Before this source of support can be claimed, the Act must be changed radically, and the rate become a general, not partial rate, with a fierce religious contest for its local direction—a condition so undesirable, if not disastrous, that it would but be the prompt herald of a National secular system.

To proceed to the other and more momentous section of our thesis—"the best means of promoting religious education, whether in the Voluntary or Board schools." The Church's duty towards Voluntary schools is plain and clear. The Church herein, as otherwise, is as a city set on a hill, a light to lighten all around. To maintain the integrity

and full liberty of its own teaching, as a standard and type to those of lesser privilege, without arrogance, but with all earnestness—to be jealous with a godly jealousy for the regular systematic training in its own traditional doctrine—and pastorally to supplement all scholastic shortcomings, may be summarily stated as its prime, if not complete, function.

But how may the Church best regard the religiousness of School-Board schools, and discharge its duty therein?

That it has such duty, and that this Congress recognises it, may be assumed, as I have said, by its very proposal of the topic. The priest and Levite who passed by on the other side simply left the patient alone, asking and offering no opinion on the case and its treatment.

There is an end, then, we will hope, to the policy which would jealously regard all effort by the Church to improve religiously the Board system, or unduly disparage such system, denying as hopeless its capacity for religious influence. If such system is in some degree the child of the bondwoman, it can but be to the discredit, if not the detriment, of the child of the free, to drive it out in cold contempt into the wilderness of secularism.

First of all, let us see clearly what is the problem which modern civilisation in this matter puts before us.

Religious teaching in Board schools is neither prescribed nor proscribed: it is permitted, and it is permitted under a difference—on the right understanding of which difference very much depends. Ordinarily it is very determinately misunderstood.

The clause which rules it—the Cowper-Temple clause—says in effect, You may teach anything except what distinctly marks you off as a separate sect or denomination. Design, or carelessness—misdirected often by design—interprets this to mean you may not teach anything against which any other sect or denomination could object, *i.e.*, nothing truly religious at all; for there is no combination of living souls holding anything as a common faith from which some other combination is not in dissent. Indeed this very ruling clause, though no original part of the Act, was adopted to escape that very deadlock, which this erroneous but too common interpretation would create. The alternative before Parliament was an “unsectarian and undenominational” system, which, consisting of mere mutually-excluding negatives, would simply have resulted in extruding all positive religion altogether.

The question, then, for the Church is—What does this restriction entail upon it? Will the law of the land, or the conscience of the Church, be unduly strained in adequately meeting it? To my own thinking, no exaction which leaves the Bible free should be held by the Church inconsistent with its power to teach. But we are not left to this residuum.

The Baptismal Service distinctly lays down the Lord’s Prayer, the Ten Commandments, and the Apostles’ Creed, as the suitable and sufficient basis for Christian education. Later on in that office, when referring to Confirmation, it enjoins indeed the “further instruction in the Church Catechism,” but that is a part of the pastoral not scholastic office; and though doubtless parochial or pastoral convenience may be served by blending them, the two things are distinctly noted and ought not to be confused. Now, the restricting clause does not touch either elements of this basis; either on e nor the other is “distinctive” of the Church of England—and

therefore, under the law, the Church has its own authorised basis for religious instruction free and unfettered.

But whilst this may be a very good reason for the Church's desire to advance it, it is none, it may be said, for those not of her accepting it.

Let us see, then, how the case stands either reasonably or experimentally ; for truly in this matter the Church can only hope, and should only desire to promote its purely religious, not its purely ecclesiastical, function ; being moved thereunto, not, as has lately been said, by "ecclesiastical flurry," but by religious anxiety.

No one would wisely undertake to train a mind or spirit, any more than a plant, without some framework or pattern, and that adapted to its progressive stages of life and strength. A scheme or plan resting on a certain basis is as necessary for a moral or intellectual elevation, as a foundation is for a house and a design for its superstructure. The first instincts of the infant powers are to be trained to *love* ; the second to *dutifulness* ; the third to *faith* or conscious belief ; and the Lord's Prayer, the Ten Commandments, and the Apostles' Creed present themselves as the exact supplies of the great human requirement. Therefore it is, and not because the Church in its wisdom has laid down this basis, that we rejoice in its inclusion by the very terms of the Education Act of 1870, which rule the point. This were to view the case through conditions of pure reason ; but how is it when viewed through experience or history ?

The returns of the religious teaching in all Board schools are before us up to this current year. It would seem, when tested in this way, that naturally, if unconsciously, it is felt that formulated distinct teaching of some sort is necessary to keep the religious element healthy and vigorous. The very diversity and independence of the testimony, as well as its decided progressiveness in more definite form and substance, are very significant.

The theory of evolution has received herein signal illustration. Taking pure secularism as chaos, and "Scripture without note or comment," as the prime orless, rayless protoplasm, we advance gradually but surely through degrees of form and order up to that which we may accept as the true type. At first the panic-born regulation of the London Board—mere Bible reading and moral principles—ran through the country under the force of metropolitan example, as the only, or at least the highest, standard of religious teaching legally possible. Then here and there sounder conclusions prevailed ; and the Lord's Prayer as well—as here early at Merthyr Tydvil, under a woman's wisdom—or the Ten Commandments, also got systematically recognised ; then, as at Manchester, a settled scheme was drawn up ; then the Apostles' Creed was whispered ; till now, in this year, only one per cent. of English Boards are secular, and the very citadel of secularism has acknowledged its morality insecure which rests only on what is called "a scientific basis" or "a balance of functions," without a hint of God, and a dream of heaven. Whilst five hundred School Boards instruct direct from the Bible itself, seventy are content with prayer and hymn, one hundred and thirteen add the Lord's Prayer and the Ten Commandments as distinct subjects, and sixty-two in England and Wales now formulate their religious instruction on the Lord's Prayer, the Ten Commandments, and the Apostles' Creed.

When this Congress met at Stoke in 1875, there were but three School Boards that so taught, so that—as these instinctive developments conspire with antecedent theory in proving—truth in this matter has grown in the body politic, just as it would and does in a single soul. First, loving instincts prompting to prayer, then rules of life, then a fixed creed in order that all—trust, obedience, faith—may blend in one constructive result.

Do not let us fear the easy, but empty, objection that such basis is dogmatic. Truth and the real must be dogmatic! Dogma is merely a solid certainty instead of vague indefiniteness, the translation of the visionary into the substantial.

Thus then if, as I hold, a religious basis is requisite, not merely to harmonise educational thought and sentiment, but to give substance and symmetry to what else were “without form and void,” here providentially is one to hand, wherein the law, liberty, and conscience are all kept inviolate.

There is one other condition besides a sound basis, very advantageous, if not essential, for the maintenance of religion in Board as in Voluntary schools, that is, inspection and examination. Religious instruction is amenable to the same laws and conditions as secular, and whether for teacher or taught or those interested in the work, to test and prove periodically the work done by men duly accredited, is needful for efficiency.

Both for the standard of religious teaching and this mode of trying it, I can appeal here in Wales to a very kindred example. Cornwall is much as Wales in the relative circumstances of the Church and Nonconformity. Like and yet unlike. In Wales there are upwards of two hundred School Boards having schools, in Cornwall there are sixty-five. Yet of the fifty secular or non-religious School Boards in England and Wales together, forty are in Wales, ten in England; but in Cornwall no one of its sixty-five School Boards omits religious instruction, or is secular. Now, in Cornwall, the enlightened and learned Bishop of Truro presides over a diocesan scheme of education which not only formulates and examines the religious teaching of School-Board schools if School Boards so will, but has enjoined it as a “serious public duty” on the Church to instruct and examine children in exactly what is appointed by the Boards, without introducing topics at variance with their conscientious beliefs, for, he rules, “No mistake of ours could be greater than to say, ‘We will not examine schools in any religious knowledge, unless we may examine them in our own full doctrine.’” Such policy seems to avail; for last year four thousand Board-school children were thus inspected and examined, and there is a distinct syllabus or formulated and systematic method of instruction drawn up for such schools by the Diocesan Board of Education, ranging from Holy Scripture, hymns and prayers, to the Apostles’ Creed.

That our Training Colleges—which are so mainly National—should prepare their pupils for religious instruction under every aspect or condition will follow, of course, as the only right and wise policy.

I could not, if I would, indicate whence it happens that no such harmony of action as exists in Cornwall marks the Principality, and that non-religious schools abound. The Church cannot remedy the evil, except School Boards manifest a desire for religious influences.

How comes it that a people and their pastors, not otherwise religiously apathetic, are content with non-religious education? Can it be that under the guise of religious liberalism, hostility to the Church is content to let the lambs of Christ spiritually starve? or are Paul and Cephas and Apollos neutralising each other here? If so, why not sink differences under Christ's seamless robe? Who would disown the Apostles' Creed as not distinctive of himself, or as "distinctive of any particular sect or denomination"? which it is not, and never has been.

Such, then, given without guile and received without suspicion, would seem the provision for a true, sound, and legitimate maintenance of religious education in Board Schools.

And how momentous are the dependent issues!

Some dream of, many more desire, the re-establishment of the National system on its religious security. With the representative system ruling our schools in all the great centres of population, such a result can only be attained through the determination of the popular will and conscience. It must come from below, not from above. The Legislature never will impose such a condition of itself, though it cannot help endorsing it, if the mind of the people, expressed through School Boards, demands it.

Nor is this the only national interest, wherein the numerical superiority, armed as it now is with the electoral franchise, charges the educational system with such intense importance. It must be either the cloudy or bright vestibule to other vast national issues. The union still of national religion at all with national life—the vexed and vexing relation of capital and labour—the very lessons under God's providence of prosperity and adversity—the due regulation between insular seclusion and Continental contagion—depend very much for their right or wrong apprehension upon the principles derived from our daily school system, and ingrained thence in the national character.

Can it be that such grave issues at such critical times should be more than imperilled by jealousy, suspicion, and prejudice? I would ask most earnestly all that influence School-Board opinion, Churchmen and Non-conformists alike (regardless of numerical advantage, but mindful only of the crying urgency of the case), to lay down their political or sectarian rivalries, and conspire on the primary postulates of our position. Faith, to have life and influence, must have a definite form and distinct expression. God and the soul, truth and duty, are but correlatives. Morality without a religious basis is a law with no voice to declare, and no sanction to enforce it. Grace and strength, through set and certain, yet wide and free channels, are what we desire. "One Lord—one faith—one baptism—one God and Father of all."

Nothing less than that the universal Fatherhood of God, the brotherhood and common hope of man, the truths on which they rest, the mysteries which they contain, and the destiny in which they terminate, may melt into and vitalise our whole educational system, and imparting to it substance and reality, quicken with life and health its present activity and future progress.

HUGH BIRLEY, Esq., M.P.

THE subject proposed for this discussion seems, at the first glance, to be divided into two distinct parts—(1) The maintenance of Voluntary schools, (2) The due provision for religious instruction in Voluntary and in Board schools.

A little reflection, however, will show that an obvious link unites the two propositions, for religious education is the cardinal question upon which the maintenance of Voluntary schools essentially depends.

The present condition and immediate prospects of Voluntary schools will form our first inquiry.

The term "maintenance" clearly points to the pecuniary resources of the schools. Before the Education Act of 1870, the increase of elementary schools, though rapid, was inadequate, partly from apathy and neglect, partly from insufficient means. Since the Act became law, notwithstanding the competition of Board schools, perhaps in consequence of that competition, more energy has on the whole been displayed, and the provision for elementary education in Voluntary schools greatly stimulated.

Here let me place on record a few figures taken from the latest Report of the Education Department.

A return (C 2302), A.D. 1879, presents tables of the income of elementary schools inspected for annual grants for the ten years ending August 31, 1878. From this return I take the following figures:—

Schools connected with the National Society or the Church of England.

INCOME.

	Year ending Aug. 31, 1869.	Year ending Aug. 31, 1878.	Increase.
Endowment,	£38,710	£104,014	£65,304
Voluntary contributions,	317,337	613,253	295,916
School pence,	323,306	711,809	388,503
Government grant,	343,330	915,000	571,670
Minor sources,	16,843	23,698	6,855
	<u>£1,039,526</u>	<u>£2,367,774</u>	<u>£1,328,248</u>

The increased income is thus shown to be	£1,328,248	Proportion of 7 to 3
The additional scholars in average attendance are 589,860		7 to 4
The additional voluntary subscriptions are		2 to 1

Would the most sanguine among us have anticipated a result so encouraging when the Education Act became law nine years ago?

In spite of the alleged overshadowing influence of School Boards, of the gloomy and demoralising vaticinations of irresolute and fainthearted men, and of the apathy and indifference of nominal supporters, the system of Church education, far from being subjected to "painless extinction," has derived vigour and expansion from apparent perils and disasters of the gravest description.

It would be impossible within the limits of this paper to do adequate justice in detail to the practical methods by which Voluntary schools may be efficiently maintained.

This is of minor importance, as the subject will be no doubt fully dis-

cussed during this sitting, and has been frequently considered at Church Congresses and educational meetings.

I would especially refer to very practical papers by the Rev. H. D. Cust Nunn, and the Rev. Canon Cromwell, read at a Conference in London last June.

One fertile source of misconception in dealing with this subject, is the habit of measuring the power of maintenance by a mere money standard; another is, that of assuming that voluntary contributions actually obtained fully represent voluntary contributions obtainable. It is, however, safe to assert, that in well-managed schools a small subscription list will suffice; a discreet and energetic manager, supported by a *competent* staff of teachers, so unites economy and efficiency, that the current expenses, on the one hand, are kept within moderate bounds, and, on the other hand, the reputation of the school attracts scholars whose number and attainments earn a very handsome parliamentary grant.

Schools of the highest type of excellence are, doubtless, rare, and demand a combination of qualities for which we often seek in vain; but it is in the power of all managers and teachers to make continual and visible progress in this path, with most salutary results to the scholars, and to the manifest advantage of the treasurer's balance-sheet.

The code of regulations now in force leaves little to be desired in regard to the conditions of public grants, but I take this opportunity to call attention to an existing grievance in the rating of elementary schools, which demands an early remedy.

With this object I have endeavoured, during the last three sessions, to introduce the following clause into successive Valuation Bills before Parliament:—

“No public elementary school shall be estimated by the overseers at a gross value exceeding sixpence per scholar, according to the accommodation provided; such accommodation shall be calculated upon an area of eight feet per scholar, or such other area as may from time to time be required by the Education Department.”

It is needless to recapitulate the arguments by which this clause would be supported.

Suffice it to say, that a uniform and definite standard, in the absence of any standard whatever, would be provided for the assessment of elementary schools, whether Board or Voluntary; and whilst a maximum rating is proposed, the rating authority would have power to fix a reduced value, when circumstances warrant a reduction in the assessment.

I have neither time nor inclination to dwell at length upon the costliness of Board schools. Though the subject is of grave importance, it only comes indirectly within the scope of this inquiry, to show the difficulty of competing with lavish expenditure drawn from the pockets of the ratepayers.

It may be sufficient to mention that Board schools appear already to have cost the public £10,527,000* in loans for building purposes, and £4,745,000 in rates for annual charges, whilst the building grant from the State for building schools of all denominations, from 1839 to 1878, only amounted to £1,761,000.†

The disproportion seems incredible, even without the additional fact

* Report, p. x.

† The Annual Parliamentary Grants are omitted from this statement.

that the accommodation and attendance in Voluntary schools are three times as great as in Board schools.

1878.—Accommodation	{ Voluntary schools,	. . .	3,052,168
	{ Board schools,	. . .	890,169 *
			<u>3,942,337</u>
1878.—Attendance	{ Voluntary schools,	. . .	1,846,119
	{ Board schools,	. . .	559,078 †
			<u>2,405,197 §</u>

It is difficult, as I have said, to compete with such reckless extravagance; but it is far from impossible, as the Roman Catholics have amply proved by refusing to transfer any of their schools to the Boards. Churchmen do not cling to their schools with equal tenacity; but whatever excuse or apology may be made in individual instances, every transfer is, I hold, discreditable to the Church at large.

Under such an arrangement a school building accommodating five hundred children would be assessed at a maximum annual value of £12, 10s. It is now time to advert to the second part of our inquiry—the promotion of religious instruction.

Well-founded apprehension has naturally existed since the Education Act of 1870. At that date the State divested itself of the duty of inspectorship in religious subjects; when even the hours for religious training in the schools were jealously limited by express enactment; when no grant could be earned, no credit obtained for such teaching either by the teacher or scholar, lest the teaching itself should degenerate into mere formal routine. It has been the aim of the Church to “extract from this nettle danger the flower safety,” and hitherto with fair success.

Diocesan inspection is taking the place of Government inspection; and, judging by recent reports from the Inspectors, the attendance at the examinations, and the proficiency of the scholars, is constantly improving, whilst the number withdrawn from religious teaching might well be called insignificant, could such a term be applied to such a subject.

The following statistics are taken from the Report (1878) to the Bishop of Manchester, by the Rev. J. J. Scott, Diocesan Inspector:—

Church Day-Schools.		Schools. Institutions. Departments.		
Estimated number now existing,	.	571	593	934
“ “ open to Diocesan Inspection,	.	545	581	903
“ “ transferred to School Boards,	.	2	2	3
“ “ in which some scholars, however few, are withdrawn from all religious instruction,	.	60	61	76
“ “ visited by Diocesan Inspector,	.	523	548	862
Consisting of—		In respect of religious instruction—		
Boys' schools,	163	Excellent,	.	52
Girls',	167	Very good, or good,	.	602
Mixed,	320	Very fair,	.	199
Infant,	212	Indifferent, or bad,	.	9
	<u>862</u>			<u>862</u>

* Report, p. x. † *Ibid.*, p. x. ‡ *Ibid.*, p. x. § *Ibid.*, p. vii.

Scholars on the books,	164,193
In average attendance,	112,228
Present at the examination,	121,986
Withdrawn from religious instruction,	276
" " all Church teaching,	267

1498 pupil teachers and monitors presented themselves for examination, and only 18 of them failed to pass.

The Report contains two valuable observations by Mr. Scott, of general application—

1. He recommends the clergyman to spend some time every week in examining part of the school in what they have been taught by their teachers, and in setting examination papers for the pupil-teachers, rather than in direct personal teaching.

2. He has been asked whether there is not danger of secularising religious knowledge, and his answer is, "the danger is possible, but I have not detected its presence in our midst yet."

The Report of the Rev. M. C. F. Morris, Inspector for the Diocese of York, also for 1878, is of similar character.

The statistics include the following figures:—

Church Day-Schools.	Institutions.	Departments.
Estimated number existing,	617	771
" " open to Inspection (Diocesan),	581	725
" " transferred to School Boards,	60	72
Schools in which scholars are withdrawn from all religious instruction,	16	16
Visited by the Diocesan Inspector during the year,	299	412 *
In respect of religious instruction—		
Excellent, or good,	183	
Fair,	155	
Indifferent, or bad,	74	
	412 *	
The number of scholars is—		
On the books,	62,107	
In average attendance,	40,663	
Present at examination,	47,685	
Withdrawn from all (or part) religious instruction,	186	
Comparative percentage of schools in three classes for four years—		
1875. Excellent, or good, 33	Fair, 40	Moderate or bad, 27
1876: " " 36½	" 43½	" 20
1877. " " 35	" 47½	" 17½
1878. " " 44½	" 37½	" 18

"It may be asked," the Inspector observes, "how comes it that 18 per cent. of inspected schools cannot be recognised as satisfactory? One source, perhaps the most fruitful one, of failure, arises from the pernicious and degrading system of allowing teachers to farm the schools; the process of 'grind' that children taught under this system have to undergo has anything but an elevating effect upon their education generally;

* Boys' schools,	64
Girls' "	67
Mixed "	200
Infants' "	81
	412

they are dealt with as money-earning machines, their teaching runs in a narrow groove, and their higher faculties are undeveloped."

The Inspector further expresses his opinion, that the whole work of religious instruction in Church day-schools is performed on sounder principles now than it ever was. He combats the severe reflections of Professor Watkins in his paper on "Modern Doubts and Difficulties in Relation to Revealed Religion," read before the Church Congress at Sheffield last year, in which the Professor observes—

"The great source of our danger is the wholly inadequate teaching of the young in the simplest elements of religious truth. A knowledge of the outer form in which the revelation is contained they have, of the great truths of the revelation itself they are for the most part wholly ignorant. The boys would be able to tell me all the names of the kings of Israel and Judah, they could draw a map of St. Paul's missionary journeys, but there would hardly be a reply if I asked them of the wondrous truths which he preached."

Fully admitting that the teaching is far from perfect, the Inspector stoutly holds that, generally speaking, a great deal more is taught in the schools than the "outer form" described by the Professor.

It may be added that there is an obvious temptation to exaggerate, after the manner of Juvenal, the unprofitable teaching of unimportant facts, and that almost every child can more readily answer direct questions which tax the memory only, than those which call into exercise the higher faculties of the mind. It does not follow that the child is wholly ignorant, because no reply is forthcoming.

How, then, it may be asked, ought religion to be inculcated in elementary schools? In reply, I would refer to an admirable and highly suggestive paper by the Rev. W. J. Kennedy, Vicar of Barnwood, formerly Inspector of Schools, read at the Stoke Congress in 1875. He classes religious instruction under two heads—"one relates to the teaching of the brain through books, the other to teaching the heart by example and practice." On the latter topic he dwells with great feeling and force.

The late lamented Bishop Selwyn appears to have insisted strongly upon the duty of the clergy to superintend the religious education of elementary scholars; and affirmed that, apart from indolence and dissensions in the Church, the religious difficulty would have no nourishment.

Regulations and precepts may do much, but the most abiding fruits are the result of personal, discreet, and loving devotion on the part of clergy, lay managers, and teachers.

Here, perhaps, I may be permitted to introduce a paragraph from the recently-issued Report of the Committee of Council on Education:—"Women are at once the most suitable and the most efficient teachers for at least two-thirds of the children who attend our schools, and we entirely sympathise with the following remarks made by the Minister of Education in Japan in his annual Report for the year 1876, which he has been good enough to send to us:—

"The education of children should be so conducted as to develop grace and gentleness in their manners and deportment. If they are brought up under the influence of the gentler natural qualities of female teachers, much better results may be expected to be attained than if trained entirely by men. It may safely be said, therefore, that as the number of females

being educated for teachers is increased, so the future happiness of the people will be secured."

One would like to learn more of the Japanese system of education and of its results. That women should take a prominent part in public instruction must appear to Europeans to contradict their preconceived notions of Oriental sentiment and prejudice.

Perhaps I take too sanguine a view of the march of improvement in religious and moral training. Mr. Francis Peek, an earnest and prominent member of the London School Board, in an article lately published in the "*Contemporary Review*," gives timely warning, applicable alike to School Boards, and to the managers of Voluntary schools.

"It is, however, impossible to look forward to the future without some amount of apprehension, lest from a cessation of public interest, education may become a matter of lifeless routine. There are too many signs that this is not an imaginary danger; any one who compares the composition of the first and of the present School Boards, will find that a great change has already taken place, that many of the best men, both socially and intellectually, have withdrawn, and that their places have not been adequately supplied. A lack of interest in bringing forward and supporting candidates has also been shown by the wealthier classes, while loud complaints of the indifference displayed by school managers are made by many of the teachers, who sorely feel the loss of that personal sympathy and aid which were amongst the happiest effects of the Voluntary system.

"Those conversant with the subject also remark, that since the Government ceased to take any cognisance of religious instruction, and introduced a system of payment based exclusively upon success in secular subjects, a change for the worse has taken place in the teachers, especially the younger ones, who contrast very unfavourably with their seniors by displaying a lukewarmness in the religious instruction and moral training of their pupils, in fact in everything which does not pay.

"It is of the utmost importance that all who recognise their duty as Christians, or even as citizens, should bestir themselves to remedy these evils before it is too late."—August 1879, p. 873.

What are the best means of promoting religious education in Board schools?

In reply to this question the advocates of religious teaching would; for the most part, urge that a clause in an Act of Parliament should direct, or at least indicate, the minimum incumbent upon School Boards. In the debate of 1876, on the motion of Mr. Hall, M.P. for Oxford, a vigorous though unsuccessful effort was made in this direction.

He moved that "in any school in which no provision is otherwise made by the School Board or managers for religious instruction, it shall be required of such School Board or managers, in order to obtain an annual parliamentary grant, that provision shall be made for the instruction in Scripture knowledge of those children whose parents may signify their desire for the same."

This motion failed mainly because it did not come within the scope of the Bill, partly also on account of practical difficulties, partly on account of secularist opposition. To these objections may be added the inadequate character of the provision; under it children of negligent parents might be excluded from all instruction in scriptural knowledge.

Hitherto it has been left to School Boards, guided by public sentiment in their respective districts, to determine the question of religious instruction.

In a paper read before the Stoke Congress in 1875, I dwelt upon this subject at some length, contrasting the provisions for religious instruction and observances furnished by the Manchester and Birmingham School Boards respectively, as representing the two most influential currents of opinion. Of existing regulations through the country, a return presented to Parliament, dated February 28, 1879, entitled, "School-Board Schools' Religious Teaching," gives ample details, and to this I must refer those who desire full information. Forty-nine School Boards in England and Wales provide for secular instruction only, the rest permit or enjoin Bible reading with or without explanation, prayers, and hymns, under various arrangements.

For my own part, much as I regret the lack of some provision in England and Wales analogous to the section in the Scotch Act, which secures, as far as may be, the maintenance of the old accustomed religious teaching, I should apprehend evil rather than good results from a compulsory rule, unless it were penned with the nicest discretion. We should combine to elect the best men available as members of the School Boards, and encourage them to prescribe as complete a scheme of scriptural education as the law will authorise.

Further, we should bear in mind that the School-Board system must necessarily remain imperfect, liable to organic change as secular or religious influence may preponderate at the elections, and that distinctive teaching demands freedom.

Many advocates of religious education, especially among the clergy, beset with obstacles and embarrassments, may be tempted mentally to exclaim—

*"Alas! what boots it with incessant care
To tend the homely, alighted shepherd's trade."*

But these obstacles are light in comparison with the bitter hostility waged by the assailants of revealed religion, and by the political opponents of Church teaching in France and even in Belgium.

In our own country there is more cause for apprehension from apathy than from opposition. Rightly understood and rightly exercised, a glorious career is open to those whose hearts are sound, who desire to be unobtrusively useful, and instead of indulging in fruitless lamentations upon the secularising influence of School Boards and the indifference of the legislature, are ready to embrace the opportunities which the present day affords.

Let us endeavour to realise the words of the Apostle in a true sense, though not precisely that which they were written to convey, so that by the intellectual, moral, and spiritual training of the young in public elementary schools, whether Board or Denominational, it may emphatically be said—"The law is their schoolmaster to bring them to Christ."

ADDRESSES.

REV. B. F. SMITH, Rector of Crayford, and Honorary Canon of Canterbury.

THE first question set down for discussion implies a previous one.

I. Why *maintain Voluntary schools*? To that question I answer—

1. Because they are a *trust* devolved on the present generation by founders who established them at no small sacrifice.

2. Because at least they save a great burden being thrown on the heavy-laden rate-payers, since Voluntary schools now educate more than three-fourths of the whole, or 1,800,000 out of 2,400,000.

3. Because they constitute a type of education of their own, which Her Majesty's Inspectors declare constitutes a very valuable element in the whole education of the country, which could not be replaced by rate schools.

4. Because a class of moral and civilising influences are, according to the same testimony, exercised in Voluntary schools, which would be much impaired if they were handed over to Boards.

5. Because the unfettered religious instruction which they are free to give, and which Church schools are bound by their constitution to give, would at once be fettered if they were turned over to the rates.

To the Churchmen who constitute this Congress I am free to add that the Church should maintain her schools, which accommodate more than two-thirds of the whole Voluntary system, because they are an essential branch of spiritual machinery. Deprive a clergyman of his parish schools, and he must henceforth fight the battle of religion and the Church with one hand tied behind him; perhaps with a fresh hand armed against him should his school be handed over to a Board inimical to the teaching of religion or even hostile to the Church.

Then, II., *How to maintain Voluntary schools.*

With one exception I will leave financial questions to be dealt with by others, simply reminding you that in Voluntary schools aided by the Government during the last decade, Voluntary contributions have risen from £400,000 to £775,000, that is, they have nearly doubled; whilst the scholars' payments have increased from £323,000 to £712,000, or 120 per cent. What man hath done man can do.

For the maintenance of Voluntary schools I will simply urge you to *fortify their strong points*. These are chiefly three in number: Facilities for (1) good management; (2) economy; (3) religious instruction. Make the existing schools as good as their constitution will allow, and you will have taken a great step towards maintaining them.

1. For what happens already imperfectly as the managers of Voluntary schools discharge their duties? Her Majesty's Inspectors tell us, with one consent, that the managers of Voluntary schools contribute an element of sympathy, kindness, and civilising influences which, as a rule, they miss in Board schools. They tell us plainly, too, that if we would only put our opportunities for exercising a friendly and sympathetic oversight over our schools into practice, we could do far greater things than these.

My first recommendation, then, is, *Make the management of your schools a reality*. Cultivate friendly relations with the teachers, watch over the younger members of the staff, become personally known to the children. Haunt your schools, not as an evil eye, but as a good genius; and the fostering influences of Christian love, exercised with that tact which education and social position supply, will give new life to Voluntary education and make it a praise in the land, against which the theorist will clamour in vain.

The second strong point of Voluntary schools which managers may fortify is

their economy. If you ask for a new resource to replenish a failing purse, I answer with the Latin poet, *Quam magnum vectigal sit parsimonia*. How great a source of income is a judicious economy! I advocate no cheeseparing; simply a cutting of the coat more according to the cloth. How many Voluntary managers are ready off-hand to say how much a head education costs in their schools; or what rate it bears to the cost of schools around them, or to the general average of the country?

It is not always the most expensive staff that is the most efficient. There is actually a point beyond which more money spent on accumulating assistance simply means throwing the education more entirely into the hands of subordinates, and withdrawing the principal teachers from active contact with the children, and reducing them to mere superintendents of staff.

Already Voluntary schools, from their constitution, can be carried on more economically than Board schools. They can do for 3s. what it costs a Board 4s. to do, and not a bit better. Reckoning only the money to be supplied by the public, they do not require from their subscribers more than two-fifths of what Board schools require for each child from the rates. But how much economy may be practised in particular instances where it is necessary, without sacrifice of efficiency, is hidden under the fallacious cloak of averages.

Here my first recommendation tells on my second. *Assiduous and kindly management is in its nature economical; mechanical and official management is in its nature costly*. Men and women must be bribed to be treated as mere machines. On the other hand, comfort and consideration have a money value with teachers.

A crucial instance of the power of loving oversight to make a little go a long way in Voluntary schools is given in the recent blue-book by Mr. Sneyd Kynnersley, Her Majesty's Inspector of Schools: "The Roman Catholics of Birkenhead," he says, "may truly be said to have no visible means of subsistence. The children are the poorest class of Irish—*Hibernis Hiberniores*. But their schools are in the first rank, their pupil-teachers in the first place. *Zeal and devotion take the place of money*." I welcome that invitation to religious zeal to come back and occupy that function in Voluntary education which was once the whole reliance of the country. It is the first I have read from official pens since zeal was politely given its dismissal by the new apostles of elementary education, themselves the converts of yesterday. It is a hint to us, that if Church managers will follow the laudable example of the Roman Catholics of Birkenhead, we should not often hear fainthearted cries of surrender for want of funds. *Try zeal and devotion when money fails*.

III. Fortify the strongest point of all in Voluntary schools, the freedom to give unfettered religious teaching. To managers of Church schools, whom I am addressing, it may be put stronger: *Make that Christian and Church teaching a reality which is obligatory upon them under their Trust Deeds*.

1. To this end, let managers see that sufficient space is reserved on the time-table for religious instruction. Let them take care that that reserved time be not made the rubbish-hole into which all odd jobs are shot for which no special room has been provided, nor a time of law during which fresh arrivals are not counted late. Let them take care that religious instruction is not shunted in preparation for the Government examination or on any other plea.

2. Religious instruction must be systematic, following in Church schools the plan laid down in the Annual Syllabus of the Diocesan Inspector. If a daily memorandum be made of the work done each day, it will enable the clergyman to see what subjects have been treated since his last visit, and to examine a certain definite portion of it. The National Society publish such a useful register of religious instruction.

3. Shall the clergyman, besides superintending or examining the religious instruction, himself teach? Certainly not so as to put the teacher in the background, or to

take the responsibility off the proper shoulders. Let the clergyman certainly exercise the gift of teaching, if he has it, *i.e.*, of holding the attention of a whole class of twenty, thirty, or forty, and distilling into those attentive ears knowledge, drop by drop, as they shall be competent to receive it. But how many of us are sufficient for these things? Most of us would probably be better employed in overlooking others teach, or examining the results, than in attempting to teach much ourselves.

4. This brings me to another point, the important part to be played by our Church teachers in religious instruction. As the principal teacher is, so will the religious instruction generally be—earnest, effective, influential, or cold, perfunctory, and inefficient. For nothing ought the Church to be more thankful than for the large proportion of her elementary teachers whose work is of the former kind. And for that how largely are we indebted to our Training Colleges and to the National Society, which examines and fosters their religious training! It is not right that these Church Training Colleges, in which at this moment 2166 students are receiving the impress which they are to carry into our elementary schools, should attract as little interest and support as they do. Thank God that the stamp set upon them there is a decidedly Christian one. So only could you make the religious education we profess to give in our Church schools a blessed reality. But remember that the fountain-head of these religious influences is largely to be found in the Training Colleges. Fortify them as the very key of your position; and let their principals feel that they have the sympathy and support of the Church in their arduous labours, and that you recognise them as in charge of interests of surpassing importance to the religious education of the country.

5. But the nail you have hit on the head, when you have secured a well-trained teacher, must be clenched by Diocesan inspection. Its importance in securing religious instruction against intrusions, against competition, against neglect, is immense. It is not fair to our young teachers, or to those who trained them, to have their secular work sharply overlooked, and to have no one periodically to inspect their religious teaching. Yet, again, how scantily are funds supplied to Diocesan Boards for the modest stipends of religious inspectors. If you wish to improve the religious instruction of Church schools, you must maintain Church Training Colleges and Diocesan inspection in full efficiency.

IV. Time will not permit me to speak at length on the improvement of religious instruction in Board schools. Believe me it is a subject to which no patriot, no Christian, no Churchman, can afford to be indifferent. I will only say four things:—

1. Board schools are so largely officered from our Training Colleges, that in maintaining them we are doing the best thing that can be done for religious instruction in Board schools.

2. That this can never be as efficient as even their restricted programme permits till they have regular inspection of it.

3. That the clause which now appears to debar them from setting apart a day for religious inspection should be repealed.

4. That any one who will take the trouble will, in most cases, be able, by personal attention to it, to improve the religious instruction in Board schools.

ARTHUR MILLS, Esq., M.P.

AFTER the exhaustive addresses we have heard I shall find it difficult to avoid repetition, but I will confine my remarks to the working of the School Boards, and of one of which I have been a member for the last six years—the School Board for London. I think that there are some grounds for hope that the apprehensions which are apprehensive may be averted. I will

mention a few. In the first place, the School Board is about the most unpopular body in the kingdom, and we have high authority as to the blessings attached to those who are reviled. Another item of comfort is that, out of 1800 School Boards in England and Wales, 247 have no schools at all. Again, under the influence of public opinion, advances in religious teaching have been made since the Act of 1870 brought them into existence. Another item of comfort for those who dislike School Boards is, there are not more than 900,000 children in Board schools, out of the 4,000,000 educated in the elementary schools of the country. It is true that in London we are rapidly covering the ground; but in the last year there were 185,000 children in Voluntary schools as against 165,000 in Board schools, in regular attendance, an excess of 20,000 in favour of Voluntary schools; but then, *per contra*, since 1870, there have been transferred 20,000 from Voluntary to Board schools. The moral I draw is—and it is well that we should face the fact—that the day may come in which Voluntary schools will be superseded by Board schools in our large towns. Some people say, “Repeal the Act of 1870,” a romantic idea which has no chance of being realised. Some say, “Let Churchmen wash their hands altogether of State aid;” and one high dignitary thinks the present system as bad as that of Julian the Apostate. Another authority suggests that children should be taught physiology and science, and that religious teaching should be left until they are of sufficient age to choose for themselves without prejudice. When such suggestions are floating about, it is as well to see what power there is to deal with religion in Board schools. I say we have considerable power if we choose to use it. In the London School Board a proposal was made to extend direct religious teaching, and it was carried. That stimulated us to make a further extension, and only last year a resolution was passed under which the teachers are authorised, not only to give explanations of Scripture suitable to the capacity of the children, but such explanations as might tend to influence their hearts and lives. That example has been followed by 558 School Boards in the United Kingdom. That system gives the teacher every opportunity of bringing home to the minds of the children those moral and religious considerations by which their future lives are to be guided.

Let us, then, take consolation that there is a move in the right direction in the matter of these schools. I have here the Act of 1870—I am not going to read it—which is said to be such a mischievous thing; and no doubt if clauses 7, 14, and 98 were read alone they would seem to be devised to protect our children from religion, just as the Privy Council issues orders to put down the cattle plague. But we have powers under that Act of 1870, which would enable us to do a great deal more in the way of religious teaching than we do at present. When the Act was passed, Mr. Gladstone gave a clear and distinct statement of the objects and intentions of the Act. He said—I quote from Hansard, vol. cciii. p. 125:—“My right hon. friend near me (Mr. W. E. Forster) has said that the Government sympathised with the desire for unsectarian teaching in schools, and I am prepared to support that statement in what I conceive to be its true sense—namely, it is our wish that the exposition of the Bible in schools should take its natural course; that it should be confined to the simple and devout method of handling, which is adapted to the understandings and characters of children; but we do not admit that the simple and devout character of teaching can be secured by an attempt to exclude all reference to tenets and doctrines. That is an exclusion which cannot be effected, and if it could, it ought not to be; it is an invasion of the freedom of religious teaching such as ought not to be tolerated in this country; and those who attempt to sustain it in argument, whether as between party and party in this House, or as between one branch of the legislature and another, will find themselves shattered and discomfited the moment they attempt to bring to the tribunal of reason a proposition to establish by law a system so forced and unnatural as a definition of that kind would make it.” The right hon. gentleman then goes on to say

that if we are to have teachers who are really to teach religion, that religion must spring out of their own hearts and consciences. I look upon that language of Mr. Gladstone's as conclusive as to the spirit and meaning of the Act, and I repeat that within its four corners there is power enough for us to make religious teaching a reality in our Board schools.

REV. C. J. THOMPSON, Vicar of St. John's, Cardiff.

LIKE the last speaker, I have the honour to be a member of a most respectable School Board, and I sincerely hope that any remarks I make may not be construed into any reproach upon that reputable body, whether in its individual or collective capacity. At the same time, the question of religious teaching in Board schools is, so far as the Church is concerned, one of considerable difficulty. On the one hand, the clergy, as the national teachers of religion, stand face to face with a system of education which is new—a system which I will not say excludes, but which is not bound of necessity to recognise either Church or religion, morality or faith, and at the bidding or caprice of a majority may dispense with one and all of them. On the other hand, the clergy hold a commission clear and binding, higher and stronger than any conferred by Act of Parliament. To them the Scriptures are essential instruments of human learning, and it is their bounden obligation to teach, not a vague religious expression, but the whole deposit committed to the Church. The difficulty meets them in this way. Among the scholars and teachers of the Board schools are their own parishioners, and many with whom they are connected by closest ties of spiritual pastorship. What, then, can they do? What should they do?

1st, Let them make their own schools as efficient as they possibly can, and so justify the old method and the "more excellent way." Let them strive to show that distinctive, definite religious teaching, in the tone and temper that result, is as the saltiness of the sweetening salt, and the unfailing wellspring of a higher, brighter, purer life.

2d, Let them take their proper place and share, as citizens, in the administration of School Boards. Be it theirs to insist, as far as they can do so, that Scripture teaching be made a reality, and that it has its proper place in the curriculum of School-Board studies. Let them see that the teacher, whether Churchman or Dissenter, has personal liberty in the instruction that he gives.

3d, They should use every endeavour to form a public opinion hostile to the separation of secular and religious teaching. Let them maintain the religious character of the teaching office and the necessity for true education, that both its functions should be fulfilled by the same person.

4th, Above all, let us keep our Church schools up to the true Church level. To minimise differences that are real—to obliterate those distinctive tenets which are the Catholic heritage of the National Church, and at once her glory and her strength—would be not only to enfeeble her own witness, but religious teaching wherever it may be found. All teaching demands a standard. We have our own. Shall we hoist it down, or shall we keep it flying loyally aloft?

It will be said, "These suggestions deal only with indirect methods, and are wholly of a negative kind." I know it; and it seems to me that at present it must be so. In Board schools the limits of religious education are settled by Act of Parliament. Nor would the repeal of the Cowper-Temple clause be any great gain to the friends of religious teaching. For myself, I should attend the next meeting of the Cardiff School Board with something like a shudder, if it devolved upon me to propose the adoption of the Apostles' Creed. To take but one of its articles. In the eye of School-Board theolo-

gians, "the holy Catholic Church," for example, would be that marvellous "colluvies gentium," the product of these latter times, whose Christianity, in its outer manifestation at least, is marked by nothing so much as by its infinite divisibility. The introduction, therefore, of such an article would be "the beginning of the end," so far as amity is concerned. For though we resemble the chameleon in the variety of its colours, unlike that animal, we retain respectively our individual hues.

For these reasons, it seems to me undesirable and impracticable to deal with this question of religious education in Board schools on other than negative grounds. The maintenance of Voluntary schools, therefore, is more important than ever. Their existence is still challenged. It is true that at present there is a lull and calm in the educational atmosphere, mainly due, I believe, to the fact that the secular champions have been greatly discouraged. Let us not trust to that false calm, or encourage fallacious hopes, for the struggle will assuredly be renewed. It behoves us, then, to see what we are determined to maintain, for what we are ready to contend, and what we will never concede.

First, the maintenance of Voluntary schools means the vindication of the great principle of individual action for the common good against the aggressive absolutism of mere numerical majorities. Both principles are essential factors in the life of a community, yet it remains true that the brightest pages of our nation's history are those which record the deeds of individual effort, the triumphs of individual zeal. The individual and the corporate, the Voluntary and the legislative modes of action, mutually correct and supplement each other, and combine, in healthy equilibrium, the varied forces of the national life. But to substitute the inflexible rigidity of the School-Board system for the elastic methods of Voluntary action, would be like the substitution of mere machinery for the heart and brain that guide the willing hand. It would shatter the priceless jewel of enthusiasm, without which nothing good or great can be; it would impoverish the national resources; and disowning, discouraging individual beneficence, it would rob the community of a chief source of its betterment, and a chief security for its well-being.

Secondly, the maintenance of Voluntary schools involves the freedom of religious instruction. Why, I ask, should this be denied us? The objection that is raised to Catechism and Creed is quite of recent date. Whence does it arise? The clergy of all schools meet on common ground in their acceptance of the Church Catechism, as the primer of religious knowledge, the best text-book of systematic teaching. They greatly err who seek to purchase peace by yielding it up. Some urge that it is sufficient to teach the Creed, the Lord's Prayer, and the Ten Commandments. This is not the judgment of the Church. According to the terms of the Baptismal office, the child is to be taught not these only, but is to "be further instructed in the Church Catechism"; and I, for my part, would rather dispense with the "sermons in the vulgar tongue," which are there enjoined as an important part of its education, than with the rest of the book which is "set forth for that purpose." It is a compendium of Christian doctrine, and a witness to palpable facts.

The Church in its historic unity—One, Holy, Catholic, and Apostolic—is an indisputable fact. Broken and discredited it may be now; but its past oneness is an inspiring standard, its future oneness no visionary dream. The due order of a true succession in the holy ministry; the necessity of the Gospel Sacraments, as inseparable from the Word, and co-ordinate with it in the work of man's salvation—these are part of the deposit we are bound to teach our children; they are essential elements of religious truth in the mind of every loyal member of the Church.

To concede formularies distinctive of the Church's special witness, would be to strike a blow at dogmatic teaching, and to frustrate one chief purpose for which our schools were built. And *cui bono*? What would then be left? When the vigorous

religious thought which has made English Church worship the manly thing it is, is thus depraved, what then? In place of a healthy, living organism, we shall find a nerveless, flabby tissue—a kind of jelly-fish—a thing invertebrate, without backbone, whose classification and capacity it would be equally impossible to decide—the sport of every current of opinion, and at the mercy of its every whim.

Such a system as this, though it may win the approval of unthinking multitudes, can have no hold upon the teacher's loyalty, no influence upon the children's lives.

Thirdly, the maintenance of Voluntary schools is the only guarantee we have for the continued combination of secular and religious teaching. School Boards may, if they choose, put aside every semblance of religion. National schools can do so only by the violation of their charter and of the very principles by which they live.

But, fourthly, into the question of the maintenance of Voluntary schools there enters not only the "reason why," but the inquiry "how" also—not their importance alone, but the means of their support as well. Under this head two things are essential—leadership and practical support. For these, where and to whom should the parochial clergy look? I answer, "To their natural leaders, to the high-placed clergy," and especially to the Bishop of each diocese, surrounded by his cathedral Chapter." No chiefs in any Church, I do not hesitate to say, have, or have ever had, such a rank and file as the clergy of the Church of England. Almost alone in many and many a joyless sphere, the overburdened parson is struggling to make up for the selfishness and neglect of others, and to do the work of humanity and God. The parochial clergy, at least, deserve well of their leaders.

DISCUSSION.

REV. ROBERT GREGORY, Canon Residentiary of St. Paul's.

I ONLY wish to say a few words on two points. I entirely agree with all that Canon Smith has advanced with respect to Voluntary schools. People are apt to despair of their schools sooner than they ought to do. They do not look carefully enough through the balance-sheet to see how both ends might be made to meet before they say the case is hopeless. They do not consider how expenses might be reduced—*e.g.*, if the expense of a master is more than can be provided for, they ought to have a mistress and a mixed school; if they are not able to pay for a teacher from one of the Women's Colleges, they should get an ex-pupil teacher. Whatever else they do, they should never give up their schools. Our salvation depends on their maintenance; for it is in our schools that we can best fulfil the duty of caring for Christ's lambs. In the next place, in every diocese there ought to be an organisation to assist poor schools. In London some thousands have been so spent in the poorer districts, and when men are thus supported by sympathy from without they will make greater efforts from within. A little money and a little looking after have thus saved a great many schools. The children's pence, in addition to the Government grant, will in most cases go a great way. In a poor parish of 15,000 inhabitants, and schools containing 1000 children, though we had only a subscription of £100 a year, we had generally plenty of money. Then comes the important subject of religious education in the Board schools. Children are born in sin, which can only be overcome by Divine grace. In the memorable words of Pestalozzi nearly a hundred years ago:—"The Christian educator must never forget that the precious germ to be expanded has a divine seed. The child has a fallen nature; it inherits the disease of sin; and the only remedy to be sought is the Gospel of Jesus Christ." But this is a thing which cannot be mentioned in a Board school.

A conscientious teacher, although a religious man, is compelled to hold his tongue on this all-important subject even in schools where a quasi-religious teaching is allowed. It is well worthy of remark that, as it appears from criminal statistics, crime has steadily increased ever since the passing of the Act of 1870. During the previous forty years there had year by year, with one exception, been a diminution; but in 1873, so soon as Christian teaching began to be banished, crime increased. If we believe in the necessity of Divine grace to conquer human depravity, we cannot be surprised if one outcome of the Board schools is a rapid increase of vice and crime. I do not undervalue secular education. I have always supported it earnestly and actively; but better than that is Christianity. This is the weakness of the School Boards; and do what you will as to religious teaching in them, the Creed and the Catechism must be eviscerated in order to teach them at all under the conditions laid down by the Cowper-Temple clause. What is wanted is to train children to be honest, truthful, upright, and to do their duty to God and man, and I believe that cannot be done by secular teaching only. Children must first be taught the Fall, and then Redemption by Christ; and if you want a school to become a model school in the moral results which it shall produce, depend upon it you cannot succeed unless those two great truths are taught distinctly and definitively.

VISCOUNT EMLYN, M.P.

I SHOULD not have thought it necessary to have intruded myself on the meeting, because I have no particular advice to give on the subjects under discussion, but I rose to express my surprise at the statement made by the last speaker that the School Boards are responsible for the rapid increase of crime. I am in the unfortunate position of being a Chairman of a School Board, but I am not prepared to take the slightest responsibility for a rapid, or indeed for any, increase of crime. The School Board with which I have to deal came into existence from an absolute necessity caused by a dearth of schools in a large district. It is a Board in which religious teaching has been, and I trust always will be, given. Canon Melville, if I may be allowed to say so, seemed to me to hit the right nail on the head when he said, with regard to School Boards, that there was great difficulty as to inspection on religious subjects. It may be said that the Diocesan Inspector is the person to undertake that duty, and I should be glad to see him examine the Board schools as well as the elementary schools under the Church. At any rate, some examination should be held in each; the great difficulty would arise from the difference in the religious teaching given in the Voluntary and Board schools. In the latter, of course, it would necessarily be restricted by the provisions of the Act of 1870, whereas Churchmen would naturally object to reducing their religious teaching within such narrow limits as this; but this difficulty, I apprehend, would be overcome by having a proper syllabus of instruction for each school. One of the great evils in the present system is the immense variety that exists in the amount of fees. I should like to see the managers of Voluntary and Board schools meeting together to consider what would be the best scale and the best system of fees to be adopted for a district. That would be a great gain, not only as to uniformity, but in the kindly feeling it would engender amongst those engaged in working the different classes or schools. It is very often said that the School Boards are responsible for keeping the Bible out of the schools under their control; but there is a power behind the School Boards which is responsible for that, a power to which the School Boards are responsible, and which is responsible for the action of the School Boards in this matter—I mean the ratepayers. Surely there is room enough for all who are interested in education to fight together against the infidelity, the vice, the drunkenness, and ignorance we see on every side. I should like to hear some of

that eloquence we so often hear loud in its denunciation of School Boards brought to bear upon the ratepayers themselves. I do not believe public opinion is opposed to religious teaching in elementary schools, and I believe that eventually an appeal may be made to the ratepayers of the country upon this point, and I cannot believe that such an appeal will be made in vain, especially when it is made in Bible-loving Wales.

REV. J. B. WHITING, Vicar of St. Luke's, Ramsgate.

MY LORD,—I wish to say a few words on the maintenance of Voluntary schools. Some persons look with longing eyes for a dole out of the rates, others despair of Voluntary schools. I am anxious to draw attention to one great means for sustaining Voluntary schools, and for exciting a deeper interest in them, viz, the gaining the co-operation of the parents. The Education Act, under which we are working, declares that parents have a duty to educate their children. That is practically a dead letter—except in this way, that the law has come in to compel parents to send their children to school for a minimum time. But legislation has gone beyond the public opinion of the parents, and nothing has been done as yet to engage the sympathy and co-operation of the parents on the side of education. One way in which this can be done is to give them a place in the management of the schools. And it is of the greatest importance to avoid the error of free schools. Free schools are not wanted. Working-men can now in one hour, or at most in two hours, earn enough to pay 3d. per week for each of three children. If any parents are too poor to pay the whole school fee, it ought not to be remitted. The parent who cannot meet the fee for all his children has a claim on the Guardians by Act of Parliament. The fees ought not to be lost to the school funds.

But free schools are mischievous. Canon Norris has written some very instructive pages on this subject, and he gives the following quotation from Dr. Chalmers :—"The only way of thoroughly incorporating the education of the young into the habits of families, is to make it form part of the family expenditure; and thus to make the interest and the watchfulness and the jealousy of the parents so many guarantees for the diligence of the children; and for these reasons do we hold the establishment of free schools to be a frail and impolitic measure" ("Chalmers' Works," vol. xii. p. 201). When the Christians of Sierra Leone were asked why they did not maintain their own ministers of religion, they replied, "We will willingly do so if you will cease to treat us as children, and allow us to manage our own affairs." On the same principle, we must admit the parents to take part in the management of the schools. This can be done under the present School Deeds by way of co-option, to use a term of the Endowed Schools Commission, who have led the way to the introduction of the parental element into the governing body of schools. The experiment has been tried. The following clause was inserted in the deed of a school erected in an agricultural parish of 700 labourers :—"Four members of the committee of management shall be annually elected by subscribers of not less than 5s. per annum, and by parents of children attending the school. Provided always, that no parent shall have a vote whose child shall not have made the requisite number of attendances to be presented to the Inspector, or whose fees shall be in arrear. The election shall take place by means of voting papers." This was five or six years ago. The effect has been admirable. The annual election by voting papers creates an annual stir in the whole parish—a sense of the importance of education is cultivated. The number of attendances above 400 times has steadily increased. Larger Government grants have been obtained. The Board-School party have had no chance of success.

The managers elected proved most efficient committee men, and one of their first acts on examining the financial condition of the school was to raise the fees. Here is what one of these elected managers wrote to me a few months ago: "Rev. Sir,—I have not the least doubt but that the election of school managers is very pleasing to them, and makes them to feel that the school to which their children go is their own school, and, by having a voice in the management of it, helps to cement parents, school, and education together for the benefit of all. I do not think it would so much make the people value education as it would help to soften the seemingly hard terms of the Government, and to show them that the upper classes are willing for the parents to have a voice in the education of their own children, and would help to advance a Christian feeling, and to fill up that great gulf which separates the one from the other, a great evil known to all.—Yours obediently,

"Broomfield, Essex."

"J. TUNBRIDGE, Brickmaker."

JONAS WATSON, Esq., Hon. Sec. to the Llandaff Diocesan Church Extension Society.

TAKING a common-sense view of human nature, I am not so sanguine of the permanence of Voluntary schools as the preceding speakers.

It is, I think, unreasonable to expect that the liberal subscriptions now paid to Church schools will continue when School Boards shall have become general, and the enthusiasm excited by the Education Act has subsided. It may not be in our own time, but in a not very remote future I foresee the extinction of what are known as National schools, and I therefore feel constrained to utter a note of warning and to offer a suggestion for maintaining religious teaching in all elementary schools. I propose that the Church of England should utilise the great accession of educational vigour which the Act of 1870 has aroused, by grafting upon the National-school system, and its parochial committees of managers, a scheme for the establishment and sustentation of exhibitions or scholarships—not at Church Training Schools only, but at the best Church schools in England, or even at the universities—as rewards for proficiency in religious knowledge, open to students at any elementary school.

For every one of these who gained a prize, there would probably be a dozen or a score who would attain to a much higher standard than is possible under the present system. I am not prepared to go into details, but I conceive that the project could be worked by Diocesan inspectors and National-school managers.

Some stimulus should be offered to schoolmasters based upon the success of their pupils. I look to the National Society to organise the project, as its fundamental object is the education of the young in the doctrines of the Church of England. Let it meet the taunt that that Church never cared for education except as the handmaid of religion, by applying all its resources to the education of the heart, now that the State has assumed the responsibility of educating the intellect of the nation.

While I rejoice that in an assembly of loyal Churchmen there is such confidence in the permanence of Voluntary schools, I feel bound to say that I am not satisfied with the milk-and-water compromise that our subscriptions procured under the Cowper-Temple conscience clause. It caused religion to be first presented to the infant mind associated with schism, and thus emphasised our religious differences. We have heard from Canon Gregory the unsatisfactory results of the present system, as far as they may be inferred from the statistics of crime. Let Churchmen now inaugurate a better system, which, with the subsidies of our Church Societies, may supply sound doctrine for the nourishment of the Christian life, when school rates shall have exhausted the munificence of the subscribers to our Voluntary schools. If Nonconformists follow the lead so much the better.

REV. THEOPHILUS BENNETT, Vicar of Eastrington, East
Yorkshire.

I HAVE come from a Nonconformist parish in Yorkshire to learn how to manage a School-Board school, and I shall go home with many important hints. I am extremely thankful for the speeches of the members of Parliament who have addressed us on this occasion. I quite agree with those who advise the clergy to try and get on the School Board, and to take an active share in the management of the schools. In our Yorkshire rural parishes we find the *financial* difficulty a serious one. The North-Eastern Railway goes through my parish, and when I wrote to them for a subscription to help to keep out the School Board I could not get a single sixpence. There was supineness elsewhere, and so we drifted into it. Our Dissenting friends did their best to keep me out in the cold, but our friends rallied round us and I came in at the head of the poll, and more than that was at the first meeting elected chairman, and at the end of the three years re-elected chairman. I have had now four years' experience of the working of a Board school, and I must entirely repudiate Canon Gregory's idea that such schools foster crime. My parish is more orderly, and there is less drunkenness and less crime now than before we had the Board school. Mr. Birley alluded to inspection. We are now engaged in a correspondence, which, I hope, will lead to a regular inspection on religious subjects in our schools, and I trust it will be the precursor of a proper Diocesan inspection in every Board school in the district. I sent in my card last night, and if I had then had the opportunity of speaking I should have said—

THE RIGHT REV. THE PRESIDENT.

If what you are going to say is relevant to the subject before us, I shall be glad to listen to you, but we are now considering a different question.

REV. THEOPHILUS BENNETT.

I will put it before you, and let your Lordship judge as to its relevancy. I was going to say with regard to Home Reunion, that *Dissent cost a great deal of money*. Burial Boards cost a lot of money as well as School Boards, and it would be a good thing if this were fairly put before our Dissenting brethren by such a committee as that suggested by Mr. Vivian. If that is irrelevant, I will readily withdraw it.

THE RIGHT REV. THE PRESIDENT.

No.

REV. THEOPHILUS BENNETT.

There is one point which, in considering the action of Board schools, ought not to be lost sight of. We at all events have our Sunday-schools, where we have free scope to teach religion without any interference, although we must never forget that we can do nothing without Divine grace. And let me take this opportunity of assuring Canon Gregory that, on my return home, I should neither be ashamed nor afraid to go into our Board school and speak about Divine grace.

MR. H. G. HEALD, Member of the London School Board.

As a member of one of these much vilified School Boards, I am here to-day to say a few words on a subject near and dear to my heart. I have been astonished to hear such a thing as giving up our Voluntary schools even mentioned. I thought their maintenance was a matter of course. For my part I would nail to the mast the motto,

"No surrender," in capital letters. This is a practical question which must come home to every one—If our Church schools are given up, where will be the Churchmen of the next generation? With regard to religious teaching in our schools, every man may do something. Why should the whole burden fall on the parochial clergy? Why cannot some of the more educated laity go into these schools day by day and show sympathy with the teacher? What is lacking in Board schools is the manifestation of outside sympathy with the teachers. I do not fear at all any want of teachers in our Voluntary schools; but I do fear a scarcity of men of the right stamp in the Board schools, notwithstanding the large salaries which are given, and for which the rate-payers' pockets have to suffer. There are many ways in which educated laymen may take an interest in the religious instruction in our Voluntary schools. Not only may they visit the schools, but they may bestow a little time and pains upon the pupil-teachers. For some time a number of pupil-teachers came to me every Saturday morning for religious instruction, with the very best results. "Where there is a will there is a way;" and I would strongly urge my brother Churchmen not to allow the whole burden of Church work to be borne by the clergy alone. Another thing to be looked to is increased support to our Training Colleges, about which I was sorry Canon Smith said so little. The subject of having special Training Colleges has been mooted at more than one School Board. We must not permit this idea to gain ground. Our people only want to have the matter fairly brought before them to ensure their support of the existing colleges; they do not want godless Training Colleges. With regard to the maintenance of religious teaching in Board schools, I would urge the ratepayers to take care that proper men are sent to represent them on the various School Boards. I fear the apathy of Churchmen much more than the power of our opponents. Send the very best men you can find, who will take care that the religious teaching is of the right kind. I urge this with the greater force, because I know that there are managers who wish to drive God's Word and God's truth out of our schools.

REV. H. A. JEFFREYS, Hon. Canon of Canterbury, Vicar
of Hawkhurst, Kent.

I SHOULD not have thought of addressing the Congress, as the subject has been so thoroughly exhausted, were it not that there are one or two points which seem to have been omitted. We have heard that Board schools can enforce religious instruction—but they need not! Again, the Congress should know exactly what kind of religious instruction Board schools can enforce.

A young man who was some time in one of my own schools, and who obtained excellent reports from both the Government and Diocesan Inspectors, left me to go to a London Board school. He was a very good young man, and I was sure that he would do all he could to advance the cause of religion. After he had been at a Board school some time, I asked him how he had got on in the matter of religious teaching. He said, "We are obliged to give a fair amount of religious instruction, as, if we did not, the Government Inspector would report our teaching as unintelligent," and that, in fact, he gave much the same religious instruction as he gave when with me, but that he was not able to apply it personally to any child. Board-school teachers can give religious instruction, but they cannot apply it. That renders all teaching of the Sacraments practically impossible, and therein the instruction in the Voluntary schools, which is of exactly an opposite kind, is so much more valuable. One speaker has referred to the difficulty of raising funds for Voluntary schools when school rates are paid. It has often surprised me to hear of objections to pay £1 or £2 to Voluntary schools because of a 6d. school rate being paid, when the same persons would never make such an objection to subscribing £1, or £2, or £3 to a clothing club, dispensary, or coal club, though they

might be paying even a 4s. poor rate. I cannot believe that Englishmen, believing in the religious as well as social advantages of Voluntary schools, would find any difficulty in keeping them up. There is a great difference between overgrown towns, where Board schools are almost unavoidable, and country parishes. In more than one small parish in my own neighbourhood, Board schools have been given up, simply because, besides their expensiveness, there was nobody to look after the master. It cannot be denied that the management of Voluntary schools requires a great deal of self-denial in the clergyman. In the first place, he must be up early in order to be down at the schools by 9.10 in the morning. Then there is a great demand on his time in preparing the voluminous returns that are required, and which last year were very much increased.

One speaker seemed to say that when the clergyman had not the gift of imparting knowledge to children, he should leave it altogether to the teacher. This I would allow, but he still would render the greatest possible service to the schools by his presence and general superintendence. With regard to the periodical examination of the religious instruction given in Board schools by the Diocesan Inspector, the difficulty is that the Diocesan Inspector would be obliged to test the religious instruction in such a negative way as to make his labours almost worse than useless. The best course is to support in their fullest efficiency those excellent institutions for training masters and mistresses. It is by good masters and mistresses that the work is to be done. If we were to lose our Voluntary schools, the valuable social influence of those who give their money or their time in behalf of children who are in a less advantageous position in life than themselves would also be lost. What is done from love is far more influential, I believe, than what is done by a rate. With regard to what has been said of the increase of crime since the Education Act of 1870, it must be remembered there has been an enormous increase of the population during the present decade.

VENERABLE J. GRIFFITHS, Archdeacon and Canon
Residentiary of Llandaff.

IN asking your attention to the few remarks I have to make on this interesting subject, I would remind you that it has been wisely said that we are here to consider, not merely what may be theoretically sound and desirable, but what is practicable. The subject that is under discussion is "the maintenance of Voluntary schools, and the best means of promoting religious education in them and in Board schools." I shall not touch upon Board schools—I have no experience of them—in my parish there is no School Board; but what I say will have reference to Voluntary schools, and particularly Voluntary schools in the Principality. The parents of the children in these schools represent the religious views of a large number of Christian communities. I do not think that we ought to lose sight of this fact in conducting religious education in our Voluntary schools. It should influence us in our work, and induce us not to exceed what the maintenance of our own principles, and our regard for the souls of those entrusted to us, positively require. The question we have to answer is, "How far can we go in these mixed schools without sacrificing our fidelity to the Church of England?"

In doing this, it is thought by some that we might use for our text-book that portion of the Catechism which embraces the Creed, the Lord's Prayer, and the Ten Commandments. I am disposed to favour this opinion; indeed, I have for the last quarter of a century, in conducting some of the largest schools in the Principality, acted on this plan. I believe that in doing this I have followed the direction of the Church. I need only remind you of the addresses to the sponsors in our Baptismal service.

In the first address the sponsor is told that, with the view of educating the child, he should take him to "hear sermons," and teach him "the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue." These are the instruments he is to use in teaching the child what he should know "for his soul's health." The Catechism, we know, is divided into three parts; and I know of no law that forbids these parts being separately taught, and taught at times most suitable to their character and contents.

But there is a second address. In this the sponsor has specific instructions—instructions referring to his duty, when the child, who previously has received the lessons of his elementary training, has to be made the subject of more advanced training. He is to "be further instructed in the Church Catechism"—the first reference made to the Catechism; and what is there said of the full use of the Catechism? Is it not that it "is set forth for that purpose"?—the purpose of preparing the child for Confirmation. To this course of teaching in my school no objection has been raised. The satisfaction it gave was evidenced when the Education Act of 1870 came into force. My parishioners did not avail themselves of the powers conferred by that Act. They asked for the establishment of no School Board. They wished religious education to be given their children, and they were contented with the means used of communicating it. There is a disposition shown by the people to confide in the work of the clergy. The clergy should see that they turn such to good account by tolerant and judicious dealing with them.

REV. R. WESTON, Parish Church, Tipton, Staffordshire.

WITH all respect to Canon Gregory, I cannot admit that the School Boards have been the cause of increased crime. I dare not go back to Tipton, after that statement, without saying a word on their behalf. As a member of the Tipton Board, I feel I must utter my protest against any such statements. The fact is, we have religious instruction in these schools. They are opened with singing and prayer, followed by a Scripture lesson; and it has never been my lot to see more reverence during prayer, not even in a Cathedral or parish church, not even in our own schools, than I have seen in the Board schools of Tipton. As regards the maintenance of our own Church schools, I would urge that we should gather the laity around us, and trust them more than we do at present. We shall soon find they will be the first to cry "No surrender." I can speak of our Church schools in Tipton without the slightest fear, as I have had nothing to do with them, having been curate-in-charge only about three years. The schools are managed by a lay committee, my work being that of taking the chair at the meetings. The living of Tipton has been for years under sequestration, but still the schools have never been neglected. Some twenty years ago there was a debt of £6 on them, but now we have a reserve fund, and can lay our hands on £150 to meet all emergencies. This is the work of the laity. We have about £20 in annual subscriptions, and get about £30 from sermons, while the profits of our great Easter tea are used for the same purpose. This, apart from what we earn, is nearly all we have to depend on.

As regards religious instruction, we have no difficulty. Though some two hundred of our children are Dissenters, not one has ever objected to our teaching. We open with the General Confession and Lord's Prayer, followed by the Psalms for the day, and Creed, concluding with the Collect and other prayers. The Catechism is taught regularly, and no one has ever told us not to teach it their children. Only rally the laity around you, cry "No surrender," and your schools cannot be destroyed.

NATIONAL SCHOOLS, WEDNESDAY, 8th OCTOBER.

The RIGHT REV. A. W. THOROLD, D.D., the Lord Bishop of
Rochester, took the Chair at Ten o'clock.

PARISH ORGANISATION FOR

A. RICH TOWN PARISH,

C. COMPACT COUNTRY PARISH,

B. POOR TOWN PARISH,

D. SCATTERED COUNTRY PARISH.

PAPERS.

REV. W. J. BUTLER, Hon. Canon of Christchurch,
Vicar of Wantage, Berks.

THE subject on which I am to address this Conference is parochial organisation, by which I understand those methods and arrangements which in any parish are most likely to win and to maintain souls in faithfulness to Christ and His Church.

I begin by asking your patience. Such a subject necessarily requires an enumeration of details somewhat dry and technical—more practical and businesslike, and, perhaps, what may be called “shoppy,” than rhetorical and poetical. Next let me say that I have no new nostrum to recommend—no patent way of, as it is called, “working a parish.” The longer I live, the more I believe in the rule, “*Stare super antiquas vias* ;” and I look on the following-out of such a system as the Prayer-Book suggests, in its unpretentiousness and simplicity, as of infinitely more value in the great battle with evil than some of the more showy efforts of the present day.

I hope, therefore, that the meeting will bear with me if in such a subject as parochial organisation I follow the Church’s guidance—of her who begins her ministry of souls by placing her children in our Lord’s arms, receiving them back from Him accepted and blessed, that she may train them for Him ; and even at the risk of repeating words which may have been said before, recur briefly to the great matter of parochial schools. Well-organised schools lie at the very foundation of all good parochial work ; and, therefore, I would say this first of all, that no cajolement, no fair promise of allowing the use of schools at certain times which are not school times, no threatening—I may almost say, no poverty—should induce the pastor to suffer his schools to pass,—observe I do not say from his hands,—but from the hands of the Church.

It is not too much to assert that, humanly speaking, the battle of the Church is to be fought in the schools. The enemy knows this well. If only that which is called clerical influence (which, properly translated, means the influence of the Church exerted through her clergy) can be eliminated from the school, then, practically, the victory is theirs. Fortunately at the present moment, the rating difficulty comes to our aid, and the field is open to the Church. Most important is it that we should

take advantage of the breathing time thus afforded, and in every parish so place our schools beyond reproach, as far as secular knowledge is concerned, that those outside of us may have no legitimate excuse for interfering, and at the same time make use of them as our grand opportunity for teaching our children definitely and dogmatically the great principles of the gospel of Christ. I will not trespass upon ground already occupied by entering into details connected with primary schools. But permit me here to say, as not alien from my subject, that he who would make his schools an integral part of his parochial machinery, must *himself* not merely take an interest, but a lively part in their working; that he should make it his duty, not to ask questions only of the teachers, but to test by actual investigation that the Catechism—that admirable epitome of Christian doctrine—is thoroughly learnt and understood, that the children's private prayers are said, that Holy Scripture is imparted, not as mere dry bones, but as the "lantern to the feet and the light of the path" of life; that he should draw round himself, and not leave merely to the masters' and mistresses' enforced hours of instruction, the pupil teachers, and carefully supervise their religious teaching; and that he should establish between himself and the head-teachers of the schools the relation of true and loving friendship, as between those who are engaged in one great common work for the glory and praise of God. Finally, the thought underlying all teaching of whatever kind should be that preparation for the great battle of life, into the midst of which soon all those young souls shall be cast—concentrating, so to say, his efforts on Confirmation, and clenching the work of education in the First Communion.

This seems to be the simple and natural course—call it, if you will, organisation—which the Church provides: Baptism, Instruction, Confirmation, Communion,—the Christian soul matured, and accepting its responsibilities, and, by the continual use of the means of grace, living henceforth to God. Yet it cannot, I fear, be denied that beautiful and admirable as is this ideal—and would that we needed nothing more—we cannot safely leave the matter here. So long as the world has its associations for evil—its beershops and its ginshops, its endless appeals to the lower and animal instincts—the Church must not stiffly reject any method which, without compromising her principles, will help her children, whether young or old, to hold their own. Many such are now at work. Let me mention one which, speaking from my own experience, I believe will be found in practice to succeed. I mean an association—guild, if the name be approved—with simple rules, resting on united prayer, aiming, not like some societies to inculcate one single virtue, but all that make up a Christian life, under the charge of some loving and wise heart; ready to enroll in its ranks those who have been confirmed and have made their first communion, and affording to them the help and comfort and protection which is ever found in numbers united for a common end.

Let us, however, in such an institution never fall into the snare of setting quantity before quality. A few earnest souls, banded together, true to one another and the great cause of Christ and His Church, will do far more to leaven a parish with good, than a mass of hangers-on courted or persuaded to join, without any real zeal or love.

What is to be said of night-schools? First of all this—that they are grievous absorbents of the precious winter evenings, when for the most

part the hard-worked parish priest finds his hours for study or for rest. Yet without his presence it is hard to carry them on. But even when he is present, how few night-schools are more than a mere grind of reading and writing! In how few is it possible to carry on any really religious work! I believe that it is owing to a keen sense of this that in many places the night-school, once heartily and hopefully undertaken, has died away.

I hesitate to speak, after all that has been already said, of Sunday-schools, and yet I do not see how in a paper on parochial organisation they can rightly be omitted. I cannot but believe that there is some confusion of thought regarding them. I say it with much humility; but I must own that it appears to me that we have hardly realised the great change which has come over the country since Sunday-schools were first created, or adapted our schools to meet it. Sunday-schools, it must be remembered, take their origin from days when skilled teaching was unknown. Every kind of agency was of necessity pressed into the service. It was a noble effort to do the best that under the circumstances could be done.

I am far from even implying that such schools have not their purpose even now. The very fact of the existence of Board schools makes them in many places an absolute necessity. On the one hand, it is a matter of deep thankfulness that our children should be gathered together on the Lord's day under the shadow of the Church; and on the other, it is possibly even more important that, under the name of Sunday-school teachers, a large mass of old and young of all classes of society should be enlisted in the Church's work. In one large Buckinghamshire town, as I was lately informed, there are employed of these no less than eighty. But do not let us imagine that more than a small proportion of these can really teach. Teaching is a craft, and needs, like other crafts, training and apprenticeship. And I venture to think that we must recognise in the work of the Sunday-school teacher rather heart-work than head-work—rather the exercise of a kindly, friendly intercourse than complete and solid instruction. Much, therefore, do I deprecate the not uncommon custom of mingling in Sunday-schools the day scholars with those who attend school only on Sundays—that is, those whose discipline should be strict and firm with those who neither need nor will endure such handling, while the masters and mistresses—the regularly-trained teachers—either stand altogether aside, or are placed under the command of a well-meaning but probably unskilled Sunday-school superintendent.

Let me on this subject read a passage from a letter lately written by an earnest and capable master. "I fall in with my work in the day-school very well, and as yet I have had no difficulties to overcome. My great grievance, however, is the Sunday-school at which a host of ten teachers attend, five of whom are good ladies from the village. It is hard to see those who know nothing of teaching take the authority out of one's hands, and undo in a hour or two a whole week's work. The kindhearted ladies are inclined only to smile at the dear little bairns when they are at all refractory or engage in some paltry little squabble; and Johnny dear is told that his lady teacher will be so very very angry, if he persists in getting over the desks, or speaks impertinently to his kind instructor. I am deposed from the position of head-master for the first day of every week." Clearly I think that on every ground of common sense the day scholars and the Sunday scholars should be kept separate from one

another. The day-school should be carried on—*mutatis mutandis*—as on week-days, under its natural teachers; while the Sunday-school, under its voluntary teachers, consisting of children who only attend on Sundays, should be held in a separate room, or, better still, as so many separate classes in private houses.

One more word, and, as I think, a very important one, before I quit the subject of schools. The organisation of a parish should touch, not one class only, but, when it is possible, all. And there is no better field of work, none more certain if well managed of giving satisfactory results, than what is called “a high school for girls.” By this is at present understood a school for girls on the principle of our ancient public schools for boys, open to all who are willing to pay the fees, where the highest approved education is given to girls. There is, I believe, here at the present time a great opportunity for the Church. In every town of 3000 or even 2000 inhabitants, such schools might, and should at once, be instituted. Well managed, they will pay their own expenses. All that is needed for them is a couple of really well-educated ladies, and the opportunity of special instruction in the more important subjects. Let such a school pass a few pupils through the University examination, and it will very soon be full. I am convinced that it is quite impossible to over-estimate the influence for good which through such schools as these may be exerted by the Church. Boys’ schools of the higher grades are already so numerous, and are, moreover, so costly, that except in rare cases, they stand outside of regular parochial machinery.

As a simple and natural method of upholding our people and preserving in them that first love which too often and too quickly waxes cold, let me here make mention of communicant classes, that is, of classes called together and regularly prepared for Holy Communion. For real direct religious work nothing will, I believe, be found more profitable than these. Such classes seem exactly adapted to the natural order of the Church. The pastor takes the opportunity of the common and traditional celebration of Holy Communion on the first Sunday in each month, and prepares the people to receive it. In this, I think, lies their advantage over the ordinary Bible classes, that they work towards a definite and immediate aim. They involve, however, it cannot be denied, intense and unremitting labour, especially when, as in towns, large numbers may attend them. He who would maintain them must never set them aside for his own pleasure, or even for his own business. He should gather them into his own house, not the unfriendly school-room, or even in the Church. They must be carefully arranged and adapted with a view to differences of age, intelligence, and, above all, to those nice grades of social position which exist among the people. Given these conditions, I believe that it will be found that such classes will nearly cover the ground whether of temperance societies, parochial guilds, or all other institutions whose purpose is to establish a high Christian standard of living, and to keep the flock in constant and hearty fellowship with the pastor and with the Church.

I trust that it will not be considered beside my subject if I go on to speak of those Church services in and from which, as I believe, all parochial organisation should draw their inspiration and life. I believe that there is in our Prayer-Book a very mine of wealth and spiritual nourish-

ment such as few imagine who have not deeply delved into it. I cannot but think that a great deal of what is called "organising" might be spared if we were contented to carry out faithfully the simple rules and directions which it provides. Take, for instance, that which is written on its very title-page: "The Order for Morning and Evening Prayer Daily to be Said and Used throughout the Year." I will not attempt to say what might nevertheless be said, of the direct religious effect upon a parish if this plain rule were observed; nor will I stop to answer the objections which may be raised as to the smallness of the congregation, the formality of daily services, and the like. Let this, however, be laid down, viz., that the service said daily in the Church *organises* the *organiser*, that is, the clergyman himself. It keeps him to his work; it provides for his flock an opportunity of finding him at his post; it spreads over his work that character of dutifulness to the direction of the Church, the lack of which lies, as I think, at the root of our most pressing difficulties. Then why should there not be in all places a weekly Communion, as the great gathering of Church workers together, "to break bread on the Lord's day"—Sunday-school teachers, district visitors, the regular day-school staff, collectors for missionary work, members of the choir, receiving at the pastor's hands the Bread of Life, becoming in the truest sense *one*—"one bread, one body, being all partakers of that one Bread"—one with each other, made one in the sacred Body of Christ?

I speak next of the Church choir. This should, as I think, form everywhere a very definite and integral portion of parochial machinery. I need not occupy time by dilating on its various uses. But let it be observed that, if a choir is to lead the congregation not musically only but, as it ought, religiously, it must be watched over, not in Church only, but *at all times*, by the pastor himself. It must be his work to stir the members in all ways to recognise the solemnity of their office, and to realise that, as holiness becometh God's house for ever, so they who are in some truth its living voice are bound to a holy life. Speaking from long experience, I hesitate not to affirm that there are very few parishes where, with proper care and thought, a number of young people may not be brought together, under the sweet and magical influences of the church music, to do great things for God.

I pass on to what are called parochial institutions. And here I say, with somewhat bated breath, that I believe that it is quite possible for a clergyman to *over-organise* his parish, to use up time which should be given to direct spiritual service in a fussy beating-up of recruits and subscriptions, writing reports, and rushing from meeting to meeting. I lately read a parochial report which contains no less than fifty different clubs and associations in a parish of 4000 people—gymnasium, bookstalls, handbells, drum and fife band, burial guild, cricket club, blankets, I know not how many more, all forming so many separate affairs; requiring separate accounts, separate committees, and separate days of meeting. Surely this is to "serve tables" with a vengeance. The most useful and harmless institutions are, as I think, those which involve the least amount of patronising or dry-nursing on the part of the clergy; those which need the least amount of doles, or, in other words, "balances due to the treasurer;" those which tend to throw people on their own efforts and their own resources,—which inspire self-reliance and self-esteem; penny banks, reading-rooms, where the members have something to pay, and can be brought to manage its affairs and keep order without external aid; building societies, where

men are encouraged and drawn on to make their homes their own; opportunities afforded for purchasing annuities when old age arrives, or laying up for the time of illness,—these and such as these will, in my judgment, tend most to make a parish thrive.

Here let me insist on the importance of regular district visiting. In many parishes, doubtless, with much advantage a large staff of district visitors is employed. Most heartily I acknowledge the great zeal and self-sacrifice with which many of these do their work. Nevertheless I would urge my brethren on no account, when it is possible, to suffer this most important branch of their duties to fall out of their own hands. No machinery or organisation, however elaborate and perfect; no meetings of district visitors under the presidency of the pastor or his wife, ought to be allowed to supersede his own regular and loving visits to his flock. The size of some parishes may make such visits a difficulty or an impossibility. But of this I am quite sure that, when it may be done, even as Sir Robert Peel pressed on his supporters the famous advice of “Register, register, register,” so visit, visit, visit, not by proxy, but in person, face to face and heart to heart, should be the parson’s rule. When, as with us, the mountain will not go to Mahomet, let Mahomet solve the difficulty by going to the mountain.

The last point of which I would speak is missionary associations. Thank God that, especially since the appointment of the Day of Intercession, a deep interest in missionary work, daily deepening, has grown up in the Church. There is really nothing easier than to give this a practical and most useful bearing. A body of collectors, reaching from the highest to the lowest station of a parish, gathered once each quarter at the clergyman’s house, form an admirable adjunct to the parochial staff. They that water others shall themselves be watered; and a special blessing seems to rest on parishes where this work is taken up with a will. Such collectors may soon be taught to distribute, either orally or by printed publications, all information respecting the labours and requirements of the Church’s societies; and thus, while making the services of a deputation to plead their cause unnecessary, the ground is left clear for what cannot fail to be far more interesting, some definite field of missionary labour, addressed by one of those who have laboured in that field themselves.

Gladly would I say more. I would speak, did time permit, of the advantages of trained and disciplined women’s work, of cottage hospitals, of Lent and Advent services, of regularly-kept parochial log-books, of parish magazines, of the work of churchwardens, and of the maintenance of the Church’s fabric. But I dread the warning bell. I will therefore conclude these few imperfect hints with a passage from the *Life*, just published, of the noble Bishop Selwyn, among whose many gifts none was more conspicuous than his power of organisation, whether among the wild races with whom his name will ever be associated, or those in his native land. Thus he writes to his son just ordained to a country parish of near 1500 inhabitants:—“In a parish of moderate size the work may be thoroughly done. Every parishioner regularly visited, whether in sickness or in health; every birth of a child followed up by a visit to the parents to arrange the time of baptism and the choice of sponsors; every projected marriage a reason for special interest in the young people; confirmation classes, not called together hurry-scurry when the Bishop’s notice comes,

but carried on as a matter of course, a new class begun as soon as the last has been confirmed; the schools not merely visited, but actually taught; truant children hunted up; absentees from church, young and old, mildly admonished; frequent catechising, not questions at random, but upon a train of thought prepared before, and to one definite point. Then there will be a system of parochial charities, all of which are chiefly valuable for the access which they give to a clergyman to the hearths, if not the hearts, of his parishioners. These manifold works will leave little spare time, morning, noon, or night, and however true it may be that 'half a loaf is better than no bread,' I hope that you will give your parishioners 'the whole loaf.'"

REV. W. CADMAN, Prebendary of St. Paul's, Rector
of Marylebone, London.

IF I were to speak upon the details of parochial organisation, there is hardly a word in the last address which I should wish to alter. In the main it has my thorough assent. But I should like it to be clearly understood that the subject on which I undertook to read a paper, is not so much parochial organisation as supplementary suggestions in connection with it.

It did not seem to me necessary to dwell upon the details of machinery and work which, happily, are now so well known. On these I have had opportunities in former Congresses of giving my humble testimony. But it may not be unprofitable to offer a few suggestions as to the life and efficiency which ought to be connected with our outward machinery.

I trust I approach the subject with devout thankfulness for the good hand of our God upon us, as a Church, in time past. It is now felt that a clergyman's duty is not done while any place is left in his parish either for error in religion or for viciousness in life. Whatever his parish, great or small, by some means or other the flock of the Lord's pasture must be fed, the lost sought for, that which was driven away brought back, the broken in heart bound up, the sick strengthened.

The time has passed, thank God, when all this could be thought to be sufficiently done by opening the church for Sunday services, and by such occasional offices as were called for. Thank God the time has also passed when a clergyman who sought to win souls to Christ by unwonted services, and faithful preaching in cottages and schoolrooms and by the way-side, was complained of for bringing Dissenters to church, and stigmatised as a Low Churchman, or No Churchman; and stranger still when one, starting forth on his hoped-for ministry with a desire to be a good minister of Jesus Christ, but with no extravagant notions or zeal, would be thus cautioned by the Bishop who ordained him: "Take care, young man, that you are not too enthusiastic in the discharge of your ecclesiastical duties." Activity and earnestness and evangelical zeal are not now suspected and distrusted, but imitated and encouraged.

I. What we want now, then, is the Spirit of life in the wheels of our machinery; and this manifested, in the first place, by a fitting supply of *living agents*—by which expression I mean men alive to God, quickened to spiritual life and liveliness by the power of the Holy Ghost, and so

inwardly moved, as well as outwardly called, to the ministry of the gospel. I put this in the first place for two or three reasons, and

First, because it is the Divinely-ordained requisite in the mystery of human instrumentality, as connected with the eternal purpose of God. The Lord sent His disciples before Him into every city and place whither He Himself would come. When a great mission was to be undertaken for the extension of the early Church, the first step was to separate Barnabas and Saul for the work to which the Holy Ghost called them. Our blessed Lord's Ascension ensures to His Church the gift of the Christian ministry. And when we see the harvest plenteous, and would fain gather in souls to Him, it is His command that we should pray the Lord of the harvest to send forth labourers.

This is the second reason why I wish to press this point. A living, active, useful ministry is our Ascended Lord's gift in answer to the prayers—the earnest, persevering prayers—of the living members of His Church. We cannot expect the blessing, unless we ask for it. It is His command that we should ask. It is His promise to give pastors according to His own heart. It is our privilege to know that He both inspires and answers the prayer for this His gift. Days of Intercession set apart to ask for missionary labourers, prove it. The special prayers recommended by the Church for the four Ember seasons of the year, fasten upon us the responsibility of asking. If these be neglected, can we wonder if in our case the words should apply, “Ye have not, because ye ask not”?

I press this duty of prayer, thirdly, because the Lord alone can raise up and send forth true and successful preachers of the everlasting gospel; and these are the men we want for efficient parish work in preaching, catechising, visiting, and organising in the exigencies of the present day. Spiritual work must be done by spiritual men. Men must be converted themselves, spiritually minded themselves, walking much in fellowship with Jesus themselves, conscious of the need of the Holy Spirit's influence upon themselves, before they can testify of these blessings to others. And without some experience of them in a parish, what real moral or spiritual improvement, after all, can go on? “As well,” said one, “attempt to bind the tigers of the East with a cobweb, or stop Niagara with a straw, as change the nature of man without the Holy Spirit.”

II. A word now as to a possible incipient difficulty of a spiritually-minded clergyman, anxious about his parish work. A living Bishop wisely says, “Were I asked to advise a clergyman about to be appointed to a laborious and may-be neglected parish what he should do first, even to the neglect of other things, my counsel would be unhesitatingly and emphatically this—‘Find out your godly people; visit them, stir them up, spiritually teach them, gather them for prayer, win for yourself their personal friendship, do your best to bring them into a closer and more intimate relationship with the Lord Jesus, and then when they have got their hearts warmed towards Him they will be in more vital sympathy with His purpose and feeling towards the souls He died for.’” No better advice could be given. Adopting it, one door after another would open, one instrumentality after another be called into exercise; ere long the parish would be well worked, and though not conscious of it himself, others would take notice that the clergyman was doing the work of an evangelist, and making full proof of his ministry.

III. I have a thought to express with reference to the Services of the Church connected with parochial organisation. The same hard and fast rule will not apply to all the parishes with which we have to do. But when no reasonable hindrance exists, I am unable to understand what reasonable objection can be urged against daily prayer-meetings in the church; in other words, the diligent use of services duly appointed, whether for daily prayer or frequent Communion. Every parishioner has a right to be ministered to, as far as strength and circumstances permit. There must be numbers in a large population, either absent from their own home, or to whom family worship is impossible, to whom an open church, with its daily opportunities for prayer and reading the Word of God, must be a great boon. Let not those who need them not, refuse them to those who do. So far from such services interfering with other duties of a clergyman, I must testify that I have found that they rather facilitate them.

On one particular connected with public ministrations generally, I would lay special stress. Much has been said about hearty services; but I do not call that a hearty service in which the minister hurries so quickly, especially through such portions as the Confession and the Lord's Prayer, that it is impossible for a devout worshipper to accompany or follow him. Noise in singing is not music; and noise in the service is not heartiness. Let there be heartiness, but let it be in connection with the solemnity of worship and the reverence of devotion. Ezra, in my opinion, is an example which all who officiate would do well to follow. "He read distinctly; he gave the sense; he caused the people to understand the reading." If it be impossible, on account of indistinctness or rapidity of voice or utterance, to know what is said, St. Paul's words with reference to an unknown tongue will apply: "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me."

IV. On another matter of organisation, let me say that I can imagine no well-ordered parish, great or small, where some effort will not be made to promote missionary work at home, or abroad, or both. Parochial organisation without a missionary association is certainly incomplete. It is sad to think how many parishes there are in this maimed condition. And yet the Saviour's promise of His continued presence is connected with obedience to His missionary command. We may be sure, too, that He has much people in this city, or in that village, who need only to have their attention called to their Saviour's wish that they may respond to it. Missionary effort, like mercy, is twice blessed; it blesses those for whom it is made, and it blesses those who make it.

V. Yet, again, let it ever be remembered that efficiency in parochial management cannot be separated from clerical consistency. A clergyman should be a clergyman always and everywhere, in private converse and in social enjoyment, as well as in public ministration. He may not forget that he is to be to his people a messenger of the Lord of Hosts; and though he may not always preach, nor always talk theology, the savour of his holy office should never be lost, but rather a continual readiness be manifested to seize every opportunity of speaking a word in season. No occasion should ever be given for the remark of the parishioner, "Who would ever take our parson for a clergyman?" or for the perplexed question of a

railway porter, "How is it that a clergyman never speaks to me about his Master?"

VI. It follows from what I have said that, in my view, the responsibility in most cases for parochial efficiency rests upon the clergyman. What we are, our people will be. But there can be no efficiency if the clergyman be left alone in his work. His wisdom is not to attempt to do everything himself. Secular matters, it is admitted, may be left to the laity, I will add, if they will undertake them. But in other matters, too, there are many particulars in which he may work through and by others, himself suggesting, counselling, superintending, leading. In brief, I would say, "Give to every communicant something to do." The same central motive power may set innumerable agencies to work, if they are only rightly arranged and connected. Bishop Caldwell mentions, as one most influential cause of the large accessions from heathenism in Tinnevely, the systematic efforts that had been made to organise bands of volunteer evangelists, male and female, in every district. Similar organisations have been found useful at home, but they need careful and constant superintendence. As the result of experience, I would say, Be not afraid of employing them; control them, but employ them, and trust them. Continual prayer for them, and with them, will overcome many difficulties, even under the most discouraging circumstances.

VII. One or two words, in conclusion, as to the alienations and divisions that hinder and hamper parochial work. I do not ignore them, I deeply deplore them; but, practically, our wisdom is to notice them as little as possible. Within the lines of our own Church—Catholic, Reformed, Protestant, Evangelical; for, call it what you will, it is all these—there is grace enough to be found, and work enough to be done. I prefer an organisation within these lines, and have no longing for practices that savour either of superstition or laxity. Would that it might please our God to pour upon us all a spirit of earnest, fervent, persevering prayer, for these larger gifts of a godly and spiritual ministry. Then surely, in the anxious desire of every one to receive as well as to "minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same," would be found the remedy for many of our evils. Then there would be at once a spirit among us that would admit of no compromise and no bitterness—a spirit of truth and of charity. Then there would be no hesitation in withstanding to the face those among us who are to be blamed, and no backwardness to acknowledge the grace of God in others though they follow not us. Then there would be an absorbing desire amongst ministers and people to exalt our gracious Lord and Saviour in all the excellences of His person, and work, and grace, and kingdom, which would have both an attractive and uniting power. A Saviour lifted up would draw all unto Him; and when drawn those who love Him would find, in His presence, that they are more like each other, in unity of faith and feeling, than would previously have been supposed possible. "The branches of a tree," says one, "may be entangled by strong winds and struggle one against another, and yet none of them be broken off from the tree itself." So, we must remark, whilst the strong winds of temptation are upon the followers of Christ, they may be tossed and entangled, but not being broken off from the root, when He shall say to the winds, "Peace, be still," every

faithful servant, we believe, will possess his own place, and flourish before Him in peace and beauty and fruitfulness.

I have thus made some suggestions as to what is necessary to the completeness of parochial organisation whatever the character of the parish may be. We have been taught to urge the remarkable plea for a blessing upon our Bishops and Curates and all Congregations committed to their charge, that we ask it, not for our own benefit merely, but for the honour of Jesus Christ our Lord. Let this be more practically borne in mind; let the Christian laity more earnestly pray, and Christian ministers more earnestly work and pray, with this end in view, and then, assuredly, life will be breathed into every department of parochial machinery; and, notwithstanding divisions and alienations, our good old Church will be felt to be a power in every parish, and of her it shall be written that this and that man was born in her, and the Highest Himself shall stablish her.

ADDRESSES.

VENERABLE R. F. L. BLUNT, Archdeacon of the East Riding,
Vicar of Scarborough.

THE division of the subject on which I have been requested to say a few words this morning, is "Parochial Organisation in a rich Town Parish." But before venturing to offer any remarks to the Congress on that point, I should like to express my heartfelt thankfulness to those who have preceded me, and my sincere belief that it augurs well for parish organisation throughout the Church if the principles which have been so enthusiastically received by this assembly should be put in practice. Nothing I am going to say is intended to supplant what has been so well said already, but I should like to make a few suggestions by way of supplementing it. The rich town parishes of this country are certainly not numerous, and perhaps most of us think it would be better if they were fewer still. It seems to me that we have gone a little too far in the direction of subdivision of parishes, and that it might have been better if that subdivision had stopped at an earlier period. Without going into a confessedly vexed question, I will only say that one effect of this over-subdivision has been almost to sweep away the old order of Senior Curates—who may perhaps be called, without disrespect, the non-commissioned officers in the Church's army—to substitute for them a class of impoverished Incumbents, whom may I be pardoned for designating as a staff of poor subalterns; while the further effect has been often to make one parish consist almost exclusively of poor, and its neighbour almost exclusively of rich inhabitants. This is good neither for pastor nor for people, certainly not for the pastor of the rich parish (and that is my branch of the subject), because the best lessons we can learn are taught, not only by the beds of sickness and suffering, but also in the rooms of penury and want; while for the people themselves it is altogether bad. Such isolation brings with it the certain tendency to exclusiveness, and a consequent temptation to selfishness. If it is better, from a social and political point of view, that various classes should be brought together, it is still more desirable, from the religious point of view, that rich and poor should live near one another, help one another by mutual sympathy and assistance, and meet together for common worship in the presence of Him who is no respecter of persons. The remarks I have to make have reference to rich town parishes, but I need scarcely say that the Gospel is the same for all, and the work our Master requires the same for all parishes alike. It is probably as hard in these days as it was in our Lord's days for the rich to follow Him. It was harder for the rich young ruler than for the sons of Zebedee and Jonas, but still the rich did follow Him.

The house in which He was welcomed when He stayed in the south was the house of a rich family of Bethany. When he entered Jericho, the man He first sought was the richest publican in the town. There were two rich rulers in Jerusalem who did that for the Lord's sacred body no one else could have done; and Matthew, the one rich member of the Apostolic band, learned to surrender and consecrate his wealth to the Master whom he followed. These, then, are amongst the encouragements for those who have to work in a rich parish. Now, the subject before us naturally divides itself under two heads—that which we have to do for our people themselves, and that which we have to endeavour to help them to do for others. First as to that which we have to do for the people themselves. In a rich parish persons have more education, more leisure, and more means at their command. We have to teach them that all these are to be consecrated to the Master's service, as well what they keep for themselves and their own wants, as what they spend on others in love and benevolence. We may admit that to do this is difficult, but it is our duty also to offer them in our parish organisation facilities and opportunities for this dedication of talents, and time, and money. Now, I am not going to trouble the Congress with a great number of details of parochial work for a rich town parish. I agree with a former speaker that an over-organised parish may have its very life worked out of it. Still there are some agencies of which I ought to speak, if my remarks are to be at all practical and useful. First, I think we ought to begin at the beginning in all things, and therefore in working a parish we ought to begin with the children. It is a blessed thing that children, I will not say are becoming more and more a power in the Church, but are receiving more and more of the attention of the Church than they did in former times. I am glad to believe that the public catechising of children of the middle and upper classes is more frequent. It is a mistake to suppose that these are all taught sufficiently at home. They ought to be catechised as well as the children of the poor, and *with* the children of the poor. The subject for catechising, which should not be limited to the Catechism, but should embrace Holy Scripture and the book of Common Prayer, should be announced on the previous Sunday. Parents and teachers should be requested to prepare the children, and then to attend themselves, so that they, too, may profit by the public catechising. Bible classes are becoming more and more common for children of the upper sections of society. I invite children to come from the age when they can read aloud intelligently to the time of Confirmation. In that way the clergyman gets to know them, and they get to know him, before they come to the Confirmation class. The shyness of the boy or girl of fourteen or fifteen is got over, and they meet as friends instead of as strangers. To these Bible classes also parents and teachers should be invited, although they should be requested to sit in another part of the room. I will not say anything about Confirmation classes, because they may hardly be thought to fall in with the subject under discussion, except to make one remark, namely, that we should more frequently invite, not merely by general public notice, but by a special note addressed to them severally, the members of former Confirmation classes to a yearly service, lecture, or devotional meeting, held at the time of the annual Confirmation, for the purpose of reminding them of their own Confirmation, and of uniting with them in prayer that they may persevere in the sacred obligations they then renewed. But there is in every rich parish always to be found one section of the poorer classes, I mean domestic servants; and there is no class that has greater claims upon us than those who are too often the waifs and strays of society, and, as I know by long experience, no class that is more responsive to kindness. No parish organisation is complete without its Servants' Bible Class and its Girls' Friendly Society. And if they will not come to us, we should go to them. I know the cases of two large London West End parishes, where the clergyman goes to the houses of the rich, by permission

of the master and mistress, upon evenings when they are out at a party, and gathers together the domestic servants in the servants' hall for half an hour, and reads to them God's Word, and offers prayer with them. Might not this be done more frequently without impertinent intrusion, and without improper interference with their duties? Let me say a word about the instruction of the older and more intelligent members of our congregations. Without going into the wide question of the Church's services, I venture to suggest that a series of expository lectures or sermons ought always to form one feature of our public ministry. The consecutive reading of the Scriptures, accompanied by careful exposition, will be found not merely profitable but extremely interesting. And not only in church, but also in some large parish room, public readings of the Bible with exposition, after the manner of those by the Dean of Llandaff, may be given with a special view of instructing the more intelligent and educated members of our congregations. In these cases they should be invited to send in beforehand questions, in writing, on difficulties they have met with in the passage to be read. In knowing their difficulties and trying to answer them, we shall find much profit and instruction for ourselves. Time forbids my speaking of devotional meetings. I have for some years held these in a large room adjoining one of my churches, and I have reason to know that they may be most useful in supplementing the regular services of the church, and may afford opportunities for personally pressing home the lessons of the more formal sermon, as well as for extempore prayer with the persons present, and intercession for the parish. But, in the last place, I ought to speak of the manner in which the richer parishes may help poorer parishes. This may be done by subsidising and by personal help. There is one parish in the West End of London which subsidises no less than eight East End parishes. But in such cases the control of the funds should, I think, as far as possible, be left in the hands of the incumbent of the poor parish, who is usually the best judge how to spend them wisely; and from time to time he should be invited to preach in the church that helps him, not so much to express his thanks, as to interest the richer congregation in the work they are assisting him to carry on. I cannot but think that this system of assistance might become more general, and I venture to express the opinion that the Bishop might offer to be the medium of receiving suggestions from rich parishes willing to give, and of poor parishes eager to receive some such help. But, after all, subsidising by a money grant is not so much wanted as personal co-operation in work, and the incumbent of a rich parish should surely, as far as possible, impress upon those who have time and opportunity the privilege and duty of offering their services for Christ and His poor and sick members in some needy parish in their neighbourhood, or even at a distance from them. This service will be a blessing to those who give it, as well as those who receive it. By means such as these I have mentioned there will be room to hope that even the richest parishes will not suffer from exclusiveness, pride, or self-indulgence. Even they will find the greatest of all blessings—the blessing of giving; and in spite of all difficulties that must surround the pastor of a rich parish, he may have reason to be thankful that even his rich parish is, by God's grace, not altogether an unworthy section of the kingdom of God.

REV. R. C. BILLING, Rector of Spitalfields, London, and
Rural Dean.

It was with considerable reluctance I accepted the invitation of the Congress Committee to speak on the subject allotted to me this morning, that is, parochial organisation in poor parishes. But it so happened that my lot has been thrown in parishes of large population, and I have at present under my pastoral care about 20,000 of the poorest

of the poor. I have felt it, under those circumstances, my bounden duty to accept the invitation, and to offer a few suggestions from personal experience. I sympathise with those very much who, unable to find seats in this room, are fatigued with standing, but I devoutly thank God from the bottom of my heart that He has brought so many together to discuss this subject; and that, when a most interesting and enticing subject is being discussed elsewhere, this practical subject, which is a very proper one for a Church Congress, is receiving so much attention. I am very much tempted to tell my own sorrows. My mouth has been made to water by what Archdeacon Blunt said just now of what might be done for East End parishes if the rich parishes only knew of their wants. I have not the slightest doubt about the suggestions of the poorer parishes coming to the rich parishes, but it is not often one hears of suggestions from the rich to supply the deficiencies of the poor. But yet not only the parish which has been deservedly mentioned, but other rich parishes, not only in London but throughout the provinces, do remember the destitute condition of parishes in the East of London. Prebendary Cadman says our aim is that our parishes should be so worked that there may be no place left for error in religion or viciousness in life to hide itself. This is a high standard, but who will say it is too high? I have in my parochial charge, to say nothing of 9000 Jews, 5000 of the criminal classes, the majority of whom have been in prison, and the rest, some would say, ought to be in prison. It is hard to work among such a people and in such a parish, but I heartily sympathise with the recommendation to get all classes and these people into God's house. In a parish like mine it is necessary absolutely to make the parish church a den of thieves, and I am glad to see the thieves coming into God's house. I heartily sympathise with what was said just now about the cry of subdivision of parishes. Subdivision often only makes the poor parish poorer, and multiplies the number of poor parishes, and renders it more difficult to carry on Church work than it was before. It is absolutely necessary that the clerical and lay staff of Church workers, whatever may be the circumstances of the parish, should reside among the people. This I found one of the first difficulties I had to contend with. I gave notice to all my labourers that they must draw in towards the centre. Of course that was an unpleasant order, and there were some practical difficulties in carrying it out. The first thing we had to do was to get a clergy house, a church house we call it. Two we have now, and by that means we are able to provide lodgings for the curates and others who constitute our staff, whether men or women; and they are thus residing among the people. I believe that one way of solving the difficulty of large poor parishes is to get probationers for Holy Orders to come down and learn their business among us; and if the Bishop would only stimulate such a movement as that, a great deal would be done, not only to promote the efficiency of those presently to be admitted to Holy Orders, but materially assist the parochial clergy in poor town parishes. I sympathise a great deal with what was said about praying God to send labourers to the harvest, and I think there should be a more regular observance of the Ember season. I think it at we should gather, not only the clergy, but the laity together at that time, to pray God to guide the Bishops and Pastors of His Church, and to raise men for the work, and to send them forth endowed with His Holy Spirit. I believe that, while we are not to subdivide parishes too much, we must have many centres for spiritual work, and that we should have mission halls, or whatever else you may please to call them. I have had a letter from the East End of London put into my hand, with regard to the opening of one of these halls; and it tells of a graduate of Oxford who is not at present prepared to present himself for Holy Orders, but who for six months comes to London to assist, at his own charge, the clergy of the parish. We want more of these students from the universities, and that is the best training they can have for the ministry. Instead of subdividing too extensively, have your mission halls, and then

by means of outdoor services you will be able to preach the people in. Draw them into these mission halls, and presently, by God's help, they will be drawn into the old parish church. I know some people say that special efforts and preaching out of doors make people Dissenters, but I do not believe anything of the kind. Nor do I believe they give a taste for services other than those of the Church of England. I believe that people, once they are moved to life, will go where there is life; and if there is life in the old parish church they will go there. I would put in a word for the teachers in our day-schools. I don't believe that they receive the recognition they ought to receive from the clergy generally. I believe we are most indebted to them, and that we are more indebted for their hearty co-operation now than we ever were. Then with regard to the Sunday-schools, I for my own part think that the master or mistress of the day-school had better have nothing to do with the Sunday-school; they have plenty on the week-days, and if they do that work well they want the day of rest to themselves. It may be well to use them occasionally in other work, but for my own part, except under dire necessity, I would not have either the master or mistress of the day-school in a Sunday-school. I agree with Canon Butler as to the necessity of having Sunday-school teachers who really know their work, and to that end we must know what Sunday-school work is ourselves. We must train our Sunday-school teachers, not only giving them lessons week by week, but training them in the art of teaching; for, remember, there is a great difference between acquiring and being able to impart information. I believe that one thing that we have to attend to is the admission into the Church staff of the Sunday-school teachers. They ought, I venture to say—and I have practised it myself for many years—to be publicly admitted to the office of Sunday-school teacher. They ought to understand that they undertake a grave and responsible duty, and that it is as bad to absent themselves from the class on Sunday, as it would be for the clergyman to be away from his duty and allow his church to be shut up. With regard to the boys and girls of the middle classes, I say have Sunday-schools for them. My wife has two classes at the rectory, and friends assist in other classes for the boys and girls of tradesmen and those a little above them in the social scale. Their ignorance of Scripture is often very great. They above all others need to be taught. It is among the middle classes that Dissent has its principal hold, and you are very foolish and blind if you allow this to continue much longer. I agree with Archdeacon Blunt that we should constantly bring together all confirmees. I object to the way in which confirmations are often announced. I object to the great big placard setting forth in large letters that the Right Rev. the Lord Bishop of So-and-so, will hold a confirmation at such a place, and that carriages must go in one direction and foot passengers in another. We want to keep confirmation as quiet as we can, and if confirmations are properly worked confirmation classes ought to be always going on. It should not be of necessity that one who has joined a confirmation class this year should be presented for confirmation next; but when you have reason to believe that rite will be received to edification, then present your candidates. By all means gather the old confirmees together once in the course of the year, choosing the anniversary of their own confirmation if possible for this gathering. I should have liked to have said something about Church institutions. I agree that it would be as well if we could leave such things as blanket clubs to other agencies, but I do not see how we are to get on without them. Remember that the clergyman is not organising the blanket club himself, but only the machinery which, by God's blessing, is carrying on that as well as other good works. With more money we can get more help, and then, with God's blessing, a good work can be done by the Church of England, which no other organisation is able to accomplish. But what we want more than anything is the outpouring of God's Spirit, without which nothing is strong, and nothing is holy.

REV. J. O. MILLAR, LL.D., Vicar of Cirencester.

AFTER the exhaustive papers which have been read and the very eloquent speeches delivered, any subsequent speaker has a claim upon your sympathy, because almost everything has been said already that can be said upon the subject. I heartily followed every single word of Canon Butler's paper with the greatest possible interest, and unfortunately for me he has touched upon almost all the points to which I meant to draw attention. I cordially endorse his statement that, next to the church and its services, the first point to consider in parochial organisation is the parish school, and I am glad to think that even yet society recognises the clergyman as the agent specially entrusted with the education of the young who are to grow up amongst us. It is not, however, for him to take an interest beyond that which the lawyer or the doctor should take in the teaching of the three R's; but his special function should be to watch over the religious teaching of the schools, and himself to take part in it. In regard to the teaching of the young, we shall all agree that the clergyman ought to be every day in his place in the schools to see that the religious instruction is properly attended to and carried out. There is a class growing up amongst us who ought to be especially under the direction and care of the clergyman—I mean the pupil teachers. The future of the Church depends very greatly upon the character of the education given to the young; and let us remember that these pupil teachers are to be the future head teachers in our schools. Therefore I regard it as incumbent upon every parochial clergyman to spend a certain time each week in the instruction of pupil teachers in religious knowledge. I say that not only on their own behalf, but because I think this teaching forms a bond of communication between them and the parochial clergyman, which is valuable not merely at the time but in after years. Many a time does a pupil teacher, after going to take charge of a school, refer to the parish priest under whom he has been, for some advice in difficulty. Next, with regard to Sunday-schools, I confess myself I feel most strongly the necessity for supporting them, and all the more having reference to the Board-school system which has become so prevalent in our country. I think it is of paramount importance that the teaching in our Sunday-schools should be definite and dogmatic, distinctively founded upon our Church Catechism and Church formularies, and that whatever we may do in the week-day to accommodate as far as possible our teaching to the conscience clause, yet our Sunday-schools should be distinctively Sunday-schools founded upon the doctrines of our own branch of the Catholic Church. In order to make these schools more useful, I would suggest a definite course of instruction. Divide your Sunday-schools into certain stages, and then have a certain scheme of instruction, definite and dogmatic, prepared for a certain period, say for a whole year. This I have found exceedingly valuable with regard to another point to which I would draw attention, and that is the value of public catechising. I think that a set of subjects might be selected from such a book, for example, as Eugene Stock's "Lessons on the Life of Our Lord." If that were put into the hands of teachers, and they were requested to use it, or some similar work, in the instruction of their classes, then the children when they were brought to church, might be catechised upon what they had learned; and I think that such catechising would be found a means of vast assistance, not only to the children themselves, but to others who might happen to be present. I think that those who do not fully understand what is said in sermons would often get instruction in this way, most valuable and most helpful in bringing them to a knowledge of Jesus Christ and the doctrines of His Church. I pass on to speak of parish organisation with regard to a compact country parish, which I take to be a parish of say one thousand or one thousand five hundred, or it may be a small country town of somewhat larger population. I would strongly urge that, in addition to the day-schools and Sunday-schools,

there ought to be in such a parish evening classes; and for two reasons—not only for education but for bringing young persons, between their day-school days and the time when they come forward for Confirmation, or even later, face to face and in constant communication with the clergyman. I would suggest that there should be not only evening classes for boys but for girls also; but evening classes for boys should be in the winter, and for girls in the summer time—in the daylight. This naturally brings me to another point, and that is the necessity of lay co-operation. A great deal has been said during this Congress, but not a word too much, in regard to the necessity of our appealing to the laity for support and help in the work of our parishes, and I am glad to think that that help is heartily and readily given in these days. They are only waiting to be called upon to come in and help us. I listened with great interest to the last speaker's observations with reference to the teaching of Sunday-school teachers themselves, and I cordially endorse all that he said upon the subject. As to the usefulness of district visitors, there is no well-organised parish in which there will not be a band of such visitors ready to go forth to aid the clergyman and show sympathy with the poor. These district visitors should feel that they have a call for the work, and it should be impressed upon them that their special duties are to promote the glory of God, to seek the conversion of sinners, and to endeavour to build up the Church of Jesus Christ. Let them go forth, not merely as tract distributors, but to show by kindly influence and sympathy among the poor, that they desire in every way to give them aid in all things temporal as well as spiritual. It has been said parishes may be over-organised, but I think there are a few institutions which must exist in every well-organised parish in England. The first of these is one which, I think, has not been already alluded to—I mean cottage lectures. I feel strongly that cottage lectures are most valuable, not as taking the place of the services of the Church, not as an excuse for not coming to God's house, but as an educational institution in the parish, as a means of enabling people to understand what they hear in church when they go there. There is a great deal in our Church Prayer-Book, and a great deal said Sunday after Sunday in our sermons, which poor people cannot understand. Therefore I look upon cottage lectures as a great means of teaching the people to profit by our services. And there is another reason why we should have such cottage lectures. In a country or town parish there will always be some aged people who cannot even walk the distance to church; always some who, by reason of some physical infirmity, are prevented from coming there. Think what a blessing it is to be able to gather around you ten or twenty of these poor, aged, and infirm people; to pray with them, read with them, expound to them the Word of God, and endeavour to bring Christ's gospel home to them, to be the comfort of their lives. Another part of parochial machinery which I look upon as most valuable is a mothers' meeting. I do not think there is anything that brings the mothers of the parish more in contact with the vicarage or parsonage than a mothers' meeting. It brings the clergyman's wife and family into contact with the poorer parishioners, who find in that way that there is sympathy and love for them. Now let me refer to another point. You have heard about the blanket clubs and shoe clubs, &c.; but I suppose no one would take exception to the penny bank, the clothing club, or the coal club. These I take for granted exist in all parishes, but I would press upon the clergyman in any considerable country parish or small town parish the positive duty of discouraging what are called public-house "breaking" clubs. But if you discourage them you must have something to put in their place, and to make it a special point of parochial organisation to have a thoroughly good benefit club established instead. There are no better societies of which to establish a branch in a parish than the Manchester Unity of Oddfellows, or the Foresters. I happen to be a member of both societies, although I have more to do with the Manchester Unity than the Foresters. The establishment of a branch of one of these

societies will be found often to be the beginning of better things in a parish, because as a rule the members are respectable men—men who will often gather round the clergyman; and I may mention that the lodge rules are such as to prevent anything like intoxication at the club meetings. Next let me say that apart from spiritual work, or from *quasi-spiritual* work, the clergyman of a country parish or a small town parish should never be above showing that he takes an interest in the recreations of his people. Man is a social and gregarious animal, and therefore it is well to provide him with some sources of recreation—with a public-house without strong drinks, where he can meet his fellows, and with a good parochial library.

REV. PREBENDARY ANDREW, Vicar of Tideswell.

THE proper spiritual supervision of scattered hamlets is one of the most important, and at the same time one of the most difficult, problems in the whole range of parochial organisation. The whole position of the Church of England, as the Church of the nation, may be endangered by neglect of such hamlets. The recent Acts of Parliament relating to education, affect every hamlet as well as every large town. The forces both political and sectarian, hostile to the Church and even to religion itself, affect every hamlet more or less. The daily and weekly newspapers now find their way into every nook and corner of the country. Ground lost by the Church in scattered hamlets can seldom be wholly recovered. Habits of an irreligious character when once rooted in such hamlets with difficulty give way. And when once the country districts are abandoned or left untended by the Church, not only disestablishment, but the general weakening of all spiritual and moral restraints and motives will not be far distant.

The encouragements to effort in this particular department of parish organisation must not be kept out of view. Any good attempt to supply what the people really want for their religious instruction in out-of-the-way places will always meet with a measure of success, but it is well to remember that the rule will hold good, "first come, first served"—that is, that whatever religious denomination is first in the field will have an advantage over all others on that very score.

Let us suppose that a clergyman has four such hamlets, with a population of 150 or 200 or 300 each, in his parish, each distant three or four miles from the parish church. We will suppose, as is generally the case, that the mother church is poorly endowed, and that the hamlets, as is at least sometimes the case, are unable to help themselves to any great extent. We will suppose that there is no hearty response to the proposition to supply additional means of grace beyond such as are dispensed at the parish church. The question is, what shall the incumbent, as chiefly responsible for the cure of souls, do?

The object of the parochial system is, of course, to bring God's truth and the ordinances of the Church to every soul in the parish. A ready but very imperfect reply to our question is, "Let him obtain the assistance of a Curate." But a Curate costs on the average £130 a year, and often the parishes most needing such additional clerical help cannot secure it. What, then, is to be done? With some experience of the difficulties of the subject I would venture to reply, Let one or more paid lay helpers at £60 or £65 a year be engaged, such lay helpers to be carefully chosen for their piudence and piety from persons intending to prepare for Holy Orders, on such a system as that pursued in Lichfield Diocese, called the Probationer system. After a few weeks' trial let the name and qualifications of the candidate be submitted to the Bishop of the diocese, so that the lay helper may have a license from the Bishop on making his written declaration to submit to the authority of the Bishop, and of the Incumbent under whom he is to serve, with a declaration to acquiesce in the withdrawal of his license and his stipend at a specified notice.

Let the duties of such lay helpers be—first and foremost, to collect and manage the scholars of the new hamlet Sunday-school—to visit every house, unless otherwise directed by the Incumbent—to give the daily religious lesson in the day-school—if the parish has still the advantage of being without a School Board) on those mornings in the week when the school is not attended by the Incumbent—to report to the Incumbent all cases of sickness, and to manage the various institutions set on foot by the Incumbent for the social or religious improvement of the parish, an adequate portion of each day, however, being reserved for private study, under the guidance of the Incumbent.

The lay helper may be able to secure other helpers on the spot, from persons in various ranks of life; or he may have, for a considerable length of time, to work on unaided. To have to work alone for a length of time may not be wholly a misfortune, for it sometimes happens that the first persons who offer to assist gratuitously in religious undertakings, in their own localities, have not the confidence of the people, and their hasty employment damages rather than benefits a new enterprise.

The Incumbent is often prevented by the necessary engagements of the parish church from visiting the hamlets, or more than one hamlet, on Sundays. The lay helper must see to them, and the Incumbent must supplement and consolidate his lay helper's work by a service on a week evening, and by parochial visitation.

The question next comes, How is the lay helper to be paid? The resident or non-resident landlords may give something—the Diocesan Church Extension Society should give a grant, and two or more collections yearly in the parish church, in addition to a subscription list, may make up the remainder. The offertory at the services in the hamlet, if not absorbed by the expenses of maintaining service and schools, may be properly applied to such an object.

This scheme has this advantage, that if the lay deacon does not suit the work another may be more readily obtained than a Curate for the same duties. A change may be more readily and safely made than in the case of a Curate. The societies for assisting Incumbents in parochial work ought to take up this branch of true pastoral assistance, without regard to population so much as to area and distances.

Next comes the question how the buildings for these scattered hamlets are to be supplied. I am still assuming that funds are not easily to be procured. Four plans may be named :—

1. A rented cottage having a large kitchen available for a cottage lecture. This I have tried, and where nothing better can be done, it is better than nothing. It is perhaps better, on many accounts, to have the services at different houses in succession, instead of always in the same house.

2. A house built on land conveyed to Diocesan Trustees, or, in the absence of such a Trust, to the Bishop and the Incumbent—the house to cost from £250 to £300, and to include a service-room (which may be used for a Sunday-school) not less than 28 feet long by 15 feet wide, so as to hold at a pressure 70 or 80 people, and ordinarily about 50—the outgate part to have three bedrooms, besides kitchen and scullery. Such a house, built in the plainest way, may serve until something better can be had. The furniture of the service-room need only consist of chairs, a desk, and a bell for service.

3. If additional funds can be had, the service-room just named can be turned into rooms for a Curate, and two additional rooms added quite distinct, but joined or not as may be convenient, one of the two rooms to be *sacred for services alone*, the other for a school, and any other useful parochial purpose. The cost of such additional rooms will vary according to the size, but £300 each—i.e., £600, ought to be sufficient for a moderate-sized hamlet. If this additional sum be expended for a separate school and a separate hamlet-chapel, some considerable care should be taken to have the buildings as well-planned and fitted up as a modest cost will permit. Special care

should be taken not to have buildings that will soon get into dilapidation. In Dissenting neighbourhoods, the need of a *separate well-ordered place for Divine Service* is not less, but greater, than in other localities where the Church has an attached population.*

4. The remaining plan which may be adopted is to have a good district Church (costing perhaps £2000 or thereabouts), and leave the other buildings to follow. In many places, however, this is simply impracticable, and if it could be done would leave the difficulties of management formidable unless a Curate could be afforded, and unless much of the work of teaching could be done at the Curate's house. And even in this case the difficulties connected with holding a Sunday-school in Church, and of finding lodgings for a Curate or teacher would still remain, to say nothing of the large outlay at first, and the expense of maintenance. Yet the project of erecting a district Church might be prudently entertained, in cases where the population was likely to increase, and where there was a prospect of an endowment being secured. The influence of a well-planned, well-worked Church is great.

If, however, our country hamlets are to be left unprovided for till a costly Church and an endowment can be found, it is probable that the populations for whose benefit the efforts are intended may have provided themselves with other places and instructors alien to the Church.

The following suggestions are the results of some anxious attention given to this subject in an experience extending over many years, and will, I hope, stimulate interest in this department of parochial enterprise:—

1. A double return to be made in reply to queries issued by the Bishop, yearly—first, by the Incumbents of a diocese, secondly, by the Archdeacons and Rural Deans as to what parishes require spiritual provision for outlying hamlets. Practical direction and encouragement should come from the Bishop.

2. A special Diocesan Fund for making liberal grants, or a diocesan loan fund, to be raised for assisting in the erection of such buildings as have been described—so that any incumbent wishing to take the risk of initiating such extension of his parochial responsibilities, may have at once such a sum advanced to him on easy joint-security, as will enable him to make a beginning, say £100—rather than undergo the present unsatisfactory course of submitting plans to a Diocesan Board and obtaining small grants, clogged with tedious unpractical conditions, and not payable until all the work is completed—small grants made according to number of sittings often proving hindrances rather than facilities.

3. The more general introduction of an Order of Lay Deacons, to use Bishop Selwyn's term—that is, persons training for the sacred ministry—to labour in hamlets under Episcopal sanction and control, at such stipends as to make their employment within the reach of poor rural parishes. This would do something to solve, in a practical and safe way, the vexed question of the supply of men for Holy Orders. It would give us tried, instead of untried, men.

4. The more extensive adoption of week-day or week-night services in hamlets, by Incumbents of parishes, assisted by lay helpers. It may safely be said that any system which does not include diligent pastoral house-to-house visitation, will probably result in disappointment. God will bless honest prayerful labour, and the Church requires soldiers who are ready to "endure hardness." Helpers, however trustworthy, should have the guidance and co-operation of their Incumbents. Where new district parishes are not intended to be formed, care will be needed not to alienate the hamlets from the parish Church by the new services afforded.

* Sketch plans, made at the writer's request by F. W. Hunt, Esq., 27 Upper Baker Street, London, were here exhibited and distributed in the room, the probable cost being £400, £600, and £700 respectively.

DISCUSSION.

REV. G. A. SEYMOUR, Rector of Holy Trinity, Winchester.

THE organisation of any parish will not be efficient except due means be provided for the administration of the Sacrament of Baptism. Canon Butler mentioned this subject; but in all that has been said this morning, I believe that only this one reference has been made to it. Does this noble assembly of Congress know, and does it take to heart the fact, that Christian England, so called, is the lowest in the scale of all Christian nations, except perhaps those of North America, in regard to the administration of the Sacrament of Baptism? In all other Christian countries infants are brought for Baptism more closely in accordance with the order which the Church of England has prescribed for herself, but which she does not now carry out amongst her own people.

It is a rubric of the Prayer-Book which is almost forgotten by many, and not known probably by thousands of persons in this country, that every child ought to be brought to be baptized either on the first or second Sunday after its birth. This rubric has been for some time systematically set aside. Yet in France, in Italy, in Spain, in Switzerland, in Germany (Lutheran as well as Roman), in Denmark, Norway, and Sweden, and even in Russia, in the Eastern Churches also of Christendom, infants are brought for Baptism, frequently and constantly, though, of course, not without any exception, as early as that time which the rubric of our Church directs. In the cold climate of Russia you may see infants immersed when they are only a few days old.

I am beginning at the beginning, founding the foundation with reference to the necessary organisation of any parish. This of which I speak is the Sacrament of initiation, the Sacrament of entrance into the Church of Christ, the Sacrament of responsibility; yet a considerable number of persons, year by year, are baptized as adults, who ought to have been brought to the font in their infancy; and a vast number, both in England and Wales, remain unbaptized. I am afraid to say how small is the percentage of those who are baptized by the Church in some parishes in London, but I believe it to be in some instances only about 10 per cent. of the population. In other large towns and cities we find terrible neglect and shortcoming in this respect. Frequently in my own parish, in Winchester, I am called upon to baptize persons coming into the parish, of various classes, at all ages. The first thing, therefore, necessary in parochial organisation, is to spread among the people a knowledge of this subject, and to give them definite information of what is required of them by Christ and His Church.

In the year 1836, the registration of births in this country was committed to civil agency. The change considerably affected the relation of the Church to the people; because up to that time the certificate of Baptism had been the legal evidence of birth. A useful method, and a very simple one now, is to make terms with the registrar of births, which every parish priest may do, to obtain a list of the births in his parish. I have done so myself. The registrar sends me every month a list of births in my parish. I pay him twopence for each entry. In a parish with a population of 2000, the payment would be at this rate about sixteen shillings. I think it money well spent. This list is not only a guide, but also a stimulant to action. The clergyman receiving such a list, month by month, knows what he has to do. He can at once proceed to his registry of Baptisms, and compare it with the registry of births. He can see what has been done, and what requires yet to be done. This system, I think, could be, not only beneficially extended throughout all our parishes, but the numbers so obtained be gathered up in all the rural deaneries in the several dioceses. Thus the total number of births, and the number of Baptisms by the Church, would be attained in every diocese.

It is also found to be a very useful method to give at the time of each Baptism a card, such as is published by the Society for Promoting Christian Knowledge; so that every young person growing up shall have a record of his or her Baptism, and a reminder of the day of admission into the Church of Christ.

I have ventured thus to show that we have become, as a people, for the most part very lax upon one important matter, namely, the time of bringing children to Holy Baptism after their birth; but many, it would seem, are very scrupulous upon another point, which, surely, is of less importance. There is a scrupulousness in requiring three sponsors to be present at every Baptism. In the early Church, I think that, generally, not more than two sponsors were required. At the present time not more than two are required in the Roman communion and in the Eastern Churches. In the case of persons who are moving from place to place, and of whom there are so many in this country, the obligation of finding three sponsors is such as they often cannot comply with.

It need scarcely be added that the promotion of the administration of the Sacrament of Baptism is a very happy and blessed way of preaching Christ's gospel to the people. Nothing can be more tender, nothing more loving, nothing more inviting or happy, than the bearing of this message to the rough-handed fathers, as well as to the careworn and perhaps thoughtless mothers of families, that the Church longs to bring their little ones to Jesus.

REV. R. W. RANDALL, Vicar of All Saints, Clifton.

I HAVE asked for leave to speak to those who are met together here for this reason, that I am in a very peculiar position as the pastor of one of those parishes described by an early speaker as seldom to be found in this country, a parish consisting almost entirely of the upper classes. I have within the last two years had a very small district joined to my parish, in which I am glad to welcome a few poor people; for if there is any man who deserves to be pitied among the clergy, it is one who has to deal only with the rich. Every man, layman or clergyman, wants, of all things, to have the sympathies of his heart drawn out by acquaintance with the needs and sorrows and difficulties of his poorer brethren. For seventeen years of my life it was my happiness to minister amongst the peasantry of England, to press their horny hands, and to administer to them the blessed Sacraments of the Church; and among those whom I have known there have been none who have seemed to me so to have loved their Lord, so to have followed His example, so to have held fast to Him in their hearts, so to have led godly and Christian lives, as those whom I so honour, the peasants of England. Then I went to the rich parish, and never have I received so much help in administering to its wants, as in what has been said by one of the speakers to-day. I cannot but thank the Archdeacon who has spoken of the different modes of organisation and administration, for all that he has told us. But when he dwelt on the difficulty of dealing with those of the upper classes, I think that he may have made the difficulty greater by attempting to deal with those classes in too recondite a way. I think that we should begin by believing that these people really have souls, and that those souls can be dealt with in the same way as other souls. Let us go back to the memory of our school and college days, and of the temptations and difficulties we have experienced, and I think we shall then not find much difficulty in dealing with boys and youths who are passing, or with men who have passed, through the same things; especially if, with the memory of our temptations and difficulties, we place side by side the memory of the comfort and help we received in passing through them. I shrink from seeming to use any mere cant term, or common phrase, but really I do not know how else to

express what I mean ; we must preach the Gospel very simply and plainly to those more educated classes. My dear father, who was himself in early life a lawyer, was often called upon to preach before the lawyers, and when asked upon one occasion what kind of sermon he preached, he said, "I preach the same plain kind of practical sermon that I preach in my country church." He was asked, "Do they not want something with more argument in it?" "Argument," he said, "why, they are arguing from morning till night, and they want a little rest from argument;" and he quoted the story of the late Lord Brougham, who was listening to a sermon preached before lawyers. He followed the argument of the preacher, and, as he often did, expressed aloud what was passing through his mind in the words, "Go on, sir, go on ; you have the court with you so far." No! do not let us think anything very strange or unusual to be necessary. Let us do for the higher classes exactly what Canon Butler recommended in his paper, and depend upon it we shall find people of our own class as eager to be saved as people of the lower class. The only difficulty before a priest in doing his duty among the higher classes will be, that he will find them so ready to seek and avail themselves of his help and of the organisation of the parish, that he must be prepared to receive and to answer letter after letter from morning until night. So important a part of his duty is this, that a Bishop once suggested that a question should be added to those already addressed to the Bishops in the service of Consecration, "Wilt thou be ready in answering letters?" He must be prepared, however deeply he may be engaged in study, or in any matter however important, to answer a knock at the door, to receive any one who comes to him for advice ; and he should have a time regularly marked out when he is always to be found at the parish church, as there are some who do not like to knock at a door, or ring a bell, and to have to ask a servant whether they can see the pastor of the parish. Let him be as simple with his Bible classes among the higher orders as among the lower, and be certain he will find persons quite as much in need of all kinds of simple instruction, even among the highest and best educated, as among the uneducated. Let him be sure to gather his communicants of the higher classes together, just as much, nay, even more, than he would the communicants of the lower classes ; let him adopt the same method of catechising for the one as for the other ; and let him superintend and guide at home those he is endeavouring to teach in church. No one has left so deep a mark upon the upper classes as the present vicar of Frome, who once ministered in the parish of St. Paul's, Knightsbridge. I have heard many say that they owed their first impressions of religion to him. When he went to a house, and the people whom he visited talked to him upon general matters, as to an ordinary acquaintance, he used to say, "I come to you as your pastor, what are you doing for those around you?" In this way the present vicar of Frome often aroused people to a sense of their responsibilities. Men learned for what their wealth had been given them, and how it should be used. Sometimes a carriage might be put down, or a hunter sold, in order that the means might be found of doing good to the poor, and to others who have claims on the care of the rich. I need scarcely say that this is not the only way in which a pastor may influence his parishioners in a rich parish. All round him are souls with great aspirations, often longing to know more of God, to learn how to love Him, and to find something to do for His sake. There is no saying how much those may owe to a parish priest who may lead them to see why life was given, and to Whom it should be devoted.

REV. R. E. BROOKE, Canon of York, Rector of Bath.

I WISH to make a few observations supplementary to those which have fallen from previous speakers, and I may say, to begin with, that my experience is entirely in large town parishes. I have held the office of Rural Dean in three dioceses, the smallest of which had a central city of 50,000 inhabitants, and they have stretched from that to more than three times as much. Our subject is parish organisation, and because meetings like this exercise an influence not only upon opinion, but ultimately upon legislation, I wish to make a remark upon something that fell from Archdeacon Blunt. He said that our subdivision of parishes had gone too far. I wish to explain why that is. It was my lot to have to call some years ago upon the then secretary to the Ecclesiastical Commissioners, and to say, "I am going to a very large parish with a very poor endowment, and I want to know what you can do for me." His answer was this, "Have we any property in your parish? If we have, we will give you as many curates as you want." I said, "No; you have not an acre nor a house." Then he said, "All we can do is to endow churches as fast as you can build them, but those districts must be cut off." And it is that which has obliged people to subdivide parishes when they would not otherwise have done so. I think the Ecclesiastical Commission should have power to assist large parishes with curates, whether or no they have property in the parish. I was obliged myself, under the circumstances, to build three churches and to cut off four districts immediately, which I should not have done but for that regulation of the Ecclesiastical Commission. But, after all, there is something to be said in favour of these new parishes. They do, each one of them, centre round themselves an interest which does not, after all, quite attach to the parish church; each centre gathering people round it and inducing them to do for themselves work which they perhaps would not do as a branch of the organisation of the larger parish. Much has been said to-day concerning the daily services of our Church, and a hint was given by one of the speakers that it would be well if we could have something like an expository service. I wish to give my own experience upon that point. For twelve years it has been my custom every day to give an exposition of one of the Lessons, and I am convinced that the effect, wheresoever that is tried, will be to double, if not to quadruple, the attendance at the daily service. It may seem very hard work, but there ought to be with every clergyman a regular study of God's Word, and nothing will conduce so much to that as the necessary study for the daily exposition. A good deal has been said about lay work, and I believe that we shall not succeed in the thorough organisation of our parishes until we really have a Diaconate. We have no Diaconate in the Church of England now. We take a man and keep him for a year in what we call Deacons' Orders, but practically we treat him as if he belonged to a different order altogether. We want men who will be what the old deacons were—men having authority to do certain work in the Church, but who remain laymen still. The truth is, that in large parishes the duties which fall upon the principal clergymen, at least, are altogether over-burdensome at the present time. There is nothing under the sun that he is not expected to know, and nothing under the moon that he is not expected to do. By such a Diaconate as I have referred to, you might carry out your Bible-class system efficiently. I quite agree that we ought to have communicant classes, to which every communicant could be drawn, and Bible classes at which every parishioner, or nearly so, should be present. I have Bible classes at which at least 300 attend; but with such classes as would embrace the parish you cannot hope to teach them properly, unless you have laymen to assist in the work; and there is no reason why laymen should not exercise the gifts which God has given them for exhortation and instruction, in the work of the Church. If you think the work is to be done by the clergy only, that is not organising our parishes, but only overworking parti-

cular men. The organisation of laymen ought to take into its own hands the ordinary work of charity. It is common talk among the poor that they think people only go to the parish churches for what they can get; and I have heard of a respectable poor man saying, "I will not go to the parish church, because I will not be thought of as going for what I can get." As to the practice of catechising in the church, I have for twenty years, in very different places, carried on that system. I have not found that simple catechising did much good, but when I tried catechetical sermons, getting many young people together and preaching to them, and interposing questions, it instructed not only the young people, but the old people as well. I have tried it in Manchester, in Hull, and near London, and I never tried it without finding it answer better than any other system.

REV. W. J. THORNHILL WEBBER, Vicar of St. John the Evangelist, Holborn, London.

THE particular point which caused me to send in my card is that with which the Rector of Bath has just dealt. When I heard Archdeacon Blunt propounding his method of working a large parish, I could not help feeling that his plan, though excellent in theory, must prove altogether impracticable in a large poor parish, on financial grounds, so long as the action of the Ecclesiastical Commissioners continues to be based upon the opposite policy. If any pressure could be brought to bear upon the Commissioners to induce them to endow curacies where desirable, instead of new vicarages (whether they have local property or not), a great gain would be achieved; but if any rector or vicar of a large poor parish, with slender resources, were to delay subdividing his parish in the hope that the Ecclesiastical Commissioners would alter their plans, I am afraid he would find himself in the proverbial position of Rusticus Expectans. With regard to the arrangement of Church services, it is a very desirable thing to have not only the catechising in the afternoon for children, but a separate morning service in the church for them; and I say in the church, because the law of association is strong, especially in the mind of children, and the service in the schoolroom is not at all the same thing to them as service in the church. For some years in one parish the plan has been adopted of having, at ten o'clock in the morning, a short service for children adapted from the Prayer-Book, with a catechetical address, lasting altogether about forty minutes; and the children come on their own account (i.e., not brought by their teachers), as if they were adult members of the congregation—feeling it is *their* church and *their* service. One of the great advantages of this system is that it prepares children to enter intelligently into the Church services, and trains them in the *idea of worship*—a most important point surely; for, beautiful as those services are for those who can enter into them, does it not require a training—may I not say an apprenticeship—in the *idea of public worship*, as embodied in them in order to appreciate them? With reference to the arrangement of services there is, perhaps, another point deserving of attention—the provision of services of a type that shall come most home to all classes of the people. The younger people of our day are much more musically educated than the older, and the service which young people would thoroughly enjoy would not be quite acceptable to people of more advanced years. To meet this it might be desirable to have alternative services, at one period of the day musical, and another non-musical. It may not be generally known that the Society for Promoting Christian Knowledge, a few years since, put forth the Prayer-Book, with the music proper of the book as it came from the hands of the Reformers; the music proper, that is, not only of Morning and Evening Prayer, but also of the Communion, Burial, and other Offices,—a useful book, where, for instance, a choral celebration of the Holy Communion, or a choral wedding, or a choral burial, is occasionally desired.

Just one more point before I sit down. Let me beg of our country brethren to make it a rule never to allow their young people to leave their parishes, for work in London or other large towns, without giving them letters of commendation to the clergy of the town parish. There now is a society for young men, recently established, which took its beginning at the last Church Congress—the Young Men's Friendly Society. (There are some who have taken exception to the name, as likely to cause the Society to be confused with Friendly Societies established under the Friendly Societies' Act; but it was adopted because the Girls' Friendly Society was well known, and this Society seeks to work on the same lines.) By its means, and by letters commendatory, a complete network may be formed throughout the country, and no young man need leave his country parish and come to London, or *vice versa*, without finding a friend ready to welcome him, and to introduce him to respectable companionship. Without such forethought and such action on the part of clergy or their lay-helpers, it is very difficult to find out and become acquainted with young men when they come up to town, or move from one place to another; and thus there is serious risk lest the influence for good which has been exerted over them in earlier life, should lose its hold upon them, if there be nothing to take the place of the old associations.

REV. S. C. MORGAN, Vicar of Swansea.

I SCARCELY liked to intrude upon the meeting because I am in my own parish, but I could not refrain from saying a word upon the subject under discussion, because I am what some people would call a sort of mongrel man: I am partly Welsh and partly English, and I feel the greatest interest in the work that is being done in Wales. No Welshman has said a word this morning, and therefore one word I want to say about parish organisation in Wales. We have great difficulties here. There are many present who come from a distance, and I speak principally to them. I have a parish such as has been spoken of this morning, which was undivided up to a little time ago, and at present I have the happiness of being the spiritual pastor of thirty thousand people; a great part of these, however, do not belong to our Church. I have amongst them found one thing which, as a clergyman who has worked a good while in England, I have been very much impressed with, and that is the great knowledge of their Bible and the great eagerness with which they all receive the visits of a pastor. And when he begins to speak to them about the things of their souls, the hearty way in which they at once respond shows that there is a chord touched somewhere. Often while working in the poor parish of East Greenwich, I have had doors shut in my face, but I have never experienced anything of the kind in Wales. It is said that "there is nothing new under the sun," but we have heard some things this morning which I think will give us some help. I have had my ears open to catch something that might help me to work better this great parish. I believe that the subdivision has worked well hitherto in the new districts that have been created, for I feel that, however many good curates I may have, they cannot perhaps be expected to take the same personal interest in their work which that man does who has his own district to look after, however small that district may be. In regard to the Ecclesiastical Commissioners, I would say, "God bless them." They supplied me with curates in this large parish, partly, at least, together with the help of the Pastoral Aid Society, to which I also wish great success, for I do not know how, without the aid of these two bodies, I should have been able to carry on the work here. But we want practical suggestions as to the working of large parishes. I have tried one thing after another. I keep my eye open upon the working of my Nonconformist brethren as well as upon brethren of the Church, and whenever I find anything good among either, I like to get hold of it and

use it. I have tried to establish mission halls in this place. We have mission halls of different sizes, from one to hold four hundred people down to a little kitchen. People gather there whom we could not get within the walls of a church, and we are thus educating them for the Church. Some people do not understand the more elaborate services of our Church, and by these mission halls we get under our wing those whom we should not otherwise be able to bring together. A very splendid machine may be invented, and it may look very fine indeed, but the question naturally arises, "Will it work?" I find that as to the work in large parishes I hear pretty good theories as to how things ought to be done, but I have sometimes found them falling terribly short in the working. As to district visitors, we map out districts for them, but as sure as possible you will find the poorest districts unsupplied. Some are afraid of scarlet fever, or of cholera; and others say that poor people smell so. Whatever we do we must get our lay people, whether men or women, to feel an interest in the work, and to co-operate heartily with us. In this parish we get young men for our districts, and gradually teach them to take cottage lectures, and to conduct services in the mission halls. There ought also to be in every parish prayer-meetings, week by week; and we ought to bring laymen into the practice of offering up earnest prayers to God. We know what prayer-meetings are in Wales, and we love them. When Welshmen get to a prayer-meeting, they enter into it fervently, and they take the greatest interest in the Welsh services in the parish church. I am sure you will agree with me that to hear them sing yesterday was most gratifying—they almost took the roof off the parish church; and to hear them pray is to feel that there is real love for God in their hearts. We are speaking this morning about organisation, and I agree that we may over-organise, but own if the pastor's heart is organised by the Spirit of God, his soul being filled with the earnest desire for His glory, so that whether he goes among the rich or the poor, he may seek them that their hearts may be won for Christ,—this is of all organisations the most blessed.

THE RIGHT REV. the CHAIRMAN.

I TRUST that no one here will think I am taking an undue advantage of my position as Chairman, if I venture to ask you to indulge me with your attention for a few minutes. But having for a good many years past had something to do with large parishes, and having at this moment the south of London under my care, I feel an interest in this subject which no words can describe. I think if any of our friends outside, who sometimes observe what they call the divisions within the English Church with perhaps an undue anxiety, had been here this morning, they would have been grievously disappointed. Over and beyond the deepest of all bonds that unite Christians together, in the Person of our Lord Jesus Christ, I believe nothing more brings true Christians together than work and prayer, and those who have heard the perfectly frank and honest and complete expressions of opinion this morning by Churchmen of all schools, and of most varied experience, must have felt that, with God's blessing, in spite of all that people croak to the contrary, we are getting nearer to each other. We are consenting to learn from each other. We are willing to take and to give all round, and as long as we do that God will bless us. Three thoughts have suggested themselves to me from what I have heard. The first is, that wherever we may be, and whatever our work may be, it must begin and end in devotion. And by devotion I mean that spirit of sustained intercourse with God in which we go out to our work, and in which we come back from it, which makes people understand, without any priggish pretentiousness about us, that we have our spring and joy of life in God. There is a remarkable Scotch writer of whom it was said that whenever he

came into a room there seemed to be a second person with him and at his side, and I believe that with more of us, and with the clergy especially, it is not only possible but really within our power, that through our close intercourse with our blessed Master, of which no one need know but ourselves, there may seem another with us, and there may go virtue out of us to heal. Depend upon it that what has been said about organisation this morning is most wholesome and needful, and no one ought to feel the importance of the subject more than I who have been spending the last two years in organising, and am about to spend another, when I hope the work will be finished; but we must take care that organisation does not strangle the life of our parishes, or paralyse our own life. If you organise us out of our time for prayer, God help us. With respect to study, however busy clergymen may be, if they wish to gratify their Master, and wish to be, before all things, solid, continually careful, thoughtful teachers, remember that you cannot get anything out of heads unless you first put it in. A man says, "I have no time to read." So much the worse for your people and for you. I have heard it said of Dr. Johnson that a lady performed a piece of music before him, and did not receive from him the expected praise. She said, "I am afraid you did not like it, it was a very difficult piece," and Dr. Johnson replied, "Madam, I wish it had been an impossible!" I am afraid that is said by some of our people about our sermons. You will pardon me for saying this, for it applies as much to myself as any one else. The last thing I want to suggest—and in this I think my lay brethren will concur with me—is, let us have a little good sense. Good sense tempered with courage. We must have pluck. We must not be afraid of making a few mistakes. Try a thing, and if it does not answer try something else. I would a great deal rather make a few mistakes, which I know my Master will forgive, than be so prudent as never to have succeeded in doing right from the fear of doing wrong. In all work some things want steadying, and other things want finishing. The great thing we have to do in the Church of England is to steady and keep things in the right course. To the objections and difficulties of timid people, and people who don't want to see work done, because they are afraid of being asked to do it themselves, I am inclined to say, very civilly, fiddlesticks. One last thing I wish to impress upon you is, the absolute importance of lay work. At this moment I am elaborating a scheme which I have been thinking about for a year—I have been afraid of frightening my hard-worked clergy—a scheme of lay work which, with God's grace, will send the Gospel through many ducts and channels, through many by-streets, into which the Word of God, through no one's fault, does not penetrate now. I want those who cannot do great things to do little. In Wordsworth's beautiful words, which touch our female workers as well as our male workers, I would say:—

" Small service is true service while it lasts.
The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun."

WEDNESDAY AFTERNOON, 8th OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair at half-past
Two o'clock.

DIOCESAN SYNODS AND CONFERENCES.

PAPERS.

The VERY REV. EDWARD BICKERSTETH, D.D., Dean of Lichfield,
Prolocutor of the Lower House of the Convocation of
Canterbury.

DIOCESAN SYNODS were naturally the earliest Councils, after the Church had assumed a settled form of government. The word "Diocesan" was indeed of later origin, having been derived from a term used in the civil divisions of the Roman empire. But what we know as the "Diocesan Synod" grew out of the necessities of the Church in the age immediately succeeding that of the Apostles. All the ancient Councils and the Fathers of the Church agree that the Bishop of every diocese has, by Divine commission, authority to govern the Church of Christ over which he is placed; and, in order thereto, to call together, first and foremost, the presbyters who minister under him, that he may be assisted in his administration by their advice. Special honour and respect were paid to the presbyters in the early Church. They acted in conjunction with their Bishop, who scarcely did anything in the diocese without their counsel and concurrence; and this, not because he had no ruling superiority over his presbyters, but of his own will, and because he judged it most expedient. St. Cyprian, in one of his letters to his clergy, says: "From my first entrance upon my episcopate I resolved to do nothing of my own private judgment, without your counsel and the concurrence of the people. But when by the grace of God I shall have come to you, we will consult together of the things to be done, as respect for each other requireth" (*sicut mutui honor poscit*).*

In accordance with these views we find St. Ignatius describing presbyters as the "counsellors and assistants of the Bishops;" St. Chrysostom as "the court and sanhedrim of the presbyters," and St. Cyprian as "the venerable bench of the clergy." Special places of honour were assigned to the presbyters in the early Diocesan Synods. The Bishop sat in the centre on a high throne, and the presbyters on either side of him, in a semi-circle, according to their seniority, on somewhat lower thrones; and so universal was this custom that the expression "they of the second throne" became a synonym for presbyters.

In the Epistles of Ignatius we find the two maxims laid down with

* St. Cyprian, Ep. xiv. 5, A.D. 250.

equal authority: "Let nothing be done without the Bishop," and "Let not the Bishop act without his presbyters." And elsewhere he happily combines the two maxims in one, where he says, "Let the presbyters be joined together with the Bishop, as the chords of a harp, to make sweet music to God."*

I must add that deacons also were admitted to these Synods, those, at least, who were exercising ministerial functions in the diocese, and who were "approved," although they were present, as might be expected, in a lower rank or degree; for while the presbyters sat around their Bishop, the deacons are commonly represented as standing with the people.

Then, further, laymen also, "of good repute," were specially invited to these Synods, the object of their attendance being to state any grievances of which they might have to complain, and to point out any matters which might require amendment in their parishes. Indeed, we may trace the footsteps of the old Diocesan Synods in the Episcopal and Archidiaconal visitations of our day, at which the churchwardens and sidesmen (or synods-men) may be regarded as, in some sort, still expressing and continuing this principle of the presence of laymen at synods.

It will thus be seen that while it was of the very essence of the Diocesan Synod from the beginning, that every presbyter of the diocese having care of souls should form a constituent part of it, there were also gathered round it not only deacons, but also chosen laymen, who might assist the Synod at certain periods of its sessions and in certain portions of its work.

The ordinary mode of proceeding at a Diocesan Synod was as follows:—The presbyters came at the time appointed in solemn procession to the church where they were to meet, and placed themselves, according to seniority, reckoning from the time of their ordination. Then the deacons and laymen were admitted. Then the appointed prayers were said, and an opening address was delivered by the Bishop or his representative. Then, if any of the clergy had any complaint to make, or anything to suggest, they were heard; after which the laity presented their complaints, if they had any.

At these Synods the Bishop published the Decrees of the Provincial Synods; and finally he published his own Diocesan Constitutions, which, having been read and agreed to by the Synod, assumed the face of law within the diocese, provided they were not contrary to the decrees of any superior Synod of the Province.

The business of the Synod closed with a formal address in the nature of a charge from the Bishop.

It would appear that before the Reformation in this country, there was greater liberty of Diocesan action than there has been since. For while the Papal power gradually influenced and controlled the action of the old Provincial Synods, it was not so easy to guide and restrain the independent action of the various Diocesan Synods throughout the kingdom. It is to this greater freedom of action in the various dioceses that we trace the existence of the various Liturgies or "Uses" (as they were called) of pre-Reformation times, as those of Sarum, York, Hereford,

* St. Ignatius, ad Ephes., chap. iv.

Bangor, and Lincoln, which, although they indicate a common origin, nevertheless remind us of the ancient Diocesan independence in respect of ritual. And although our book of Common Prayer, compiled as it is for the most part from these old "Uses," corrected by a reference to the primitive sources from whence they came, now furnishes us with one admirable service book for the whole country instead of many—and may it long remain to our Church in its integrity as far as all essentials are concerned—still the ancient varieties of Uses are expressed to this day in the different musical cadences, and the harmonies adapted to the versicles and responses in our different cathedrals, the prolonged echoes, so to speak, of the ancient services, preserving the historical continuity of this one National Church before and after the Reformation.

The records of early British Councils, whether National, Provincial, or Diocesan, are scanty, although there is sufficient evidence that they were not unfrequently held. And it is pleasant to remark that nowhere were they more continuous and influential than here in Wales, to whose brave inhabitants of former times we owe so much for having maintained the independence of the ancient British Church, in the days of its first contact with a foreign communion.

If it be asked how it was that the Diocesan Synods became less frequent in this country after the Norman Conquest, the cause must be found in the gradual encroachments of the Papal power. As this power became more dominant in this country, the Bishops gradually dispensed more and more with the advice of their clergy, and simply proclaimed their own decrees and decisions to the Synod. Then the laity, being unwilling to submit to the decrees of these Synods, when they perceived them to be not always the decrees of an independent Church, but often mere emanations from the Papal chair, the Synods gradually fell into desuetude; although, as Van Espen says, "through their omission the discipline of the Church has greatly suffered, and abuses have taken their origin."

It was therefore one of the objects of the Reformers of the Church of England in the sixteenth century, to revive the ancient custom of Synodical action in every diocese; and in the book entitled "*Reformatio Legum Ecclesiasticarum*," we find full and explicit directions for the holding of such Synods.

The history of this volume is the following:—The Act (25 Henry VIII., c. 19), commonly known as the Act of the "Submission of the Clergy and the Restraint of Appeals," provided, amongst other things, that thirty-two persons, namely, sixteen ecclesiastics and sixteen laymen, should be nominated by the King to revise the then existing canons; and that the result of their labours, when they had received the royal assent, should be received as the ecclesiastical law of England. This Act was passed in A.D. 1534. Nothing was done for about eleven years. In A.D. 1545, Archbishop Cranmer began an attempt to carry out the provisions of the Act; and again the same Archbishop took up the work in the fifth year of Edward VI., A.D. 1552, and the result was this book, which has, however, at no time received either statutable authority or the royal ratification. Still it is valuable as showing what was the mind of some of the ablest Churchmen of that day, both ecclesiastics and civilians, upon Church questions.

The directions with regard to the holding of Diocesan Synods are contained in that portion of the work which treats of "The Church, its Ministers, and their Duties" (from chapter xix. to xxiii.) The 19th chapter, *De Synodo cujuslibet Episcopi in sua Diocesi*, directs each Bishop to hold a Synod in his diocese, in which, together with his presbyters, his parish priests, vicars, and clergy, he may treat concerning those things which at the time need to be either settled or amended. For a Synod is indeed a remedy well adapted for the correction of negligence, and for the removal of errors which from time to time are disseminated in Churches by the devil and evil men; and by means of Synods of this kind, union and charity between the Bishop and his clergy will be increased and maintained. For he will thus have a more intimate knowledge of his clergy, and will address them; and they, on their part, will hear him addressing them; and when the matter requires it, they will ask questions of him.

The 20th chapter, *De tempore et loco Synodi Episcopalis*, directs that a Synod shall be held once in every year by the Bishop, and that he shall give notice of it a month beforehand through the rural deans; and in his own city through the cathedral preacher, and by notices affixed to the doors. It may be held any day after the second Sunday in Lent, provided only that the parochial clergy may be able to return, so as not to be absent from their people on Palm Sunday. The Bishop is to choose that place in his diocese for holding his Synod which he shall judge most convenient for all. None of the clergy are to absent themselves without a reason approved by the Bishop. The Bishop is himself to preside, unless some very urgent cause hinders him, in which case his place is to be filled by the Archdeacon.

The 21st chapter, *De formâ habendæ Synodi*, directs that when all are assembled, the Litany is to be sung, and a sermon (*linguâ maternâ, nisi aliter causa legitima suasuit*) shall be preached by the Archdeacon or Bishop, if he be present, and the Holy Communion celebrated. After which the Bishop shall pass into some inner place (*ad locum aliquem interiorem*) with all the clergy; the laity being all excluded, excepting those whom he shall have invited to remain (*exclusis omnibus laicis, his exceptis quos ipse manere jusserit*); and then they all, sitting together in order, shall treat of those matters which appear most necessary, with the greatest solemnity and the utmost peace (*maximâ cum gravitate summq; pace*).

The 22nd chapter, *De rebus in Synodo Episcopali tractandis*, directs that if any corruption of the true doctrine has sprung up, it is to be reproved and condemned. Impious and superstitious ceremonies, if any have crept in, are to be taken away. Ecclesiastical controversies and complaints are to be heard, and, so far as the time permits, to be determined. Very diligent inquiry is to be made whether all sacred rites are performed in the churches according to the form prescribed by our laws. And, in fine, whatsoever things shall appear to concern the edification of the people of God, they are to be treated with perfect fidelity and singular diligence. Then the priests shall be questioned, one by one, concerning matters in controversy. But the Bishop shall patiently collect the opinions of the more learned; nor shall he suffer any of those present inconsiderately to interrupt them while they are speaking, until they shall have made an

end. "For" (as saith the Apostle) "God is not the God of confusion, but of peace."

In the 23d chapter, *De Synodo concludendâ*, the Bishop is directed not to suffer the Synod to be prolonged over many days; but he shall bring it to an end as soon as possible; because it is not good either for the pastors or for their flocks that they should be long separated the one from the other. He shall therefore give sentence concerning those causes and complaints which can be determined by him at once. As to others which require longer consideration, he shall either judge them at another time in his own court, or he shall make known his judgment by his Archdeacon when he holds his September Visitation. As to questions touching doctrines and ceremonies he will openly publish some canons at the time; and commit others to the Archdeacon to be published by him at his Visitation. But his decrees and sentences, whether put forth by himself in Synod, or by the Archdeacon at his Visitation, shall be received by the inferior clergy as valid and final. If, however, they shall consider anything contained in them to be either unjust or unreasonable, they may refer it to the Archbishop, whose business it will then be either to confirm or to amend the Bishop's sentence or decree; yet in such manner, that as to those parts which the Archbishop shall not have amended, they shall retain their proper force and strength. And so the Bishop, having published his sentences and decrees in Synod shall exhort his clergy to care and solicitude for the flock committed to them, and shall then dismiss them to their churches with peace and with the Spirit of the Lord.

Such were the directions for the holding of Diocesan Synods, drawn up at the time of the Reformation by some of the best men of the day, both ecclesiastics and civilians. And we are told by Strype that "they would certainly have been ratified, had God spared King Edward's life until another Parliament."

Thus much we may say of them, that they exhibit a thorough knowledge of ancient precedents; and that they supply many useful hints for the conduct of these Synods now. They also show very plainly, even if other evidence were wanting, that the Act of Submission, which places the "Provincial Synods" under the controlling power of the Crown, leaves each Bishop absolutely free with regard to the holding of his Diocesan Synod.*

If it now be asked why Diocesan Synods had fallen into desuetude since the Reformation until quite recently, I think that the explanation must be sought for in the fact of the rebound of this Church and nation from the Papal supremacy. Rome had taken to herself a power unwarranted by the example of primitive times. It was a power constantly protested against and resisted by this great and independent nation. And when it was at length wrested from her by the vigorous arm of Henry VIII., something of that excess went over to the civil power. The overthrow of this foreign usurpation encouraged the free development of the royal supremacy; and although this supremacy in its exercise aimed at anticipating and curbing any future aggressions on the part of Rome, rather than at abridging any inherent rights or recognised liberties

* The legality of Diocesan Synods is distinctly recognised by various Acts subsequent to the "Act of Submission." (Sec. 31, Henry VIII., c. 14, and 1 Eliz., c. 2, § 23.)

of the Church, it has nevertheless impeded this primitive action. And so the Church of England has been somewhat crippled, and has failed at times to exercise her full influence in the nation. I should be exceeding the limits assigned to me by my subject, if I were to illustrate what I have said by a reference to the circumstances which led to the silencing of Convocation in 1717. But it is no wonder that, when the action of the Provincial Synod was suspended, the Diocesan Synods of our Church should have fallen into abeyance. Let us be thankful that now, for twenty-five years, our Convocations have been developing their long dormant powers; and that their revival has been followed, as was to be expected, by Synodical action in this diocese and in that on every side. Nor does it need a prophet's vision to foresee that, under God's blessing, Diocesan Synods and Diocesan Conferences will become universal in the Church of England in a very few years.

Indeed, it appears to me that the revival of Convocation has made the revival of Diocesan Synods a matter of necessity; and for this reason: Convocation is essentially a spiritual body; and its place and functions in the Constitution of this realm preclude it from being anything but a spiritual body. But the Diocesan Synod, although in its germ and essence also a spiritual body, yet being not like Convocation an integral part of the Constitution, has the advantage of being able to develop freely into a Diocesan Conference composed of both clergy and laity; the Diocesan Synod being the root out of which should spring the Diocesan Conference.

Now, it is of the utmost importance that both Convocation and Parliament should know the deliberate and carefully formed opinions of the intelligent and well-educated members of our Church, both clergy and laity; and the Diocesan Conferences, in which the laity have a legitimate place, are just the instrumentality through which the laity may make their influence felt. And when each diocese shall have its Diocesan Conference in active operation, and the conclusions of these various Conferences shall come to be systematically gathered up and transmitted year by year to Convocation, we shall then have such an expression of the real mind of the Church of England as must have its influence not only upon Convocation but upon Parliament—such an expression as must tend powerfully to preserve to us, without any loss or weakening of her spiritual rights, that union of the Church with the State which has made our country so great throughout the world. It is quite a mistake to suppose that Parliament, as a body, is unfriendly to the Church. Parliament will never, I believe, be indisposed to assist the Church in obtaining what is reasonable and practical; but Parliament can hardly be expected to listen to proposals of Church Reform, unless those proposals express the deliberate judgment of the faithful laity as well as of the clergy of our Church.

But it is not in their external and political aspect only that I attach importance to these Diocesan Conferences. As I read just now those extracts from the "*Reformatio Legum Ecclesiasticarum*," you would see how thoroughly practical and searching an instrument a Diocesan Synod, rightly handled, may become. You may see also how many of the evils of which we have been complaining of late years, whether of excess or of defect, both in doctrine and in ceremonial—evils with which the civil power has attempted to grapple, not without some prejudice, I fear, to the rights of

our ancient spiritual courts, and perhaps with a needless disturbance, as some think, of the old ecclesiastical jurisdiction of the realm—how many of these and other evils might have been avoided if to our Church had been given the opportunity of meeting, after primitive example, in her legitimate Synods, and there calmly discussing and determining these questions, which have been so fruitful a source of controversy and strife. And not only this. Those latent energies, those deep feelings, those high and noble aspirations which, thank God, exist and stir in the hearts of our clergy, and which, if they cannot find their lawful and healthful expansion, will burst forth through unwonted channels, might have had more free and wholesome exercise. Happily, it is not too late. The National Church of this land is awake. Her clergy and laity are alive to their responsibilities. And, God helping her, this our Church, with her Synodical powers, Diocesan and Provincial, fully developed, shall become more and more the National Church of this land, still retaining her ancient and holy alliance with the State, still the bulwark of the throne, and the honoured instrument for spreading throughout the British empire, and over the whole world, the light of pure and primitive Christianity.

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A CHANGE has been made about this day's discussion since I was asked to read a paper, and, instead of dealing with questions which are uppermost in the minds of most Churchmen, I will endeavour to do my best with the subject allotted to us, and I do this with the less regret because I am persuaded that Diocesan assemblies of clergy and laity are the very cornerstone of that construction of Church legislation which before long we shall have to rear.

These Diocesan meetings are new here. They have been going on for near a century in the sister Church of America. When that Church was separated from us by the political separation of the two nations—a separation of Church government, but not of brotherly feeling—it was left to its own resources. I do not know where it got the type of its institutions; I suspect from the Presbyterians. It is obvious that a Church destitute of Bishops could not but act on Presbyterian principles provisionally and temporarily during the negotiations for the establishment of the Episcopate. And being for the most part deprived of the endowments it had, the clergy could not do otherwise than take the laity into counsel. What they did prospered, and their Church has grown. At the first Convention of the diocese of New York in 1785 but five clergy were present, and at the two next only six. I do not see how many there were in the State; but in 1792 the list of the clergy sent to the General Convention, and published in their journal, contained but nineteen. The same journal of 1877 shows five dioceses in the state of New York, containing 721 clergy.

The establishment of Synodical action in the colonial Church was hindered by mistaken notions of the relations of Church and State and of the rights of the Crown, without the help of which it was supposed the Church could not act, and which could not well help the Church without

interfering with colonial freedom in civil matters. The consequence was certain bills in Parliament, promoted by the late Bishop of Oxford, which had no direct effect, but indirectly were of the greatest use, for they sketched out with the general unofficial assent of the English Episcopate just that state of things which the colonial Church was doing for itself of its own goodwill. I well remember that when talking these things over with Bishop Wilberforce, I suggested that what we were proposing to do for the colonies might one day be made use of at home, and he told me he did not think that such a possibility was any reason for holding back. The example of the Church in America, and the extraordinary power of the Presbyterians in Scotland before their disastrous schism in 1845, showed our colonial Bishops the advantages of consulting their clergy and laity. The man who did most to direct the movement, and to whom the colonial Church is most of all indebted, was Ernest Hawkins. If ever a history of colonial synodical action is written, it ought to be as a part of his life. I look back with singular pleasure to his gentleness, goodness, and usefulness.

A very early stage in the movement, if not the beginning, was Bishop Selwyn's synod of clergy in New Zealand in 1846. The movement afterwards took various forms, more or less connected with the State by means of Acts of the Colonial Parliaments—in Canada, in Victoria established by Bishop Perry of Melbourne, now Canon of Llandaff, in 1856, and elsewhere.

The colonial Church has grown. It has not been without its troubles, but it may be very plainly seen that those troubles would have been much greater but for the assemblies of clergy and laity, and that what gave anxiety for the moment might have developed into dangerous schism had there not been means of settling it by common assent of clergy and people. The Bishops have shown energy, wisdom, and forbearance deserving of great praise.

What Bishop Wilberforce did not fear is now coming to pass here. His successor at Winchester, Bishop Harold Browne, when Bishop of Ely, was one of the first who established a diocesan conference thirteen or fourteen years ago, and now there are but few dioceses where there are not annual meetings of clergy and laity.

A distinction has been drawn between synods and conferences, the former word being used for meetings of the clergy only, the latter for those in which the clergy and laity meet together.

There are interests of property which concern the clergy specially, and other things to which they are likely to give a more sustained attention than the laity would give. There are also doctrinal questions that must be treated of, and must be treated of at great length, to do justice to the great principles which often lie hid under what may seem to the laity very small questions. These things may perhaps sometimes be considered by the clergy apart from the laity, and no jealousy will come of it if it is clearly understood that all changes must be discussed in common.

It may be well, therefore, if our conferences be accompanied by separate meetings of the clergy when the clergy desire them, and the Bishop sees fit to call them.

I ought now to say a few words on the necessity of periodical meetings

of clergy and laity as an integral part of the government of the Church. I have never felt satisfied with a sort of autocracy commonly attributed to the Bishops. There was an expression attributed many years ago to Keble or Cardinal Newman—I do not remember which—that the lightest word of the Bishop was of immense importance, an expression, I venture to think, exaggerated, and peculiar to this country, which has uncomfortable recollections of Rome and Presbytery, and therefore, perhaps, has not studied sufficiently the peculiarities of either. Partly from this neglect we have come to establish a gulf that seems immeasurable between the Bishop and the presbyter, while the presbyter and the deacon are much the same thing. This is different from what exists in the rest of the Church, and different from what existed in primitive times; and I venture to think it ought to be reformed.

The more we approximate the *status* of the presbyter to that of the Bishop the more monstrous it will seem that in a diocese of five or six hundred clergy the Bishop should act alone, without their advice, and it may be against their wishes. I have thought it better to take an English authority rather than a foreign one for what follows from these considerations, that there ought to be an assembly of the clergy, without which the Bishop should do nothing of importance; and I lay before you the following passage of Bingham to show you his view of the rule of the Primitive Church. He says of presbyters (Book II. c. 19, sec. 7), when mentioning their sitting in a semi-circle along with the Bishop in the apse of the Church:—

“This honour was done them in regard to their authority in the Church, wherein they were considered as a sort of ecclesiastical senate or council to the Bishop, who scarce did anything of great weight and moment without asking their advice and taking their consent, to give the greater force and authority to all public acts done in the name of the Church.” And again—

“Because, though the Bishop was prince and head of this ecclesiastical senate, and nothing could regularly be done without him, yet neither did he ordinarily do any public act relating to government and discipline of the Church without their advice and assistance.”

And in the next section he sums up—

“From all which it appears that this was an ancient privilege of presbyters to sit and deliberate with Bishops both on their consistorial and provincial councils.”

This you see extends to administration as well as legislation, and justifies the powers which presbyters exercise in Convocation.

With regard to the laity, the case is altogether different. I can make no case for any participation of theirs in the government of the Church, or in the administration of it as individual partakers of authority. All I can say for them as matter of right is the general proposition that changes of the law cannot be made without their concurrence, and for this I quote the following passage of Hooker (Book VIII. c. 6, sec. 8):—

“As now the state of the Church doth stand, kings being not then that which now they are, and the clergy not now that which then they were, till it be proved that some special law of Christ hath for ever annexed unto the clergy alone the power to make ecclesiastical laws, we are to hold it a thing most consonant with equity and reason that no ecclesiastical

laws be made in a Christian commonwealth, without consent as well of the laity as of the clergy, but least of all without consent of the highest power.

"For of this thing no man doubteth—namely, that in all societies, companies, and corporations, what severally each shall be bound unto, it must be with all their assents ratified. Against all equity it were that a man should suffer detriment at the hands of men, for not observing that which he never did either by himself or by others, mediately or immediately, agree unto; much more that a king should constrain all others unto the strict observation of any such human ordinance as passeth without his own approbation. In this case, therefore, especially, that vulgar axiom is of force—'Quod omnes tangit, ab omnibus tractari et approbari debet.' Whereupon Pope Nicholas (the first writing to the Emperor Michael III. in 865; Fleury, B. 50, c. 41), although otherwise not admitting lay persons, no, not emperors themselves, to be present at synods, doth notwithstanding seem to allow of their presence when matters of faith are determined, whereunto all men must stand bound.' 'Ubinam legistis imperatores, antecessores vestros, synodalibus conventibus interfuisse; nisi forsitan in quibus de fide tractatum est, quæ universalis est, quæ omnibus communis est, quæ non solum ad clericos, verum etiam ad laicos et omnes pertinet Christianos?'"

Now I am very ready to admit that various methods are possible by which a concurrence in authority may be given to the Presbytery, and a veto on what is proposed to the laity; but there is no way so simple and effectual as that of common consultation in one assembly, it being understood that the vote by orders should be had whenever the Bishop or a certain fixed number of the clergy or laity desire it, and that nothing should be enacted which is not assented to by a majority of each order and by the Bishop. And it may be also reasonable that the Acts of the Assembly should purport to be enacted by the Bishop and clergy with the assent of the laity, so as to show that there was no demand made for co-ordinate authority on the part of the latter.

There is at present no uniform plan of constituting these assemblies. When, thirty years ago, the Bishop of Exeter summoned a representative Diocesan Synod it was felt that the majority of the clergy was unduly represented; and there can be no doubt that care ought to be taken that minorities are not shut out, and, as concerns the laity, no advantage should be given to the upper classes, who are certain in this country to have influence enough.

In the diocese of Bath and Wells we have had two different kinds of meetings. One representative, summoned every three years, consisting of clergy and laity from each rural deanery in numbers roughly proportionate to the relative importance of the deaneries; another which meets in the two intervening years at three places, one in each archdeaconry, and consists of all clergy and of magistrates who are members of the Church, churchwardens, and certain laymen chosen by the more populous places.

The advantage of this latter meeting is that all who care to attend can do so; but it is inconvenient when a vote has to be taken, and it gives an undue importance to the debate at the first place of meeting.

For the present, variety is probably good. Hereafter, when the im-

portance of these meetings leads us on to something like uniformity, experience will point out the way.

Speaking in this place, I feel I ought not to forget the peculiar evils and difficulties of Wales. It may be remarked that what I propose is not improbably borrowed from the Presbyterians, and, therefore, based on popular—it may be democratic—principles, alien from the monarchical and aristocratic character which some have attributed to the Church of England. I cannot help that. This, however, I will say—that if the general adoption of popular forms of government should lead those who are separated from us to join us again, there could be no greater blessing. We ought to be willing to make some sacrifices for that. At present I say no more, and confine myself to a development of the true ancient principles of the Church.

You are also in a peculiar difficulty in this Principality, for you use two languages. May it not be proper that a separate Diocesan Conference should be appointed for the clergy and laity of each language? Each language implies something different in the way of interests, and, at any rate, the jealousies and suspicions of different interests. It may be well, therefore, that nothing should be settled that is not agreed to by both languages in separate meetings. There are curious precedents for a separate government of a diocese which is divided into separate rites in the canon law of the Roman Church, which were established about the year 1200. When the Western Crusaders conquered Constantinople they established the Latin Church, and made arrangements for the Greek rite to have a separate Vicar-General under the Latin Bishop. I venture to think that the principle may be applied to the Welsh dioceses. The principle is fully stated in the book of Benedict XIV. on Diocesan Synods, and applied by him to the Greek rite in the south of Italy.

If ever any large body of men, with rites and usages different from our own, is united to our Church, some such plan as this which I suggest must be made use of. It could not be expected that they should at once accept our rites in substitution for their own, or we theirs. Both must for awhile go on side by side until one is peaceably absorbed by the other, or both agree on something intermediate between the two systems.

It does not seem likely that diocesan assemblies will ever be much concerned with legislation for the Church. Our laws are made for us in great measure. We have been hitherto as a nation slow to change. The Church is that part of the nation from its nature and its prevalent political connections most averse to change, and we shall probably for a long while do as little as we can well do, when we have restored to us some qualified power of legislation. Even of this but a small part can fall to the share of diocesan assemblies: their functions will be, I conceive, mainly to help to form opinion by consultation, and to control all those matters of voluntary organisation which have grown up among us during the last half-century.

As to the formation of opinion, the example of our own Congresses shows that we may be bold in the selection of subjects and the treatment of them. It is not possible to bring men together to discuss matters of little interest. Safe things, therefore, are not really safe, for men will not come, and the use of the meeting is lost. It is proper and right, therefore to deal with the troublesome topics of the day, with what are

called burning questions. As to this, the experience we have had in Somerset is most satisfactory. We have been able to discuss them as we did last year, and are about to do the week after next—not, of course, without disagreement, but with disagreement pushed only so far as Christian brotherhood allows, and no further. The same is the experience of Convocation; the same also, I will venture to say, will be the experience of other Diocesan Conferences and Synods whenever they have fair play and are freely allowed to act.

For the present it will be quite enough for us to improve our relations with each other by mutual converse. We cannot expect to be without party. Different views of truth come from different modes of education. Honest men cannot do otherwise than give effect to their views, and combine in action with those who agree with them. Surely, then, it is well that men of different views should meet each other face to face, and answer one another with the courtesy which modern society requires, and know each other, and love one another; and is it hopeless that we may come to see that the truth lies midway between our honest exaggerations?

Possibly the diocesan meetings do not really educate the diocese properly unless they are accompanied by meetings in the rural deaneries, such as were held by the late Bishop in the diocese of Oxford. He assembled his Rural Deans annually, and talked over with them the questions which he and they thought important, and afterwards the matters agreed on at the Palace were discussed at meetings of the different rural deaneries, which again, if I remember right, were encouraged to send up by their Rural Deans recommendations of such things as occurred to them to the next annual meeting. All this was such an approach to what we are now considering as the great ability of Bishop Wilberforce thought possible. It may, perhaps, be undesirable for a diocese to be manipulated through the Rural Deans. But if this suspicion is avoided, I cannot conceive a better method of making us all understand the questions of the day.

One of the great advantages of the American system has been that it has compelled laymen, and especially lawyers and judges, to study the nature and rights of the Church, so as to get them to take part in the proceedings, and all American Churchmen acknowledge what they owe to Mr. Hoffman, of New York, and the late Mr. Evans, of Baltimore. Mr. Hutchins, the secretary of the General Convention, has been so good as to send me the report of the debates in the last General Convention, and it is most gratifying to see the knowledge and ability in debate shown by the laymen there, some of them even from those unpromising Western regions, where all is supposed to be barbarism. This is what may be said of the laity; the clergy also bear their part well.

The American lawyers take, in their speeches in Convention, a larger view of Church questions than ours do, when discussing their law and the enactments of their constitution and canons. They do not split words like English lawyers when they interpret an Act of Parliament, and seek to draw out a meaning from those words alone, irrespective of other considerations; but they consider the constitution and canons as subordinate to the ancient traditional system of the Church, and are very unwilling to accept a meaning which does violence to what we all consider to be its law.

My impression of our own clergy is that there is among them more

learning than in any other Church of Christendom, and it is all the more varied, and therefore valuable, because it is not the consequence of a uniform system of training, but comes from the more liberal education our clergy have in common with the laity—a general education, not a special or professional one. It may be well, therefore, that they should improve their knowledge by mutual converse. The details of any duties are better learned by practice, example, and discussion than by tedious drilling of text-books in seminaries.

Besides the legal and compulsory functions of the Church, there has grown up in this century a great deal of voluntary action dependent on the goodwill of subscribers, and on societies formed for each purpose. It has been thought that these societies tended to arrogate to themselves the functions of the Church, and to give over to donors and subscribers that which belonged of right to the ministers and members of the Church.

So long as we seemed wholly destitute of synodal organisation there was good ground for these apprehensions. I used to feel extremely jealous of it. In the absence of what is regular, there is real danger that what is irregular, but absolutely necessary to supply its place, should become too important.

It may be that with the revival of Convocation and of diocesan assemblies these fears will subside. I certainly do not advise that the great religious societies should be swept away and replaced by a Board of Missions, and other representative institutions. It may not, however, be amiss to point out that we have had in Somerset for the last forty years and more an approach to the synodal system in the management of our diocesan funds of what are commonly called the religious societies. We have altered it from time to time, and it has grown and matured, and now it is managed by a body of clergy and laity accurately representing the rural deaneries, who have the care of the great interests of Church education, church building, the supply of curates in populous places, as well as to aged incumbents, and are ready for any other work that from time to time may be required for the good of the diocese.

The quarterly meetings, in fact, take the place of a standing committee of the Diocesan Conference, and are as good an approach to synodal management as at present is possible.

It is very difficult to anticipate with anything like accuracy the other functions which diocesan meetings may serve. I have thought it better, therefore, to confine myself to those which our limited experience points out. To go further might raise unreasonable hopes and give equally unreasonable alarm.

It is the practice of the present day to develop what we can of independence, and in doing this to use the experience of Churches which have not the same relations with the State as we have—Churches not absolutely free; for I venture to think no Church can ever be beyond that power of human law and supremacy of the State which most of them acknowledge more or less, and to which they all now practically defer.

We may develop our independence without going beyond the Constitution of our country, or giving reasonable offence to any one. We may do it by meeting together and laying in an orderly and peaceful manner the results of our deliberations before the Legislature.

I do not know to what extent of power our purely voluntary organisa-

tion may not grow. The Church of England is not destitute of political influence. Power sometimes is all the greater when not combined and not offensive, and has nothing about it of self-seeking, or self-sufficiency, or vulgar agitation.

If we keep aloof as much as we can from party entanglements, take in all who are disposed to join us, and do not depend on rank or worldly influence, I have no doubt the Church will obtain all independence that is necessary for the good of religion.

REV. GEORGE GREENWOOD, M.A.

THERE can, I think, be little doubt but that the Church of England will, ere long, again exercise in some form the power of making rules binding upon her members for the enforcement of her discipline, the regulation of her worship, the improvement of her organisation, and the arrangement of her finance. But the speed with which such power may be revived, and the safety with which it may be exerted, must depend very greatly on the formation and spread of sound ideas as to the principles on which legislative authority in the Church is founded, and by which its exercise is regulated; and those principles it is necessary for my purpose that I should begin this paper by investigating.

I must start with the assumption that the Church of Christ upon earth is a true society, of which the members can be recognised,—a society divinely founded and not a creature of the State, endued with powers which man neither gave nor can take away, having an organisation divinely ordered, and therefore—as to its fundamental principles—immutable.

I must assume further that, while every person validly baptized, and none other, is truly—though it may be very imperfectly or unworthily—a member of the Church, they only enjoy full membership, with all its powers and responsibilities, who have been made partakers of the Pentecostal outpouring of the Holy Spirit, through the laying on of hands by the successors of the Apostles, and who abide in Christ by the due reception of His sacred Body and Blood.

It seems inherent in the very idea of a true society that it should have the power of regulating its own affairs by rules binding upon its members. The Divine Founder, however, of the kingdom of heaven did not leave the right of legislation in His Church to the operation of this general principle, but gave a special promise with respect to it. “Verily I say unto you,” was His emphatic language, “Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven” (Matt. xviii. 18). The trial and excommunication of the persistent wrongdoer, for which He had been giving directions, would have to be conducted by carefully-defined rules; and such rules He would authorise the Apostles to make, by a general grant of legislative power. “All the particulars,” He would say, “of these proceedings I leave it to you to regulate; for I assure you, in the most solemn manner, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.” Here, then, we have the Church’s charter of legislation, given by no earthly sovereign,

incapable therefore of being lost by disuse or neglect, bartered away for ease or position, or withdrawn by human enactments; and whatever—as to things which legitimately admit of variation—the Church may deliberately ordain in faithful reliance upon this charter, needs no civil arm to enforce it, nor any but spiritual penalties to give it weight; for the decree is written in heaven, and he who sets it at nought does so to his own loss, and at his own great peril. And if the Church of England be, as we believe, the true Church of Christ in this land, this essential prerogative of the Church belongs to her, as surely as any property of the ocean which surrounds the globe is found in that particular portion of it which forms the British seas.

But to whom did the Great Head of the Church commit the power of authoritative legislation? I answer, first of all to the Apostles individually. The grant of this authority is explicitly promised to St. Peter: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19); and although this power cannot be supposed to have been given to him alone, yet it must be supposed to have been given to him—and, therefore, to each of those whom he represented—individually and personally. We can hardly doubt that, in him, the right of legislation for the Church was conferred on every member of the Apostolic order severally,—not merely on those who then stood with him, but also on St. Matthias, St. Paul, St. Barnabas, and on those whom the Apostles constituted their successors in the government of the Church.

Yet the legislative power of the individual Apostle was not left absolute and uncontrolled; the same authority which had been promised to each separately, in the person of St. Peter, was soon after further promised to the collective Apostolate, in the passage concerning binding and loosing, to which I have already referred (Matt. xviii. 18); and from the very nature of the case the authority residing in the collective body would dominate the same authority as exercised by the individual. At a later period a new element, modifying the exercise of the Apostolic authority, was brought in by the act of the Apostles themselves, when they created the new permanent order of elders, presbyters, or priests, to which they should commit a portion of their own authority. Under what circumstances they employed their collective power in that momentous legislative act—the institution of the presbyterate—we can only surmise, but the purport of what they did seems to be beyond all reasonable doubt. It is strange that any one having the New Testament in his hands, and professing to appeal to it for his ideas of the organisation of the Church, should ever call in question the *ruling* function of the presbyterate. It is not too much to say that there is scarcely a place where the presbyters or priests are spoken of, in which their power of government is not either distinctly mentioned, strongly implied, or manifestly taken for granted; and, indeed, their very names, "Elders" and "Overseers," clearly indicate it.

What effect, then, had the institution of this new order on the distribution of legislative power in the Church? Up to that time the Apostles had ordered the Church according to their own decisions; would they henceforth give the presbyters a voice in making laws for it? It seems probable beforehand that they would: the very name "elder" is suggestive of grave counsel and deliberation; and if—as the Bishop of Durham

supposes in his well-known essay on the "Christian Ministry"—one reason why St. Luke says nothing about the origin of the order is, that it was simply the adoption into the Church of a recognised Jewish institution, the fact that the Jewish elders at Jerusalem were members of the great council of the nation would seem to render it certain that the Christian presbyterate also would be created with a view to its aiding the Apostles in their consultative and legislative functions. To this *à priori* likelihood the events which followed correspond. So fully was the position of the presbyters at Jerusalem recognised throughout the Church, that when the great dispute arose about the circumcision of the Gentile converts, and it became necessary to obtain an authoritative decree on the subject, the matter was not referred simply to the Apostles, but it was determined by the Church at Antioch "that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question" (Acts xv. 2). Accordingly "the Apostles and Elders came together for to consider of this matter" (Acts xv. 6); and so the first Synod of the Church was constituted. The decree of that Synod was a great act of binding and loosing upon earth, and its authors assumed for it their Lord's promised ratification in heaven; writing to the Churches—"It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Acts xv. 28). And it must be remembered that those for whose decisions this divine authority was claimed were not merely the Apostles, but—according to the concurrent reading of the five principal manuscripts—"the Apostles, and the Presbyters, brethren" (Acts xv. 23); and that Paul and Silas delivered the determination of the Synod to the Gentile Churches as "the decrees . . . that were ordained of the Apostles and Elders" (Acts xvi. 4). It does not seem, then, to admit of reasonable doubt, that, in creating the Presbyteral order, the Apostles had used their legislative power to widen the area in which that power should reside, and in so doing in some degree to modify its action.

What provision did they make for the permanence of this power, as they themselves were withdrawn from the visible exercise of it? I am obliged to assume here—what, if I had more time, I would gladly try to prove—that the Episcopate, instead of growing up—as the Bishop of Durham appears to maintain in his essay on the "Christian Ministry"—by a more or less rapid evolution, from the Presbyterate, descended, by a more or less rapid devolution, from the Apostolate. It is impossible to get over the fact that this was the view of the matter universally taken in times so close to the event, that there seems hardly room for a false tradition to have arisen; and the testimonies of St. John and his disciple, St. Ignatius, appear so to fit into, and interpret, one another in this sense, that—now that the genuineness of the shorter Greek Recension of the Epistles of the latter may be regarded as established—there can, I think, be little doubt that this view must finally prevail. The only supposition, I venture to assert, which really accords with the language used of and to the "Angels of the Seven Churches" in the Apocalypse is, that the Churches to which the Seven Epistles were addressed had each its presiding officer, to whom had been entrusted powers similar to those exercised by Timothy and Titus in Ephesus and Crete—powers of ordaining, sending, reproofing, judging, excommunicating—and who could therefore

justly be made responsible for the Church, as far as the teaching that went on in it was concerned, and be identified with it in its fate, if false or immoral doctrine was, with his connivance, ruining it. And observe that, if this is so, it follows, from the very nature of the symbolism, that we have here, not simply an indication of what was at that time the constitution of those particular Churches, but an intimation from the Great Founder of the Church Himself what He intended the constitution of His Church to be. For the bright stars lying together on the hand of Christ, can hardly denote an accidental, or transitory, or insignificant arrangement, but must set forth, with a vividness from which we should all do well not to turn away our eyes, the special and awful nearness of the ruler of a diocese to the Ruler of the Church; the special illumination of the Holy Ghost, whereby he should shine with a light of his own, independent of the brightness of his Church; and probably also his special connection with his fellow-Bishops, in virtue of which the Church should from the first be, not an aggregation of isolated dioceses, but a combination of sees, caring and consulting for one another's welfare. And when we find that all this is exactly the constitution of the Church implied, and enforced, in the writings, and exemplified in the acts, of St. John's great disciple, St. Ignatius, the conclusion seems irresistible that the coincidence puts beyond question, on the one hand, the meaning of the vision of St. John, while, on the other, it rescues St. Ignatius from the charge of unjustifiably exaggerating the authority of a Bishop. I venture to press this consideration on the attention of the Bishop of Durham, hoping that it may lead him to revise his rather loose and unsatisfactory exegesis of the Apocalyptic vision, and thence to modify his estimate of the origin and necessity of the Episcopal office.

The Bishops, then, were the inheritors of so much of the Apostolic power as was needed for the permanent government of the Church; and this would include the right of legislation, with the promise of a heavenly ratification of their solemn binding and loosing. But it would descend to them with the conditions with which, as we have seen, the Apostles themselves had received or surrounded it. The power of binding and loosing would reside in the individual Bishop for the diocese over which he presided; but on the one side it would be subordinated to the collective authority of the Bishops of the province, or of any larger combination of sees to which the diocese belonged—ultimately to that of the entire Episcopate of the Universal Church; and on the other side its exercise would be conditioned by the authority also committed to the presbyters of the diocese. It is with these latter conditions, those arising from the relation of the Bishop to the priesthood of his diocese, that the subject of our discussion this afternoon leads us to concern ourselves; and we will now consider more particularly the precise position of the clergy of the second order, with regard to their concurrence in the authoritative action of their Bishop.

In the first place it must, I think, be admitted that there is a moral obligation upon the head of a diocese to seek the counsel, listen to the views, and ponder the arguments, of his presbyters, with regard to any matter of importance which has to be determined for the diocese. So much as this may be inferred from what we have noticed of the Apostles' practice at Jerusalem; and the illustrations used by St. Ignatius, espe-

cially his comparison of the Bishop to a lyre, of which the presbyters form the strings, seem to imply at least as much as this. Strike the lyre without the strings, and it will indeed utter a sound; but if you would draw forth harmonious and melodious voices, the well-adjusted chords and the sustaining framework must vibrate together. In other words, the best Episcopal utterance is that in which the presbyters concur. The conclusion of Cardinal de la Luzerne, in his great work "On the Respective Rights and Duties of Bishops and Priests," is sufficiently clear; and it is all the more worthy of confidence because he wrote in vindication of the claims of the Episcopate, and any admissions which he makes on the other side are likely to be impartial. "It appears certain," he says, "that wherever Priests find themselves with their Bishop, they have the right of addressing to him their observations, to which the Bishop ought to listen with attention, and with a disposition to defer to them, if they seem to him well-founded. . . . I go still further," he adds, "I think that there are cases in which the Bishop's deference to the opinion of his Priests should go to the extent of yielding to it, even when he does not consider it to be sufficiently founded in reason. For instance, when he finds a general opposition to an ordinance which he thinks just and useful, but which is not absolutely necessary, the prudence which guides, and the charity which tempers, the exercise of his authority, ought to dispose him to withdraw his regulation" ("Droits and Devoirs," p. 1427). So far the Cardinal.

But, secondly, it can hardly be denied that the formal concurrence of the presbyters does something more than enable the Bishop to make up his mind,—it must be considered to add weight to the decision arrived at, and to bind more tightly, or to loose more effectually, that which he might have bound or loosed by his own sole authority. For, as we have seen, the Apostles at Jerusalem did not simply consult the elders; but when their concurrence had been obtained, they sent out the resulting decree in the elders' name as well as their own, and claimed for the joint decision the authority of the Holy Ghost. "The Apostles and Elders, brethren, send greeting unto the brethren which are of the Gentiles: . . . it seemed good to the Holy Ghost, and to us (Acts xv. 23, 28). Whether in that primary internal crisis of the Church, if they had failed to gain the consent of the elders, the Apostolic Bishop St. James and the other Apostles would have sent out the same decree in their own name, we have no means of knowing; possibly they might; but it is clear that they were glad to add the weight of the Presbyteral authority to their own, and that accordingly the decree issued was universally known as the ordinance "of the Apostles and Elders" (Acts xvi. 4).

I trust I have now sufficiently vindicated the fundamental principles upon which the Diocesan Synod depends, and in accordance with which it should be constituted, viz., the paramount authority of the Bishop, and the subordinate yet concurrent authority of the priests; and it only remains to say something as to their practical application.

Can we fail to see that many of our present difficulties arise from the want of some mode in which ordinances can be issued having undoubted spiritual authority—some provision, in fact, for such true binding and loosing upon earth as we can feel sure will be sanctioned in heaven? This need, as far as any particular diocese is concerned, may be supplied

by the assembling of a properly constituted Diocesan Synod. It is true that Diocesan legislation can only take effect in matters which have not been regulated by the Provincial, or some higher, Synod, or in which, by *universal* consent, the regulations of such higher Synod have become thoroughly obsolete and inapplicable; it is true also that Diocesan legislation must always be liable to revision by the Provincial Synod; but even with these limitations there is room for beneficial authoritative regulation in the diocese itself; and the revival of legislative power in that limited sphere is one of the most necessary steps towards its revival in the English Church as a whole. Primarily—if the principles I have laid down are correct—such power of authoritative Diocesan legislation resides in the Bishop. "Regulations," says the learned Cardinal to whose great treatise I have already referred, "made by the Bishop alone are, in principle, no less obligatory than the statutes which he makes in Synod." "But," he adds, "Synodical statutes win more confidence and respect, have an effect more certain, and meet with an obedience more ready and less constrained" (*Droits and Devoirs*, p. 1446-47); and with this admission we may believe that it would in general be wiser and safer, and more in accordance with the intention of Christ and His Apostles, and with the practice of the noblest rulers of the Church, if the Bishop in his legislative acts would seek to add other spiritual authority to his own.

I have endeavoured to show that he can find such additional authority in the formal consent of his presbyters; but we have yet to consider whether—in strict accordance with fundamental principles—the concurrence of the laity may not be asked for as well, and whether that concurrence would not—though in a different way—give yet further weight to his decrees. Now here we must begin by making a distinction: neither from Holy Scripture, nor from the records of the Primitive Church, can we draw the conclusion that the laity, like the presbyters, can claim as of right to be consulted in the authoritative regulation of the Church, or that their concurrence increases the binding force of anything that it decreed. It is true that passages are often quoted, and facts alleged, for the purpose of establishing the opposite conclusion; but on close examination they always prove to be illusory. But that which cannot be demanded as a matter of right may admit of being conceded as a matter of expediency; and it is for the Bishop to consider whether the concession to the laity of some restrictive and consentient action, as regards the exercise of his power of binding and loosing, may not be for the benefit of the Church. The very plenitude of his commission enables him to say to his clergy, "There are regulations affecting the diocese which I have determined not to enact without first consulting you, and receiving the support of your formal sanction; and even when you agree with me, I shall still abstain from giving effect to our united decisions, unless I am assured that the laity also will accord a free assent to the measures which we are thinking of carrying out."

The exigencies of time and space require that, for the clergy and for the laity separately, some system of representation should be adopted, by which the feeling of the diocese may find due expression in the Diocesan Synod. In the case of the laity the Bishop would probably think it right to lay down some restrictions as to eligibility for the office of a representative; and, of course, both the electors and the elected should be only those

as to whom there was no doubt that they had been baptized and confirmed, and were regular communicants.

The form of the Diocesan Synod to which all this leads may be described as follows :—The Synod would consist of three houses—the Bishop by himself constituting one house ; the representatives of the presbyters a second ; and the representatives of the laity a third. For the discussion of any matter the three houses would at first meet together, the Bishop presiding, and the other two having their allotted places. If the discussion showed that there was a substantial agreement, the Bishop might sum up the decision of the Synod without putting the question to a vote ; or a show of hands might be taken for each house separately, in the council room itself, sufficient to declare unmistakably what the judgment of the houses was. But should there appear to be a serious difference of opinion, it should be possible for the two lower houses—after they had sufficiently discussed the matter in common—to go apart, in order to consider the question further separately. In that case, if a vote was to be taken, the result would be ascertained by an actual division in each house, and the exact numbers would be brought to the Bishop, who, after considering them, would meet the reassembled houses and state the conclusion arrived at. If the voting showed that the two lower houses disagreed, no Synodical action would be taken in the matter ; and even when they were in accord, it would still rest with the Bishop to decide whether he would sanction that which was proposed. Finally, if the houses were in full agreement, and the Bishop thought it good, a formal and solemn Synodical act would be drawn up, which would be signed by the Bishop, and by chosen priests and laymen on behalf of the two other houses, and then published in the diocese. Great care should be taken in settling the formula to be used in making the attestations, so that the distinction in the action of the different orders might be apparent : *e.g.*, the Bishop might sign as ordaining, the priests as confirming, the laymen as consenting. Such a Synodical act would—if the principles I have laid down are correct—be ratified in heaven, and be binding as a matter of conscience on every Churchman in the diocese. But it would be only in very special cases that a solemn enactment of this kind would be required ; many questions could be discussed, many resolutions be arrived at, and many courses of action be initiated, in the Synod, which would necessitate no Synodical decree. The great advantage of such a Synod as I have described would be, that through it would be avoided on the one hand the weakness of having only a conference of Bishops, priests, and laymen, which could discuss, but never legislate ; and on the other, the complication, and the not very remote prospect of collision, involved in the arrangement of having two bodies—a conference to discuss, and a synod of Bishops and priests to enact.

I trust that enough has been said to explain in all essential particulars the need, the formation, and the work of a Diocesan Synod ; and in conclusion, I can only express an earnest hope that no diocese may be much longer without one. For, although it cannot be asserted that such Synods are absolutely necessary for the government of the Church, it hardly, I think, admits of question that they are necessary for its good government.

ADDRESSES.

REV. A. C. AINSLIE, Prebendary of Wells, Vicar of Henstridge, Somerset.

I wish to recall the attention of the Congress to the exact wording of the programme, by which it will be seen that our subject is "Diocesan Synods." It is essential that we should bear in mind that it is the diocese, not the parish or the province, that is the ecclesiastical unit. The parish is a subdivision of the diocese, the province is an aggregation of dioceses. It is specially needful to recollect this at the present time, when there is in some quarters a desire for a great Anglican Patriarchate, of which Canterbury should be the head. Let us beware lest great practical inconvenience result from such a scheme. A patriarchate implies a great central authority; such an authority is not in practice the individual man, the Patriarch, but his court; and it is a serious thing to bring the whole Anglican Communion under the courts of Canterbury. Something has been said respecting the regulative power of Diocesan Synods. In theory they have such power no doubt, and many are now turning their thoughts towards Synods after reading the recently published life of Bishop Selwyn. But it must not be forgotten that the circumstances of the Church in New Zealand are widely different from those in an English diocese. When it was decided that the letters patent of colonial Bishops were not worth the parchment they were written on, the New Zealand Church was absolutely without law. Thank God, at this crisis there was a Bishop in New Zealand equal to the great occasion. If any one Bishop could be trusted to govern wisely as an autocrat it was the great and good Selwyn; but he repudiated such autocratic power; he organised a system of Synods. But in the Church of England every minutest particular is ruled by law, by statute law for the most part. There is no room for synodal legislation. The Diocesan Synod has, however, an influence, indirect indeed, but potent, upon the course of Church legislation. The legislative machinery known to the constitution in matters ecclesiastical consists of the Crown, the Parliament, and the Convocation. Speaking as a member of the Lower House of Canterbury, I will tell you what is the great want felt in that house; it is the want of some recognised means of getting at the opinion of the Church out of doors upon the matters brought before Convocation for its decision. We arrive at our conclusions too hastily. I recollect an occasion when we settled the question of the Final Court of Appeal in ecclesiastical causes in one morning, not knowing when we entered the room that we should have the matter before us at all. If our decisions are to carry weight, they must embody the general feeling of the Church. How is this to be ascertained? Is it to be through the Church newspapers? I think not. The more I read about any controverted question in any Church paper, the more convinced I become that I do not understand its true merits; and we have not time to read papers on all sides. Is it to be through public meetings? No, for meetings are not really public meetings, they are party meetings; you know beforehand what resolutions they will pass when you see who are their promoters. My dear friend Archdeacon Denison is going to have a meeting next month in London, and with characteristic honesty he gives out that it is not to be a meeting to discuss a question, but to agree to certain predetermined conclusions. Such meetings afford a very imperfect index of Church opinion. Convocation must be informed as to the feeling of the Church, and that information must be gained from Diocesan Synods. Let us take the case of the Draft Bill concerning Rites and Ceremonies recently agreed to by the Convocation. In proposing that measure Convocation may seem to be arrogating to itself too much power. But it is running on strictly constitutional lines; and it is felt that if such a measure should become law, the universal establishment of Diocesan Synods is a *sine quid non*. We are well aware that our recommendations will not be listened to unless they repre-

sent the general wish of Churchmen legitimately expressed in their Synods and Conferences. Again, Parliament as well as Convocation needs to be instructed as to the desires of Churchmen when proposals for legislation come before it. I have spoken of newspapers and meetings as very imperfect means of arriving at the true feelings of Churchmen. Are petitions of much service? I think not. I remember the occasion, not long since, when fifteen thousand clergy expressed their wishes by petition, and I never heard that their wishes were regarded. No, it is by the Diocesan Conference, by the restoration of the ancient council that gathered round its Bishop, that the Church's voice must be uttered. If this is to be done, there must be no diocese unrepresented; above all, the great diocese of London must have its conference. Until that is established no progress can be made. London has its party organisations in full—too full—vigour. It has its Exeter Hall and its St. James' Hall; let it have its Synod Hall. Will your Lordships pardon me when I say, with all the energy I am capable of, let the Churchmen of London never rest until they have insisted on the establishment of a London Diocesan Conference?

MR. BERESFORD HOPE, M.P.

IN the time allotted to me I shall treat the subject in one aspect only, but I think it is a most practical one, namely, as it affects the Church of England in this year 1879. But I dare to add that, while in each age and each country the local Church naturally assumes the external aspect consonant with the circumstances of the time and the land, the principles which underlie those manifestations must, if genuine, be those of the universal, everlasting Church. Feeling this, I ask how we are to regulate Synods and Conferences within our living Church? But first I must explain to Prebendary Ainslie what becomes of petitions to the House of Commons. He will find two large black leather bags hung up, one on each side of the table, into which the member sticks the petition which he presents, and he then writes upon a slip of paper to be sent up to the gallery that So-and-So presented a petition from such a place on such a subject, and there the matter practically ends. The real practical use of petitioning, the real reason for which I recommend it is, that the framing, the circulating, and the signing of petitions is "whipping," canvassing, and instruction for the petitioners themselves within their own sphere of thinking and acting. The question between Diocesan Synods and Conferences is that of dealing with two different aspects of one thing, and must be regarded also as a portion of a still wider question, namely, the general development of the Church, which is so marked a phenomenon of these times. In the comparison which I shall have to make between Synods and Conferences, I shall endeavour to place the fact before you, as a salient feature of such a discussion, that which is, on the one side, a great mystery, and, on the other, a great safeguard and practical solution of the chief of our present difficulties; namely, that while in one aspect the Church preserves all the great advantage and (it must be added) the disadvantage of an ancient secular no less than religious institution as an Estate of the Realm, and obliged as such to conciliate not merely the will of its own flock, but that of people and Parliament. On the other aspect of a spiritual body, by the blessing of God, it retains the primitive and Apostolic organisation of the Universal Church. Thus it is able to summon to its succour, *in foro domestico*. Thus many a fresh living machinery which is strong in its own weakness, by being in the eye of dry legality merely voluntary, and therefore powerful because appealing not to authority but to conscience on conviction. Thus alongside of the formal Church by representation—namely, the Convocations—the various voluntary organisations—Synods and Conferences—are growing up, and I believe that, though perhaps not in our lifetime, these various bodies will shake hands together, and

Convocation and Ruri-Decanal Chapters will work out some constitutional method of common action. In the meantime, the solution of many questions which puzzled us a few years ago on the first revival of Church life can afford to wait for the working out of this movement. I merely refer in passing to the representation of the laity in Church assemblies; let us be satisfied for the present with the instalment of it which our Congresses and Conferences are giving. Many of us were born in the reigns of the Georges, many in that of William IV., and many in the earlier years of the Queen; and when we recall what the Church was in the days of the Georges, of William, and of our then unmarried Sovereign, we may well be content to be patient in the reflection of how much we have gained, how far we have extended our borders, how deep we have sunk our foundations, how much we have learned, and how many things we have thought out.

After this preface, I will give you briefly my idea upon the question. I thank his Lordship for the change which he made in the subject of our discussion in limiting it to "Diocesan" Synods and Conferences. This limitation gives system and point to the discussion. We are considering the constitutional organisation of a diocese. The first in rank and administrative responsibility, the centre of the system, is the Bishop. What is the next governing organ, the next deliberative and controlling authority? Is it the Synod? No. Is it the Conference? Still less so. Is it the Chapter? The Chapter must first of all be thoroughly revived, strengthened, and made a living body. By Chapter I do not mean the four residentiaries swooping down like the four winds of heaven upon audit day, but that greater Chapter which still exists constitutionally in the cathedrals of the old foundation, and which may be grafted on those of the new by boldly dealing with the honorary Canons as the courageous action of the Bishop of Truro has taught us may be done even when there is not yet a legal Chapter at all. The Chapters ought to be the standing Diocesan Council, the advisers of the Bishop. Next to the Chapter, forming, as it were, the outer circle, ought to come the clergy of the diocese, aggregated, either as a whole or by representation, to the Chapter as the Synod. The Synod should meet periodically, and I as a layman assert that they should meet by themselves. It is cruel, and unjust, and ungenerous of the laity to found a grievance on their clergy ever claiming to meet by themselves in their own chamber. The House of Commons might as well demand that the Cabinet never should meet without a few outsiders to sit and watch its doings. The clergy are God's institution; they have their duties and their responsibilities; and God never gave to any man or body of men duties and responsibilities without giving them privileges also to enable them duly to fulfil their obligations. Questions of their own spiritual life, or of their care of others' souls; or questions of the distribution of pastoral duties, and of the priests' difficulties, to give off-hand a few sample instances, are the things which the Synod has the right to debate and decide sitting by itself, with or without closed doors. If no such questions should happily arise, or if they be few and simple, the Synod would at once adjourn and hold but a brief session. My Synod, you see, will be composed of the Bishop as the head, the Chapter as the nucleus, and the aggregated clergy as the complement. Whether its non-capitular members in dioceses which are too large to take in all the clergy should be chosen by the Ruri-Decanal Chapters, I have not time now to consider, though I may observe that this would seem to be the reasonable course. I now come to a still further development, when the Synods will expand into the Conference. I propose that the Conference should be made up of the clergy composing the Synod, and of an additional body of lay representatives. Thus every member of the greater Chapter being a Synodman, and every Synodman a member of Conference, the three bodies have unity of feeling and harmony of action. The Chapter will expand into the Synod, and then, days after maybe, or hours, the Synod will expand into the Conference. The usual place of meeting will be the cathedral, unless policy should declare an occasional

assemblage, at least of the Conference, at some great town in the diocese; and, as in the diocese of Ely, there might at recurring terms of years be larger Conferences in each Archdeaconry. But I am now only speaking of Diocesan Conferences. The Chapter, on the conclusion of its special business, would call in the Synodsmen. The Synod ended, the lay representatives would take their seats, and the work of the Conference begin. As I have claimed that the laity shall not be jealous of the Synod, I demand the same of the clergy touching the Conference. I need not—indeed I have no time—recapitulate the large list of questions, notably of an administrative and financial character, to which the Conference should be invited to direct its attention. The next question which we must ask ourselves is, How the Conference is to be chosen? Of course the principle of election stands first. But I am not such a passionate admirer of voting as a sacred institution as to believe that there are no other means of choice except that of opening a poll. It is a false analogy to believe that because no other process is possible in making a Parliament, no other way ought to be possible in making a Conference. I desire to look on the question with a practical eye. In the infancy of Conferences I believe pure and simple election is very likely to yield the best men, for only men who have the interests of the Church at heart will care to present themselves to take part in an experiment. But the more powerful the Church and the Church's Assemblies become, the more will conflicting elements come in; and then, even in spite of the communicant qualification, which I hold to be essential, the danger will arise of ambitious and tricky men, or bigoted partisans, seeking seats in the Conference for the sake of self or faction. The Conference might at least show marks of affinity to the School Board. Therefore in making the Conference generally elective, do not turn your back on the supplementary method of nomination. Bishops are men of the world, and we may trust them to find out representative men, often the most valuable because the most thoughtful and large-minded, who shrink from or fail at a popular election. Bishops live in the light of public observation, and in the full glare of the religious press. I often pity them. So I think we may, and should, trust them to temper any possibly inferior quality in the elected members by a good strong element of representative nominees. There is another reason why I wish to combine the two principles of election and nomination. It is a false analogy to suppose that the lay members of a Conference constitute, as it were, "a Lower House." I should rather say they were a co-ordinate body to the clergy; and as the principle of the two houses which exist in the secular Legislature will be found among the clergy in the two lists of members of the Greater Chapter and of elected Synodsmen; so you will have a kind of Lower House in the elected members, and an upper one in the nominated list; or I might borrow an analogy from the ecclesiastical side and call the nominees a sort of lay Greater Chapter. As a precedent for the Synodsmen sometimes sitting alone, and sometimes as part of the Conference, I may point to the Corporation of London, in which the Aldermen sometimes sit by themselves, and at other times in one house with the Common Council. That is a good historical precedent, though certainly not one of an ecclesiastical character. Above all things, if you want to have a real and living Conference, do not refuse to let it discuss any pertinent question of which any of its own body may give notice. Do not let it down to a cooked list, which is cut and dried, and communicated on a halfpenny post-card by the summoning Prelate. There may be burning questions, and such are no doubt a trouble; but when it is seen that the Bishop is so very prudent as to avoid them, the members of the Conference will be disposed to emulate his prudence and keep away from an Assembly which does not interest them. Let the presiding officer have his right of proposing questions for discussion, but give elbow-room throughout. Then among the Churchmen and Christians there assembled there will be no more danger of broken heads, physically or metaphorically, than on the floor of the Legislature. But whatever co-ordinate body may be created in the future to unite Convocation and the Church in general in

its voluntarily constituted assemblies, take care, as far as you can and as long as you can, to create your own machinery within your own lines, and by consensual agreement. The most likely course to frustrate the enterprise so hopefully begun would be to rush into legislation. It is not for nothing that God has so marvelously developed self-help within our dear old Church of England. An acrimonious Parliamentary struggle over any measure directly affecting Church organisation, however well intended that measure might be, might throw us back for generations.

REV. PREBENDARY CHADWICK, D.D., Armagh.

PERMIT me to express my gratitude to the President for inviting to address you a clergyman from another island, but of a Church which is united with yours by the bonds of a common system, a common history, common principles, and a common sisterhood. We hope in Ireland that you are beginning to understand and to trust us and our Synods. There was a time when for our sakes you half distrusted the very synodical institution itself. You then believed that we were ready to cashier our Bishops, tear up our Prayer-Books and our surplices, and invent some sort of *vis media* for the Presbyterian who ordained laymen, and the Plymouth brother who ordained no one at all. You have seen us accept a revision of which I hope I may say that many of our parishioners are not able to find out whether we are using the old book or the new. You have seen that we are providing, and for the most part have already provided, for the dignity of our Bishops, slenderly indeed, yet more simply than has been done by any other non-established Church in Christendom. These, as far as they go, are so many practical claims that we put forward upon the sympathy and trust of our brother Churchmen elsewhere; and they show that the stream of the synodical action of our Church, though disturbed for a moment by the bursting of all our banks, is now flowing clear again, because the waters themselves are pure.

It does seem that nothing except the slumber of the Church upon the easy pillow of the Establishment could have persuaded us so long to dispense with Synods. Every colony has its Synod. We in Ireland could not exist without our Synods, Diocesan as well as General. Our Diocesan Synods and their standing committees have worked out all our financial schemes and our parochial readjustments so effectually that, notwithstanding divisions, persecution, and poverty within, there is no Irish Churchman, no peasant on the bleakest hillside or in the most sequestered glen, but knows where to find a clergyman upon whom he has the same claim now for spiritual advice and guidance in health and consolation in illness, as he had when it was the State that paid us for ministering to the poor man's wants. It is to the institution that you are now considering, to our Diocesan Synods and their Councils, that we owe our escape from the worst evil of the voluntary system, that the stipend payer has the Gospel preached to him.

It is not to financial difficulties that you in England owe your Synods; and we hope, for our part, that you may long be free from the need that has created ours. For though we have not gone down in the tempest, and though we have now pretty well established the buoyancy of our craft, that is no reason why we should wish any one for whom we have goodwill to prove his seamanship on the same rough waters, and so close to an iron coast. Still, it has appeared to me that something might be done by your Synods, or committees of your Synods, in a financial direction, not altogether without a parallel to what we have done in Ireland. There exist in England a vast number of religious interests not merely of a party character, and not exciting jealousy among parties, concerning which no jealousy as to the distribution of funds could reasonably

be excited. And I cannot help thinking that a council of your Synod, representing the minds of clergy and laity and of the Bishop presiding, might do more than any volunteered effort could do in assisting these great efforts of Christian liberality which are covering the land with new churches, additional clergy, and new bishoprics, reclaiming the drunkard, grasping the lapsed masses, and convincing the unbeliever; and which are indeed the new wine found in the cluster, so that one saith, "Destroy it not, for a blessing is in it." In Ireland we have found that Diocesan Synods, helpful beyond our hope and giving impulse to a great machinery, not only do their necessary work, but propel our missionary labours, further our temperance organisations, subsidise our poor parishes, and above all provide as we never provided before for the religious education of the poor. Knowing how much financial skill and professional skill has always been forthcoming among us for this patient and steady and unpaid labour, I cannot doubt that a mine of wealth is ready to be worked in England. What is a Conference or a Synod, but the voice of the Church; a body of Churchmen assembled, not merely to discuss our emergencies, and ask for supplies, but far more to establish that healthy, happy, social feeling among us, which ought to exist among brethren of the same Church? I pity the diocese which has nothing to speak about if it is not being plundered. We in Ireland would envy the diocese so free from financial embarrassment that it could devote its time to that mutual sympathy, encouragement, and counsel by which much painful legislation might be averted, and which in itself would be far better than any amount of coercive legislation. For a Church without coercion, however Utopian, is "thinkable;" but that is no Church that has no real cohesion, and is only held together like the sand in the hour-glass, ready to fall asunder the moment the glass that holds it is shattered. Such gatherings, it appears, are now being denounced as compromises between truth and falsehood. That is not true. No person can speak freely for five minutes without discovering and tolerating differences of opinion which are non-essential. It is good that men of different opinions should not be afraid of meeting calmly together, welcoming those points of agreement that are so much wider and deeper than bigots and partisans are ready to allow, and differing like Christian gentlemen. I want to know whether that is a deadlier contact, a more perilous compromise, than the union together of the same persons in one Church of the living God? And I have heard no argument against our Synods and Conferences, but the very same weapons that have rattled for centuries in the arena of every narrow and intolerant sect, that has excommunicated the great body of the faithful, and declared "the temple of the Lord are we." And I am certain that the union of brethren, for a common purpose against a common foe, will be a wholesome energy to overpower, and gradually expel, those hot and feverish activities of passion and of self-will too common in England and Ireland equally, and will teach us to set our Church above our party, and our Master above our Church. We have seen it in Ireland. We have seen lay representatives of every party coming to our Diocesan Synods and Councils with a deepened sense of responsibility, to find their unjust mutual suspicions disappearing in the bracing, open air of controversy, to learn the meaning of much that before seemed distasteful to them, and to go home and influence their fellow-parishioners to lay aside their differences, and accept the union of the Spirit. And when you in England could only hear the bitter taunt of some thoughtless, reckless debater, we, clergymen and laymen of widely-different opinions, have felt ourselves drawn closer together by the smart of the common wound, by the pressure of a common anxiety, and the glow of a common indignation, till men who, eight years ago, threatened to secede from the Church unless they could have their own way in everything, would now, after the lessons they have learned in our Synods, laugh to scorn the idea that anything less than departure from vital truth could justify them in creating a schism in the Church they love.

DISCUSSION.

The RIGHT REV. JAMES COLQUHOUN CAMPBELL, D.D., Lord
Bishop of Bangor.

MY LORD,—I need not say with how deep an interest I have heard the papers which have been read, and the speeches which have been delivered at the present meeting. I am satisfied to accept the general history so ably propounded by the Prolocutor, and the account of synodical action in the colonial Church as set forth by Mr. Dickinson. And though I cannot entirely agree with what was said by the speaker who immediately followed him, there is no possibility, in the time allotted to me, of discussing the merits of the very candid, able, and learned treatise of the present Bishop of Durham on the Christian Ministry, which has been animadverted upon. Independently of the general interest I feel in the subject, there is for me a special interest, arising out of the circumstances of my own diocese. Much of what we have heard enunciated with such general approbation of the meeting, describes the course which has been quietly but steadily pursued for many years in the diocese of Bangor. My Lord, I stand before you as President of the oldest of all the Diocesan Conferences now in existence in our Church. True, we do not seem to have attracted any very general attention. This may have arisen, partly from the remoteness of our position, and partly from want of a reasonable self-assertion, arising, let us hope, from the characteristic modesty of the country! However this may be, I was rather startled the other day by observing in an article in the "*National Church*" on the progress of Diocesan Conferences, that Bangor was put down as one of the few dioceses which had not yet organised itself. Bangor not organised! My Lord, our constitution—like others on a greater scale—was of gradual growth, but it was completed before the subject was mooted in some of the other dioceses named. There is, however, one reason which made me unwilling to press our experience; and that is that, owing to the small population of the diocese, we were able to have a more complete system of representation than is possible, or at least convenient, in others which are larger and more populous. Perhaps I was wrong in this. At all events, I feel it to be my duty to the Church now to give such information as may admit of our being used either as an example to be followed or a beacon to be avoided, as your judgment may decide. Before describing our constitution, I should say that the whole number of the clergy is under two hundred. Every clergyman, then, whether beneficed or holding the Bishop's license to a curacy, is a member of the Conference. The lay members are elected by universal suffrage of those who are in full communion with the Church, in the following proportions:—Parishes with a population under a thousand return a single delegate. After that, an additional representative is chosen for every thousand inhabitants up to six, that being the largest number for any one parish. This gives us altogether from four to five hundred members, the lay element being rather more numerously represented than the clerical. In practice, however, they nearly balance one another, the average attendance being about four hundred. I should say that the lay members are not chosen predominantly out of any one class in society. We have farmers, quarrymen, and even agricultural labourers, as well as some of the leading gentry of the country, all taking a warm and intelligent interest in the proceedings. Nor is the actual discussion monopolised by any class. All are willing to contribute of the wisdom which is in them. The subjects are generally of a practical character, such as might suitably occupy us in this Congress. Occasionally we make ourselves heard by petition, or remonstrance, beyond our own limits. We do not, however, desire to establish an "use of Bangor" as distinct from the customs of the Church elsewhere. We mainly confine ourselves to subjects of practical importance, such as can be carried out without legislation, and I have endeavoured, as far as possible, to

give effect to the opinions and views which prevail. Mr. Dickinson has alluded to what is a difficulty with us, as it must be in all Welsh dioceses, and suggested that it might be expedient to have two separate Conferences, in one of which the proceedings should be in English, and in the other in Welsh. No doubt this is worthy of consideration, yet I think the convenience is more than balanced by the disadvantages. In my own part of the country the Welsh language very greatly predominates among the people, yet we could ill spare the influence and authority of those who do not speak it; and my own impression is that the members of the Conference generally would prefer patiently waiting while speeches were being delivered which they did not understand, to being broken up into two divisions, consulting and voting separately. We heard the other day, in this place, of one of the most distressing incidents in the history of the Welsh Church, the withdrawal of his Bishop's license from one of the most distinguished of the native clergy; and this was attributed to his being a stranger and unacquainted with the feelings of the people. No one—native or alien—with such a Conference as I have described, could remain ignorant of those feelings. He would have a ready means of feeling every throb of the Church's pulse in every corner of the diocese. My Lord, we have not hitherto gone much into great ecclesiastical questions, but we have all the framework ready to enable us to address ourselves to whatever is proposed for consideration. When all the other dioceses of England and Wales are organised equally with ourselves, and it has thus become possible for Convocation to ascertain authoritatively the mind of the whole Church on any particular question, we too shall, I trust, be fully prepared to give it our earnest attention, and to deliver a judgment which, by God's grace, may not be the less wise, that the discussions regarding it have been in great measure carried on by our representatives in the language in which they and their fathers worshipped God for generations before Augustine and his companions landed on the British shore.

THE VERY REV. JOHN SAUL HOWSON, D.D., Dean of Chester.

AFTER one passing remark upon Diocesan Synods, I will ask your Lordship's leave to call the attention of the meeting to a certain aspect of Diocesan Conferences. What I have to say about Dioceses and Synods is this, that until Mr. Beresford Hope spoke, I listened in vain for any reference to one part of the subject which seems to me of great importance, and one which is closely connected with the historical aspect of the question regarding which we have learnt so much. Till Mr. Beresford Hope spoke we heard nothing of the relation of the Synods to the Greater Chapter of the diocese. It would be no easy matter for a Bishop to deal with a Synod consisting, as, for instance, in the diocese of Chester, of from 600 to 700 persons. There must be some arrangement for a smaller body. There must also be something in the nature of a Diocesan Standing Council; and when I look back to ancient history, and around at the exigencies of our time, I feel persuaded that the materials for such a standing council and such communication between the Bishop and his diocese are to be found in the Greater Chapter of the Cathedral. Steps have been taken in Chester with this in view so far as was possible without legislation. The Bishop, the members of the Capitular body, the honorary Canons, and the Chancellor and Archdeacon of the diocese have laid before the Archbishop of York the substance of a bill which it is hoped may become an active instrument, even though the general subject may not be brought before the country in the form of legislation. One particular request we have laid before our Archbishop is, that steps may be taken to repeal that most ungracious part of the Cathedral Act which decided that Honorary Canons are to take no part whatever in any matter in conjunction with the Chapter of the diocese.

I ask now permission to refer to one aspect of Diocesan Conferences. No more remarkable fact is there in our time than the gradual spread of these Conferences, from the example first set by the diocese of Bangor, through other dioceses, among which we shall no doubt soon be able to reckon the diocese of London. In this remarkable spread of a new opportunity for the discussion of Church subjects, I imagine we may see the promise and prophecy of something very much greater, by which in due time may be solved some of the difficulties under which we are labouring. One of our difficulties is, how to obtain improvements in matters connected both with our public services and with our various arrangements for Church work. We know that Parliament, and the House of Commons especially, is very impatient, and very naturally impatient, of ecclesiastical subjects; while, on the other hand, it seems probable that if the House of Commons could really know the mind of the Church of England with regard to these matters—not simply the mind of the clergy, but the mind of the Church at large—improvements would very easily be accepted and sanctioned by them. One plan for obtaining this result is under the consideration of the Church through its Convocations, and that is a plan which comes before you with high authority, for it bears the names of the Bishop of London and the Bishop of Carlisle. The plan is that the Convocations, after agreeing upon improvements that may be thought desirable, should lay the result of their deliberations upon the table of the House of Commons, and then if no objection is taken within a month, just as in the case of the schemes of the Charity Commission, formerly the Endowed Schools Commission, the proposals should become law. I doubt if this plan will succeed. I doubt if the House of Commons will accept it; and I doubt if it would satisfy the general mind of the country, because it is one thing to ask the laity to say Aye or No to proposals which have been manipulated and matured by the clergy; it is quite another thing to ask the laity to discuss these questions face to face with the clergy, in order that they together may manufacture such articles as are likely to be beneficial to the Church hereafter. It seems to me to be quite an anachronism to suppose that this country can accept any Church legislation which is merely the work of the clergy.

Allusion has been made to America and our colonies, and I am glad to say to Ireland also. As regards America, I can confirm by my own personal observation all that was said by Mr. Dickinson. Nothing can be more admirable than the intelligent, hearty, and thorough manner in which manufacturers and merchants, judges and lawyers, there join in debates along with the clergy. The same result, I imagine, has been reached in the colonies. I am not able to say anything about that, but I have been present at a debate in the Irish Synod upon a burning question, viz., that of the Divinity School of Trinity College, Dublin, and there the same phenomenon was manifested as I have seen in America. The laity took their part intelligently and heartily, and with quite as much earnestness and ability as the clergy.

Well, now, the point to which I wish to come is this. I am inclined to think that from our Diocesan Conferences there may emanate hereafter a great central body of clergy and laity, which would be on a large and national scale what Diocesan Conferences are on a smaller scale, and it is to this that I think we must look in the future. I do not know whether you recently observed in a speech of Mr. Childers, who was a distinguished member of a recent Cabinet in which Lord Aberdare sat, that he sees no reason why there should not be such a body to mature improvements for the Church and to submit them to the House of Commons; and in a criticism on that speech in the "*Spectator*," it is distinctly stated that such an arrangement would make no real difference in the present relations between the Church and the State. Then having this in view, it is of great importance that the Diocesan Conferences should be very carefully constructed, and that the different dioceses should make their arrangements having this great future in prospect. What the Bishops ought to do I do not presume

to say ; but I think this view of Diocesan Conferences may be with great advantage entertained as a subject of thought among the clergy and laity at large, and I believe there has been and will be no debate during the sittings of the Congress at Swansea, more likely to be attended with important and beneficial results to the Church than that in which we are now engaged.

VENERABLE W. EMERY, Archdeacon and Canon of Ely.

It is indeed most gratifying to me, as Secretary of the Church Congress, to find what an important place now Dioceses and Synods are taking in our Church. If you look back to the years 1863 and 1864 of Church Congresses, you will find there some short papers on the subject of Ruri-Decanal and Diocesan action. Certainly when I wrote those papers, and others followed me in the discussion on the subjects, we had no idea that in 1879 there would be apparently only three dioceses without Dioceses and Conferences either actually in existence or proposed and intended. The only three out of the thirty that will be without Diocesan Conferences in 1880, as far as I can make out, will be Llandaff, Worcester, and London ; and I hope that before long London will have its Conference, and the other two will soon follow its example. This is very remarkable progress since 1863. We have always given the credit to Bangor of initiating the movement, and Bishop Harold Browne, who used to say he ran a race with Bishop Selwyn of Lichfield in establishing Conferences, has always maintained that the first diocese to set the example was Bangor. I am glad to have the opportunity of making this statement in corroboration of what the Bishop himself has now said. His Lordship will remember how, in years gone by, I have had the pleasure of corresponding with him upon this very subject of Diocesan action. But there is another point at which we have arrived, namely, what I may call a permanent Committee of Convocation appointed to receive information from all the Diocesan Conferences of the country. The object is to collect up the resolutions of the Conferences and present them in abstract to Convocation, so that they may become officially recognised and presented together for consideration by the Church. And more. I should like to give emphasis to the idea enunciated to-day of the importance of the institution of these Diocesan Conferences, for bringing out the living voice of the Church in England, by bringing together the clergy and the laity under duly constituted Episcopal authority. As Mr. Beresford Hope said, it is quite right that the clergy should have the opportunity of meeting alone with their Bishop ; but it is most important to have the whole voice of the Church brought out together, and so to spread intelligence, improvement, and concord throughout the land. I am sure from what I have seen in Ely that this is likely to be the result of such joint action. I hold here the Sixteenth Annual Report of the Ely Diocesan Conference, and I shall be happy to send it to any one who may desire to see what we are doing under our best revised constitution. From what I have seen in Ely, I am persuaded what an important influence these Conferences have, and will have in a still greater degree, in promoting the passing of practical measures for the Church of England. They cannot fail to have a great effect in instructing the public mind, the public press, and public men, and in letting peers and members of Parliament know what we want. We have been told by some eminent members of the Legislature that if they can only find out what Churchmen really unitedly want, they will be as ready to attend to us as they are to attend to the persistent, organised entreaties of their Nonconformist constituents. In conclusion, let me say that I look upon Diocesan Conferences in three points of view : first, as helping to promote in a very marked degree, under the Divine influence, Church extension in its truest,

fullest, and most spiritual sense, and in helping all institutions connected with the Church, to further still more the religious advancement of the people and the progress of the Gospel of Christ. Secondly, as helping to ward off that which we have been warned against by the eloquent member of the Irish Church who has just addressed us. I cannot help thinking that these Conferences will help to ward off that which I believe would be a most unhappy day for England—the day when the National Church should be cut off from its present relations with the State. Thirdly, as helping us to prepare for such a calamity if, for our sins and divisions, it were to happen—the disunion of Church and State. Then we, who are learning in Diocesan Conferences business habits, learning to be more united, learning to work in our dioceses for the good of the Church generally, shall be more prepared to be patient, and prudent, and still to continue to be, whether the State will have it or not, the National Church. I quite agree also that these Conferences may be the means, if properly used, of providing enormous resources for the further extension and efficiency of the Church of England, if we make our wants known through this combined representative action. In the diocese of Ely I have been treasurer of a Diocesan fund started in 1864 by our Conference. We have offertories yearly—on a certain Sunday from about 450 or 500 parishes, and subscriptions from the more wealthy also—in the whole amounting annually to £2000. I could show you, if there was time, what that fund has done for the increase of livings, the promotion of education, the building of parsonages, the assistance of poor disabled clergymen, and for the general extension of the efficiency of the Church in the diocese. Every pound has been made on the average, by drawing forth local efforts, to raise from five to ten times as much, and developed more the important principle that local resources should be encouraged, as far as possible, to supply local wants. I am indeed deeply thankful that Diocesan Conferences may be looked upon now as permanent institutions of our Church.

REV. R. C. BILLING, Rector of Spitalfields, London.

I DESIRE to occupy your attention for a few minutes, for two reasons. In the first place, with the exception of our brother from Ireland, no clerical member of Congress has addressed the meeting who is not a member of either the Lower or Upper House of Convocation, and I think it desirable that some of those who feel they have little representation there, should be heard on the subject. The other reason is, that I belong to that unfortunate diocese which has been so much abused this afternoon, the diocese of London; but I am able to say that before very long, in all probability, the diocese of London will not be without its Diocesan Conference. The matter has been considered by the Bishop, and for the last two years the scheme for representation has been referred to a committee consisting of the Archdeacon of Middlesex and one or two of the senior Rural Deans, and the matter has also engaged the attention of the Rural-Deanal Chapters. There are two things that must be kept distinct, a Diocesan Synod and a Diocesan Conference. I am glad to think that we have an addition to our Episcopate in the person of Dr. Walsham How, who, though Bishop of Bedford, is really Bishop Suffragan for part of London. With the assistance of the Bishop Suffragan we hope that the organisation of the diocese, especially in the East End, will be very much improved, to the benefit of our spiritual work.

I do not believe, however, that Diocesan Synods or Conferences are cures for all the evils that affect the Church; but I believe that, by God's blessing, they may do much to redeem many of our faults and shortcomings. I was glad to hear there were some benefits likely to arise from the establishment of Diocesan Conferences, and one was that we might anticipate the stay of ecclesiastical prosecutions.

I do not know how that sounded in the ears of some members of the legal profession on the platform this afternoon; but by the Bishops and parochial clergy, and also the faithful laity, it would be hailed as a good day when there was no more necessity for any of these legal proceedings, and we might all learn together lessons of obedience to authority, and charity one to another. Sometimes we are told these Conferences will end in talk, and talk only. I believe a great deal of good sometimes comes out of talk, when it is only talk. You have heard how the good ship on the other side of St. George's Channel has weathered the storm. I am sure there must have been a great deal of surplus steam to let off there. I have been at meetings of the Synod in Dublin, and I can tell you I was seriously alarmed till I became accustomed to their mode of conducting discussions. But I think we may fairly congratulate our brothers in Ireland that not only have they kept the vessel off the breakers, but that the boilers never burst. It may be that we may be disestablished,—I think it will be the State that disestablishes herself rather than the Church,—and I should deeply regret the day when there is a separation between Church and State. Still I think we shall do well to be prepared against such an eventuality, and I believe these Diocesan Synods and Conferences will do a good deal in educating us up to the points of legislating for ourselves, and under our Bishops of governing ourselves. For these reasons I, as a humble clergyman, coming from the poor benighted diocese of London, am glad to tell you that I believe Archdeacon Emery will not long have to announce that there are three dioceses still without Conferences, but will be able to say that both Llandaff and Worcester have followed the good example of the diocese of London.

THE RIGHT REVEREND THE PRESIDENT.

I AM sorry that more speakers have offered to come forward than I am able to find time for this afternoon, and I had to beg of the Archdeacon of Ely to give me three of his ten minutes for myself, because I thought it necessary to my position, both as President of this Congress and as Bishop of this diocese, to offer one or two words of explanation.

Mr. Beresford Hope, and (I think) another speaker, referred to the change of title in the subject for discussion at this meeting. The fact is, that the title that now appears as "Diocesan Synods and Conferences" was originally *printed* in the form of "Church Synods and Conferences." But that was not the original form. The subject was proposed to the Committee by myself, and in the very form in which it now appears. The change was introduced before the table of meetings was printed, no doubt after careful thought by the Committee, but without my knowledge, and I thought, as President, I was entitled to request a reconsideration of the matter. The phrase "Church Synods and Conferences" takes in, not only the Convocations of Canterbury and York, but the Councils of Nice and Trent, the Church Congress, the Convention of the Episcopal Church of the United States of America, and, by a little reasonable latitude of interpretation, might be held to include the Wesleyan Conference. I really thought we could not get through so large a subject as that in two and a half hours. I am glad, therefore, that Mr. Beresford Hope thought I exercised a wise discretion in this matter by begging to have it limited to the single point of Diocesan Synods and Conferences. But I had a special reason both for originally proposing this subject, and for exerting my influence to have the title restored to its original form, and that reason is that the diocese of St. David's, though the Archdeacon of Ely has kindly forbore to state the fact, is one of those dioceses which have been hitherto without a Conference. I hope the advice of my friend, Prebendary Ainalie, to agitate and agitate

till we get one, will not be adopted by any of the clergy of this diocese, because I am in a position to state that if the Church Congress had not met here this year we should have had a Conference in the diocese of St. David's before this. I took counsel last year with the Rural Deans, who have in fact formed a sort of Diocesan Synod, meeting at my house ever since I came to the see, in regard to establishing one this year, and it was only when I found that the Church Congress was about to sit here that I determined, with their unanimous approval, to postpone it another year. I fully agree with what fell from Mr. Beresford Hope on one very important point, namely, the relation of the ancient Council of the Bishop, the Chapter, to the Diocesan Synod or Conference, and it was from the beginning my determination to build our Conference upon the foundation of the Greater Chapter. But I feel very strongly the importance of embracing the laity in this work.

NATIONAL SCHOOLS, WEDNESDAY, 8th OCTOBER.

The LORD BISHOP of ST. ASAPH took the Chair at Half-past Two o'clock.

THE CHURCH IN WALES WITH REFERENCE TO

- A. THE DIFFICULTIES OF BILINGUAL PARISHES ;
- B. THE SPECIAL EDUCATION AND TRAINING OF THE CLERGY.

PAPERS.

REV. EVAN LEWIS, Canon Residentiary of Bangor Cathedral, Dolgelly.

OUR subject is "The Church in Wales, with Reference to the Difficulties of Bilingual Parishes." Wales is a portion of a great empire, which is made up of several nationalities, and it is but natural that the language of the governing race, in which the general commerce of the country is conducted and the laws are administered, should, with the lapse of time, penetrate into every corner of the land. For many generations the better educated in Wales have been able to converse in the English language, but the steady growth of elementary education, during the last forty years, has done much to diffuse it more widely among all classes of the community. Whether it will at any time entirely supersede the native tongue is a question which we need not now enter into, our purpose being to take a survey of the existing condition of the Church in Wales with reference to the two languages, and to consider the best manner of dealing with it.

The Church in Wales is represented by four dioceses, and it will be convenient to present here a general view of the position of matters in the several dioceses, as regards this question—how many parishes there are in each in which one language only, whether Welsh or English, is used in the public worship of the Church; and how many there are in which

both languages are used? Relying upon information derived from local sources, without pledging myself to the absolute accuracy of the figures in every instance, I think the following estimate may be accepted as fairly correct of churches and languages in which separate services are held in the four dioceses :—

	English.		Welsh.		Bilingual.		Total.
St. David's, . . .	191	...	117	...	165	=	473
Llandaff,	207	...	7	...	52	=	266
St. Asaph,	42	...	30	...	133	=	205
Bangor,	8	...	152	...	52	=	212
	<hr/> 448		<hr/> 306		<hr/> 402		<hr/> 1156

It will be observed from these figures that there are 448 buildings used for English services, 306 for Welsh, and 402 for bilingual. But no satisfactory inference can be drawn from them as to the relative strength of the two elements of Welsh and English respectively; for many of the buildings set apart for English services exclusively are within parishes in which the Welsh-speaking inhabitants form a large majority and worship in the parish church. Again, from the large number of buildings devoted to bilingual services, a stranger to the country might think that the English language was advancing rapidly, and on the eve of superseding its rival altogether. Such an inference, however, would not be warranted by the facts. The churches used for bilingual services supply no clue whatever as to the relative numerical strength of the Welsh and English congregations worshipping within them. It is well known that English services are given in churches where a mere fraction of the parishioners, perhaps only one family, prefer the English language; and in a large number of these bilingual churches only a portion of the service is given in English, it may be one Lesson or the Litany, and a summary of the sermon delivered afterwards in Welsh.

We will now put aside those parishes in which either Welsh or English is used exclusively, and direct our thoughts to those in which a knowledge of the two languages is required in the parish priest. The bilingual difficulty may arise from two sources, and must be regarded under two aspects—first, as arising from the parish priest himself, when he knows but imperfectly one of the languages in which he is required to minister to his people, and, secondly, as it may arise from the circumstances of the parish, the supposed conflicting interests or conveniences of Welsh and English Church people living within it.

In a bilingual parish, the parish priest cannot fulfil his mission with efficiency, if he be not conversant with the two languages. An imperfect acquaintance with either must be a great hindrance to his success. When men, unfamiliar with the Welsh language, with but little knowledge of its peculiar idioms, are appointed to Welsh benefices, it requires no great foresight to predict the result of their ministry. Even in a parish that can boast of only one language, the bilingual difficulty, in its worst form, is created the moment there is placed over it an incumbent who is not sufficiently conversant with the language of the people.

As an illustration of the evil effects of such appointments, I will instance the case of one who is now gone to his rest—an excellent man in all respects, pious, and foremost in all good works. He lived in days when

it was thought no crime to be a pluralist, and held two benefices, in one of which he kept a permanent substitute to occupy his place. Being a conscientious man, he thought it his duty to give his own personal services occasionally to the parish which he was obliged to consign to the care of another. Although he officiated constantly in Welsh during a long life, he never acquired complete mastery of the language, or that facility of expression and natural intonation, which mark native utterances. Consequently his services were not greatly appreciated, and his Sunday visits to his distant parish when repeated too often, had the invariable effect of thinning the congregation; and it sometimes happened that many left the churchyard by one gate as he entered it by the other. Instances might be pointed out in abundance of almost whole parishes falling away from the Church in consequence of manifest inefficiency in those set over them in the Lord, the people, not unreasonably, thinking it an offence and a grievous wrong that men should be appointed their spiritual guides and instructors in the Christian faith who could not converse with them, without difficulty, in their own language; and this wrong they felt the more keenly when inflicted, not from necessity arising from lack of competent teachers among themselves, but because the dispensers of Church patronage chose to have it so. Parishes in which the two languages are spoken should be intrusted only to men who are capable of instructing the people in both alike. The difficulty of finding such men is not insurmountable; and of late years steps have been taken in some of the dioceses to lessen it. Societies have been formed with the view of helping young men of talent to be thoroughly educated, first in our grammar schools and afterwards at the English universities, so as to become better qualified, so far as human effort can qualify them, for the efficient discharge of the duties of the priesthood in the Welsh Church.

This aspect of the bilingual difficulty is by no means limited to parish priests, but extends to all ministers of the Church who have duties to perform in relation to the people. Perhaps some of you would be surprised to hear how the rite of Confirmation was administered in Wales not many years ago. On the day appointed, the Bishop appeared in the church, accompanied by his Welsh chaplain. The preface to the "Order of Confirmation" having been read in Welsh by the chaplain, the Bishop put the question to the candidates in English, which the chaplain repeated immediately after in Welsh. Then the Bishop said the versicles and the prayer in English, which the chaplain repeated, as before, in Welsh. The words accompanying the laying on of hands were said first in Welsh by the chaplain, with an explanation to the candidates that the Bishop would say in substance the same thing in English while in the act of confirming. The Bishop's address was also delivered twice, and the service was concluded in the same manner. This was the manner in which the rite of Confirmation was administered a little more than twenty years ago in Wales, and this is a description of one particular instance where the candidates, about fifty in number, had been taught to expect a special blessing from their confirmation. The blessing, I trust, was not withheld; but the manner of administering the rite was the reverse of edifying, and was looked back upon as having in it much that was greatly disappointing.

These two instances of ministrations rendered personally, in the one case under the disadvantage of an imperfect knowledge of the language,

and in the other with the aid of an interpreter, are not exaggerations brought forward merely for the purpose of discrediting a certain policy. On the contrary, they are the most favourable examples that could be produced. Both the Bishop and the priest referred to were men of culture and high Christian character, and one especially was a distinguished scholar and divine. Still, ministrations such as they were able to render, as every man of ordinary observation must admit, could lead to only one result. That result has been long since reached, and a large majority of the Welsh people—a people at one time singularly attached to the ancient Church of their country—have become Nonconformists; and the Church, the vine of God's planting, which had spread its roots widely and deeply in the heart of the nation, has been deserted, her altars have been forsaken, and those who should have been her dutiful and loving children have turned their backs upon her, and seek elsewhere the spiritual nutriment which she ought to have continued to supply. There is in the people an instinctive sense of right. They know that the clergy ought to exist for the Church, and not the Church for the clergy. "We preach not ourselves," says St. Paul, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. iv. 5). However high our qualifications may be in other respects, our fitness for our office will be measured, not by an ideal standard set up for the Christian ministry in general, but by our adaptation to our special work, and our ability to supply the spiritual needs of our own people. Our experience of the past ought to be our warning for the future. It is too evident that there is still among us a strong tendency to ignore the Welsh language in many places where it has a just claim to be considered. There appear to be as many as forty parishes in one diocese alone, in which public services are held by Nonconformists in Welsh, and by the Church in English only. And in another diocese, in one particular district, near a county town, there are several parishes in which the majority of the people prefer the Welsh language, as testified by the presence of so many Welsh Dissenting chapels, but in which the Church supplies only English ministrations. What explanation might be given of this state of things it is difficult to say. To ignore Welsh is not to annihilate it. Any attempt to regain to the Church the Welsh people, must be made through the language which they best understand, and which speaks directly to their hearts. And the removal of the most serious part of the bilingual difficulty cannot be accomplished until all the clergy—bishops, priests, and deacons—who have to deal with it are sufficient masters of the two languages.

We will now consider the bilingual difficulty in its other aspect, as existing in the condition of the parish, in the division of the parishioners into Welsh and English, and the necessity for making spiritual provision for all. Here we meet with it under many forms. It has to be taken into account in the arrangement of the hours of public worship, and in the constitution and management of all parochial agencies; but it does not strike at the root of any vital principle. It does not affect the power of the priest to execute his mission for the benefit of all his people, but touches only the method of his administration. It is, as it were, on the surface only; and in the hands of a skilful and prudent priest, where adequate means are provided to carry on the Church's work with becoming efficiency in the two languages, it disappears altogether.

The organisation of a bilingual parish is more complicated, and therefore, in a certain sense, more difficult than that of a parish in which all speak one language. Church services, choirs, guilds, classes for instruction, and all agencies employed in a well-ordered parish, should be distinct and complete in Welsh and English. Parishes differ so much from each other in their local circumstances, that no one method of treatment can be suggested which would suit all alike. We have the town parish and the country parish; the parish which provides separate churches for the two languages, and the parish which has only one church for both; the parish in which the Welsh and English are nearly equal, and the parish in which a large majority are of one language, and a few only are of the other. All these parishes have to be considered separately by those who are charged with their spiritual oversight. No stereotyped rule can be applied when the conditions are so various. Each must be dealt with according to its own capabilities, and the special requirements of its own people. In a town parish, where both the Welsh and the English are numerous, and where the public services, with their subordinate agencies, are conducted in separate buildings, the work of the Church goes on smoothly; and no inconvenience is felt from the co-existence of the two languages, if only the clergy have a competent knowledge of both, and the endowments, or other means, are sufficient to maintain all the necessary ministrations. There is no inherent reason why a bilingual parish should present difficulties of a different kind from those which may be met with in any other. The separate ministrations required are no difficulty to the efficient bilingual priest. He knows both languages alike; and in such a parish as we now suppose, where all requisite means are provided, the two languages present no obstacle whatever to success in Church work. But there are not many parishes which are able to reach this complete twofold organisation; and so many causes concur to make it apparently impossible for the great majority to attempt it. There is another kind of parish in which we may find the same complete organisation, with this difference, that the Welsh and the English congregations worship in the same church. Here the chief difficulty that presents itself is one of arrangement. As the church is common to both sets of worshippers, care has to be taken that the hours of the services in Welsh and English are the most convenient that could be selected with reference to the requirements of each. In some parishes of this class the hours of worship and the services are arranged in the following manner:—On Sundays at 8.15 a.m., Holy Communion in Welsh and English alternately, or as may be most desired. At 9.45, on the first Sunday in the month, Matins, Holy Communion, and sermon, in Welsh. On other Sundays this service begins at 10, and Litany is substituted for the Communion office. At 11.30, Matins, Litany, and Sermon, in English. On the second Sunday in the month the Litany gives place to the Holy Communion. At 2 p.m. Sunday-school. At 4 in summer, 3.30 in winter, Evensong and Sermon in English, and at 6.30, Evensong and Sermon in Welsh. Now, in a parish of this class also, if the clergy are sufficiently numerous for the work, and if they possess a competent knowledge of the two languages, there is absolutely no bilingual difficulty, excepting only what may arise from the inconvenience of having only one building for all the different services. The work of the clergy here may be quite as

easy as it would be in any other parish equally populous, where only one language is spoken. This arrangement of the services and of the hours of worship is not mentioned because it is thought the most perfect that could be devised, or that it would suit all parishes where one building is used for all the services, but merely because it has been found by experience to give general satisfaction both to the Welsh and English congregations. The expenditure incurred on account of these multiplied services is borne by the "devotions of the people," received at the offertory, and at all services on the Lord's day, and when this source proves insufficient, special contributions are solicited to make up the deficiency. There are places, however, in which the difficulties arising from the two languages press with great severity. They are those parishes which are scantily endowed, and in which both the Welsh and the English are numerous, and where, in addition to the smallness of the endowment, the poverty of the inhabitants makes it almost impossible to provide a due supply of services in both languages. In parishes of this kind, without external help, the Church must continue feeble, and her light dim and flickering. One public service on the Lord's day in each language is as much as could be reasonably expected from most clergymen, and as much as their physical strength could long endure. But this scanty provision would not satisfy the longings of religious men who think in earnest of their souls; and when a priest is strong enough to give a third service in Welsh or English, even then there is a deficiency, and the condition of the parish is unsatisfactory. There is another class of parishes, in which the large majority are entirely Welsh, and a few only, and they of the wealthier class, are English. In these cases care must be taken that the spiritual wants of the many are not sacrificed for the sake of the few. Our first consideration is due to the great body of the people. They include the poor, for whose benefit especially our endowments were originally created; and our public ministrations ought to be arranged with due regard to their need. Two full services in Welsh on the Lord's day they have a right to expect; and when only a few in a parish, and they of the richer class, desire additional ministrations, which it is beyond the power of the existing ministry to supply, the most obvious, and certainly the most reasonable, solution of the difficulty is very simple, and that is, that they who have created the need should, as far as possible, find the means of satisfying it, by strengthening the ministry, so as to secure what they desire for themselves without curtailing services due of right to the mass of the people. Sometimes an attempt is made to meet this difficulty by intermingling Welsh and English in the same service. But this method of dealing with it is never found to be satisfactory.

There is, again, another kind of parish in which the circumstances are reversed, and the English form the large majority of the inhabitants. In many a parish of this class the Welsh minority, consisting generally of the poorer classes, does not receive that consideration which is almost universally accorded to the English in a similar condition. In some large towns, especially in South Wales, there are at present many thousands who are constant worshippers in Welsh Dissenting chapels, whereas the Church in the same towns is doing nothing, or next to nothing, to supply religious teaching in the Welsh language. One serious disadvantage which a priest may labour under in a bilingual parish lies in the fact

that very frequently the best educated of his flock are ignorant to a great extent of the language of the mass of the people, and consequently cannot render that assistance in parish work which, under other circumstances, they would gladly do. The parish priest thus loses valuable services of which otherwise he could avail himself to the great advantage of the Church. But this disadvantage does not affect his own personal intercourse with his people. It may increase his labours, but it does not injure his ministry.

Solomon says on one occasion, "The conclusion of the whole matter is, Fear God, and keep His commandments." So I would say to all who have charge of bilingual parishes, "Master the two languages, and the difficulties will disappear." And I would also say, in all earnestness, to the authorities upon whose action depends, under God, the future of the Welsh Church, "If you wish to support and add strength to its now reviving energies; if you wish to save it from the doom which must await institutions which do not fulfil their mission, do not put into positions of authority in the Welsh Church men who do not understand her special needs; and do not invest with the cure of souls in bilingual parishes men who do not understand the language of the Welsh people." They are sensitive, and will resent what they conceive to be a slight on their intelligence. Time was when nearly the whole nation professed the one faith in the unity of the Church. But an unfair and oppressive state policy forced the majority of them into many forms of Nonconformity. Nevertheless, Nonconformists though they be, they still retain some respect for the ancient British Church, in its venerable antiquity, reaching back to almost the earliest dawn of the Christian era. They still think with pride of the roll of its worthies, especially the eminent scholars to whose labours they owe the Sacred Scriptures in their own language. Richard Davis, Bishop of St. David's; William Morgan, Bishop of Llandaff; and Richard Parry, Bishop of St. Asaph, are well-known names in the history of the Welsh Church; and the Welsh translation of the Bible is venerated by all Welshmen as a monument of industry and learning, perhaps never surpassed in any language in the solemn majesty of its diction and the melodious flow of its rhythm. The conclusion of the whole matter seems to be, that the removal of the difficulties of bilingual parishes must depend upon the fitness for their office of the clergy who occupy such parishes. When all the clergy, from the Bishops down to the youngest deacon, are sufficient masters of the two languages, bilingual parishes will present no difficulties that may not be found in any other parish in any part of the kingdom.

REV. W. H. DAVEY, Prebendary of St. David's, Vice-Principal
of St. David's College, Lampeter.

THERE is one notable feature which differentiates, to some extent, our Congress meeting this year from all others that have preceded it. And it is this, that whilst it has to deal, as other Congresses, with subjects that concern our Church in its broad and general aspects, it has also a specific character of its own, as introducing necessarily a special point of view in which some of those subjects, at least, have to be regarded as

bearing upon a limited portion of our communion in this particular part of the kingdom. It is so with both the subjects with which we are concerned this afternoon.

The Church in Wales, as we all well know, has peculiar features of its own. It has to deal with peculiar difficulties, and to meet peculiar wants. Now, one of the most serious practical difficulties, of course, with which we have to contend, is the existence side by side of two languages, not indeed by any means in all, but yet in a great majority, of parishes in the Principality. Hence, besides the practical question as to the best means of carrying on the Church's work in our parishes generally, we have to consider, as bearing upon the necessity of our position, the more particular case of those parishes in which we are confronted with the so-called bilingual difficulty, and the best mode of working such parishes where the ministrations of the Church must be brought home to the souls of our people, as alone they can be brought home with spiritual effect and blessing by the free use of both languages. Such is one of the subjects with which, as you have already heard, we have to attempt to deal this afternoon, a subject of very high importance, fraught, as it is, with the most momentous consequences to the souls of our people, and to the vitality and progress of the Church of God amongst us. But, besides this, there is a subject of not less importance, and upon which the other practically to a great extent depends.

With the question as to the best manner in which we are to deal with bilingual parishes, as characteristic still of a considerable part of Wales, is closely connected the consideration of the proper preliminary training of those who are to minister for the Church amidst such a composite population. Now, this is the special subject upon which I have been requested to make a few observations this afternoon.

I would ask you, then, to put out of thought for the time the case of those many parishes which, though they exist within the limits of the Principality (notably so in the south—Pembrokeshire, Monmouthshire, Glamorganshire, Radnorshire, and Brecknockshire), and so have a fair claim to be reckoned equally with the rest as forming integral portions of the Church in Wales, are yet to all intents and purposes as much English, in regard to the prevalent language of their inhabitants, as any parish across the border, and so do not practically enter into that special consideration, as regards the peculiar wants of the Church in Wales, with which we are now more particularly concerned. Passing, then, by the ministerial requirements of these districts, as falling rather under the general head of clerical training—which will form the subject for discussion at a meeting to be held later on in the week—I would wish now to confine our attention to that special training of our clergy which is required to meet the case of such parishes as are still either purely Welsh, or of that mixed character, as regards language, which demands the services of clergy who shall be efficient in both tongues. Passing, then, as of general and indispensable requirement, without which all else must be of infinitely less importance, the necessity of a personal and spiritual preparation on the part of those who shall be the future ministers of the Church, which shall issue, so far as may be, in honest integrity of purpose, earnest love of souls, spiritual apprehension and reverence for divine things, and a personal holiness of life. I would

ask you to consider our subject from two points of view, as regards (1) those to whom such ministrations will be addressed; and (2) those who shall be sent to minister. We are thus at once brought face to face with the two special difficulties connected with our subject, viz. (1) language; (2) the class of candidates for Holy Orders.

(1.) Now clearly we must take things as we find them, and if the Church is to do its duty well and efficiently, it must give to each separate element with which it has to deal its due and proper weight, and be elastic enough to meet the varied requirements that present themselves from time to time. It must be in the truest sense "all things to all men" if by any means it may save some. We must, then, have such services and ministrations as shall be most likely to come home to the hearts and win the affections of each class of hearers. And for this we require clergy who shall be able so to minister the doctrine and ordinances of the Church, as to touch with effect the souls of our people. We must have both Welsh-speaking clergy for Welsh services, and English-speaking clergy for English services. But whether they are required for purely Welsh parishes or for bilingual parishes, there is a very pressing necessity that the clergy of such districts should be, as regards language, alike good Welshmen and good Englishmen—men fairly conversant with both tongues for the sake both of themselves and of the Church at large.

1. They should be good Welshmen; and it is requisite that in their training this feature should not be lost sight of, for, as we well know, the Welsh tongue is that in which alone the mass of parishioners in many a district can still be reached, in which alone ideas can be freely received; and though it is quite true that our population, by education and from other causes, is becoming familiarised more and more each year with the English language and with English modes of thought, yet it is equally undeniable that, whilst to the upper and middle classes Welsh services are out of place, unnecessary, or immaterial, to the lower classes of our population they are still of primary importance. These must have services in Welsh, or not at all. In many cases, if I mistake not, the choice of particular religious services by our people will hinge, not so much upon the question of Church or Dissent, as upon the question of intellectual understanding and religious apprehension. And very often the gauge of prevalent Churchmanship or of Dissent in a parish—the full church or the full meeting-house—will be found to mainly consist in the measure in which the religious services are adapted, or not adapted, to the capacities and religious consciousness of the hearers; according as they have had the saving truths of the Gospel in their familiar mother-tongue, or in a language which is still strange to them and hard to be understood. Moreover—and we must not ignore the fact—to the simple Welshman the Welsh language is the language of religious sentiment; and whilst the English tongue is, and must be, more and more the language of commerce and of the world, the Welsh is still that which, in his case, strikes most easily the chord of religious susceptibility, and finds the readiest echo in his heart.

And I think that there can be no question either as to the serious loss which our Church has sustained in past years, by speaking too often in a "tongue not understood of the people," or as to the gain to those who are outside our Church, from the way in which they have had religious

teaching presented to them in that only mode in which they were capable of accepting it. And whether we would wish it otherwise or not; whether the time may come eventually when, with the increased knowledge of English, the plea for Welsh services may cease to have the character either of a necessity or of a sentiment, still, until that time arrives, it would be a folly—nay, worse than a folly, it would be a very sin against high Heaven, to be refusing to our Welsh population those services and ministrations, which we believe to be of such vital consequences to men's souls, in such a form as alone can be accepted by them—to be denying to our fellow-countrymen here in Wales that boon which we consider it to be so all important to provide for our fellow-Christians in India and elsewhere,—the right to ministrations in that tongue to which they have been accustomed from their earliest years, as the most natural vehicle for the expression of their thoughts and feelings. If, then, there must be Welsh ministrations to Welsh-speaking people, it follows that there must be Welsh-speaking clergy to carry on such ministrations. And my first point, accordingly, is this, that as the Church of God ever has a right in all things to our best, so we must supply men who are trained in such a manner as to minister with the greatest efficiency in their native tongue. Now, it is a fact which will be acknowledged, I think, by all who have had any practical acquaintance with the subject, that very many of those from whom our candidates for Holy Orders are taken, however conversant they may be with the language colloquially, are nevertheless more or less deficient in an accurate and educated knowledge of it. And so, strange as it may seem to some, it is very requisite that in the training of those who are to be Welsh ministers the practical study of Welsh itself should have a place—(1.) The language should be known or learned grammatically, that is, studied as a language. (2.) There should be, not only a power of speaking and writing it, but a power of speaking and writing it correctly. (3.) There should be a practical acquaintance with the mode of conducting public services correctly, and with the art of speaking and preaching in a manner which should be at the same time sober and learned, reverent and effective. For my first point, then, I repeat that the clergy of Wales, if they are to do their legitimate work amongst their Welsh-speaking countrymen, must be trained men in all that appertains to the full exercise of their mother-tongue, either for the ministrations of the Church, or, I will add, for the correct literature of their country.

2. But, secondly, if our clergy must be good Welshmen, it is requisite that, as regards language, they should be good Englishmen as well. For their work's sake they should have a fairly accurate acquaintance with English, if they are to minister respectably and without offence to those who—not less than their Welsh-speaking parishioners—are committed to their charge, and whose ears are as fastidiously accurate in detecting faults in grammar, pronunciation, or ideas, as those of their Welsh hearers. Now, here, again, we come across another of the difficulties which beset our candidates for Holy Orders in Wales. If Welsh, considered as a language, is often but imperfectly known by them, their knowledge of English is as a rule much more deficient. And our Welsh students, accustomed often from their earliest years mainly to Welsh as the language of every-day intercourse, are weighted beyond their English brethren, in their preparation for Holy Orders, with the necessity

of studying a language additional to their own, which, nevertheless, must be known, not merely as the classic or foreign language for purposes of study, but as a living tongue for purposes of daily use and daily life.

It is comparatively easy, as many a clergyman is aware who from time to time is seeking for a curate suitable to the requirements of his parish, to find a good Welshman, but not so easy to meet with one who at the same time is a good Englishman. And time after time—I speak from actual experience of many such cases—a promising young Welshman, well qualified in every other respect, is hindered from a sphere of usefulness in a parish because his knowledge of English is so imperfect, that, whilst he might minister successfully to one class, his English ministrations would be far from satisfactory as regards those who would wish equally to look up to him as a teacher and a guide.

As, then, our clergy must strive “to be all things to all men,” so must they be trained in English so to speak, so to write, so to carry on their ministrations, whether of prayer or preaching, as to win and to retain for the Church’s good those English-speaking parishioners who have an equal right with their Welsh brethren to look to them for the full and efficient ministrations of the Church in their behalf; and whose apparent lukewarmness, indifference, or alienation of heart in Church matters, may perhaps sometimes be traced to that want of proper appreciation of their full claim for consideration as members equally with their Welsh-speaking brethren of the Church in Wales.

3. But, thirdly, whilst a training in Welsh and English, such as I have ventured to sketch out to meet the cases referred to, is a primary requisite, there are further general features that claim consideration in the preparation of our clergy; for we must bear in mind that the Church in Wales is an integral part of the Church of England. Therefore, putting aside special and local peculiarities, whatever is essential to the position of the clergy as such, and to their efficiency in carrying out their ministerial duties, may be laid down as properly, and in its degree equally requisite, on the part of those who are to carry on the ministrations of the Church in Wales. Hence, if the Welsh clergy are to take their position at all side by side with their brethren in other parts of the Church, capable of holding their own, as they should do, in the society and controversies of the day, their training must be one that shall comprise in its general features all that is needful, equally for their position in general society, and for their function as religious teachers. It must be of a secular character, but not of a secular character only; of a theological character, but not of a theological character only. Neither the secular studies of a university course alone, nor the more professional studies of a theological college alone, can suffice to give at the same time those essential elements of breadth of view and intellectual culture, and that special theological fitness, that alike are requisite for success.

In the training of the clergy for their work here in Wales there must be, as in England, a provision alike for a general education, similar to that which is supplied by public schools and universities, and for that special training which has in view the requirements of the Christian ministry.

As a member of society, the Welsh clergyman ought to be, in culture, a fair English scholar. As a man of cultivated mind and thought, he ought to have become familiar, to some extent at least, with those subjects of English and general literature which open to him the otherwise-unknown treasures of human thought and wisdom. As a sound theologian, he must have superadded to his general secular knowledge a fair acquaintance with those all-important subjects of religious knowledge, belief, and practice which, as a minister of our holy religion, and a faithful and conscientious teacher in the Church of England, he will be bound to impart to others.

As the general spiritual needs in Wales are the same as in England; as there is the same necessity for accuracy in religious knowledge; as there are the same difficulties in dealing with controverted topics; the same skill requisite in meeting the trials and wants of individual souls; so we must claim, as requisite on the part of our clergy, a similar intellectual preparation, an equally exact theological standard. There must be a training that shall comprise, so far as time and special circumstances allow, both the literary and the theological preparation.

4. But, fourthly, the training of our clergy will be incomplete if there is not added also an acquaintance, theoretical and to some extent practical, with the public and private duties of our Christian ministry. There should be some knowledge, at least, of pastoral theology; some practical acquaintance, as far as may be, not only with the necessary details of public worship in all its requirements, with regard to the manner of carrying on accurately, reverently, and efficiently the various public services of the Church, in its prayers, reading of Holy Scripture, and preaching, but with the many particulars of pastoral work which enter into the daily life of one who is to be a real shepherd of souls—such as his daily intercourse with the members of his flock, the visitation of the whole as well as of the sick committed to his charge, the care and education of the young, schools, classes, club meetings, and all the varied apparatus of parochial life.

In sum, then, an adequate ministerial training, such as I have described, should aim at producing (1) good Welshmen; (2) good Englishmen; (3) good Churchmen; (4) good parish priests. Men who, with earnest zeal for souls, shall be ready to spend and be spent for Christ amongst His people; faithful pastors, as well as faithful teachers; house-to-house visitors, as well as Church ministers; shepherds of souls, as well as priests to the temple of their God.

May I add one other feature without which all the other qualifications will be indeed but little worth?

5. They should be trained, moreover, to be good Christians, humble, honest, devout, reverent, truth-seeking, God-fearing men, who, knowing in their own souls the terrors and mercies of their God, are striving to live the life that they are commissioned to commend to others, and by their example, not less than by their words, to win souls to God.

But the question next comes before us, how is this great object to be accomplished? How are we to give to our young Welshmen such a training as I have sketched out as really necessary, if we are to hope to

be able to meet and provide adequately for the Church's manifold and pressing needs?

Now, herein lies our second practical difficulty, viz., in the social circumstances of the mass of those young men from whom the ranks of the clergy are for the most part supplied. For as a rule, as those who are at all acquainted with the difficulties that beset the Welsh Church will bear me out, the great majority of those who offer themselves for the ministry of the Church, especially for its distinctively Welsh parishes, have been hitherto drawn, and from the force of circumstances will continue to be drawn, mainly from one class only in society, and that a class which labours under special disadvantages, both socially and from an educational point of view. Whatever may be the causes that have contributed to produce this result—whether they arise from an imperfect acquaintance with the current language of the country, or from the smallness of emolument to be expected in the Welsh Church, or from a want of real interest in the progress and work of the Church, which would hinder them from dedicating their sons to a share in that Church's work—it is not from the upper or even from the middle classes in society, as is so much the case in England, that the great bulk of the clergy in Wales is derived.

Those young men who present themselves ordinarily as candidates for Ordination are, in the great majority of instances, such as, from their home surroundings and previous education, require more particularly all the help, both socially and intellectually, which their brethren in England derive from the valuable training of their public schools and universities, and yet are at the same time unable, alike from deficiency of means and from inadequacy of educational preparation, to avail themselves of such advantages. Neither the English universities nor the English theological colleges—such as St. Bees, St. Aidan's, and Birmingham, which supply a certain, though not a very large, amount of candidates to our Welsh Bishops—do, or can, meet the special requirements of the case.

The English universities, which give general culture and life, do not, even with all the modern reduction of charges, meet the case of so many struggling yet deserving young men, who, for want of larger means, are unable to give the amount either of time or of money requisite for the degree course, and for that further theological and ministerial preparation which at the present time should, if possible, supplement it. The youth of Wales who enter the universities, even under the present curtailed system of expenditure, must still form the exception and not the rule.

The theological colleges, whilst they provide a certain course of theological study, do not touch the secular element so necessary for that breadth of general culture which is expected of those who at the present time are to be the guides and teachers of others. And neither the one class of institutions nor the other, neither the universities nor the theological colleges, supply that special branch of Welsh preparation to which I have referred as so requisite for the efficient discharge of ministerial duties in Welsh parishes.

The training of our Welsh clergy, then, as a rule, if it is to be at all adequate, must be carried on elsewhere, and under a system that can fairly meet the exigencies of our position; whilst time and money, two

essential elements in the practical working-out of the question, must be alike economised as much as may be, so as to reach the case of those who are mainly concerned.

How, then, are these difficulties to be met? and to what quarter can the Church in Wales look for filling up this want?

1. We must look to the active sympathy and co-operation of the clergy in seeking out and securing for the Church's work, and helping on by every means in their power, those many young men of their respective parishes who need but the kindly advice and helping hand of neighbours and friends to stir up into an active flame those latent sparks of earnestness in Christ's cause, and of hearty desire for His service, which really exist within, and but for such timely co-operation and help are often suffered to die out.

Would it be too much to expect that the clergy of our large towns, or of each rural deanery, should take up and interest themselves in forwarding the education of one or more such promising young men, by raising up amongst their immediate friends and neighbours a local interest in their behalf?

2. The schools of Wales must be utilised by exhibitions or some such means appropriated to intending candidates for Holy Orders, so as to be able to secure and retain for the Church's work and ministry many a young man of fair promise, who would gladly offer himself, if a year or two of further general study could be guaranteed to him, free or nearly free of charge, just at that turning-point of early life which so often occurs when a parent's means towards his education have been strained to the utmost, and the would-be candidate for the ministry is withdrawn from school unwillingly, and perforce entered upon some secular employment which brings to him at once the prospect of an immediate occupation and income in life.

3. This educational preparation at school must be followed up further by some sort of quasi-university system which shall combine in itself at once a higher general education, running parallel with the requirements of the day, with a course of specific theological instruction in the principles and practice of our religion and of our Church, carried on, if possible, by means of a common collegiate life, so necessary for smoothing down by daily contact with other minds the rough edges of individual, local, or social peculiarities, and for giving to our young men that breadth of thought and action which is found to be so requisite for those who are to hold a foremost place amongst their fellows as leaders and guides in the world's battle-field of life.

Now, it is just here that our subject naturally impinges upon the important question of higher education in Wales, and, so far at least as it is connected with the mass of the Welsh clergy, the possible combination of a general collegiate system near at hand with a definite course of theological study. And let me say that I would not for a moment wish even to appear to question the very high educational value in so many obvious ways of an English university, and the peculiar advantages which its associated life offers to those who have it within their power to avail themselves of it. Nor would I cast a slur upon the character of the work done at the theological colleges in the preparation of that class of students whom they offer as candidates for Holy Orders in our several

dioceses. And yet I trust that you will pardon me if, before I conclude my remarks upon the subject before us, I venture to put before you the position and claims of St. David's College at Lampeter, as offering to Wales the means of nearest approach to the solution of this important question, and so bringing practically within the compass of those who form the great bulk of Welsh candidates for Holy Orders such a system of preparation for the adequate discharge of the all-important duties of their future holy calling, suitable to their special condition and circumstances, as I do not hesitate to affirm that neither the English universities nor the theological colleges have supplied in the past, or, indeed, can adequately supply in the future. St. David's College was called into existence, a little more than fifty years ago, by a former Bishop of St. David's to meet the requirements of his diocese; and by a combined course of (1) general and (2) theological study, carried on by means of a common collegiate life and discipline, to obviate, as far as possible, the very manifest defects of the previous system that had been in vogue, and at the same time to afford to the struggling young candidates for Holy Orders, who from straitness of means or other causes were precluded from the benefits of the English universities, a preparation second only to that of the universities themselves. As time has gone on, the scope of the College has been enlarged so as to meet the requirements, not of a single diocese only, but of the four dioceses of the Principality; whilst its successive charters, granted by the Crown in the years 1852 and 1865, authorising it to grant degrees in Arts and in Theology, and requiring in return a standard of education that, whilst varying in particulars to meet the circumstances of the country, shall be in effect on a par with that required at the English universities for the like degrees, have placed it in an educational position in which it is fairly capable of offering to its members the elements of higher education, alike in general literature and in theology, suitable to the requirements of the day.

By a system of rigid economy exercised over expenses, and aided by endowments, the College is able to meet the demand for a cheap education, so absolutely necessary, as we have seen, for the majority of those who in Wales offer themselves in preparation for Holy Orders, in a way that, even with all the reduction of necessary expenditure during late years, cannot be carried out or approached at the universities or elsewhere. At a cost of less than £50 per annum (a sum capable of still further considerable reduction in many cases by scholarships and exhibitions to reward and assist deserving students, amounting in the aggregate to about £600 per annum) a young man can cover all ordinary College bills, including tuition, room rent, kitchen and buttery bills, and attendance; whilst the efficiency of the education thus afforded is, at the same time, guaranteed by the requirements of its successive charters. Within the allotted period of three years, necessary for the degree of Bachelor of Arts—I pass over the shorter biennial course, as exceptional to the proper system of the College, and adopted only to meet the present exigencies of the Church—within the allotted period of three years, a period much too short indeed for all that should be done, yet long enough to exhaust the means of most of those who comprise its members, the College endeavours to supplement, so far as time will allow, the previous education of the school by a course of instruction which includes alike the main ele-

ments of a wide general culture and of theological study ; whilst it affords at the same time a course of solid instruction in the specific doctrines, discipline, and practice of our Church, and in the practical ministerial duties connected with the pulpit and the pastoral office, as addressed either to the Welsh or to the English members of our Church. It supplies to its Welsh students, as no other institution does, a special preparation in the grammar, composition, and vocal expression of the Welsh language.

It endeavours not only to inform the heads but to instruct the hearts of those who shall go forth to be the teachers of their countrymen ; not only to prepare them for their actual ministration by practical exercises in reading, speaking, and preaching accurately, and with effect, as well in English as in their mother-tongue ; but by a system of moral discipline, and by the daily and weekly services of God's house, to form in them, or to build up, when formed, such habits of self-respect and reverent regard for holy things, as shall enable them, by God's help, to meet the varied wants of the multiform parishes of Wales, with their varied agricultural, mining, or manufacturing population ; "as workmen that need not to be ashamed, rightly dividing the Word of truth ;" as men not only apt to teach the souls of others, but, above all, patterns in themselves of earnest, self-denying holiness of life.

Given larger means of usefulness, and hearty co-operation in its arduous work on the part of those who are in authority ; given better material provided by the grammar schools of Wales, it is not perhaps too much to say that St. David's College has within it a capability of expansion that shall be more than ever adequate to the ministerial wants of the Church in Wales, not supplied by the English universities or elsewhere, and shall be able, by God's blessing, to send forth men prepared, both by education and by spiritual apprehension, to meet the needs of the present time, and to do good work in winning many souls from sin to Christ, and in helping to make the Church of the future in Wales a blessing and a success.

ADDRESSES.

REV. GEORGE GRIFFITHS, Canon of Bangor, and Rector of
Machynlleth.

THE subject on which I have the honour of addressing the meeting and which has been so ably and exhaustively dealt with in the papers we have just listened to, is one that does not admit of any great breadth or variety of treatment. Very little can be said respecting it which is not already pretty generally known. That person must have but a slight acquaintance with the Principality who has not discovered that we are no longer a monoglot people. There is scarcely a parish throughout the length and breadth of the land, however remote or mountainous, where the ubiquitous Englishman has not penetrated and found for himself a home, so that the Church, if she is to fulfil her mission, must provide for a bilingual population. The difficulties which this state of things creates for the Church, and the extra bur-

den it lays on her shoulders, cannot easily be exaggerated. Let me illustrate this by a reference to my own parish, which is by no means an exceptional one, but a fair type of many others. The population is under 3000, two-thirds of which are clustered in the town at one extreme end of the parish, and the remainder scattered over the two outlying townships, which stretch from the banks of the Dyfi, on the north, to the base of Plynlimmon, on the south—a distance of over twelve miles. Now, for a parish with comparatively so small a population, were it not for the bilingual difficulty, five or six full services—four on Sunday, and two in the week, including sermons, with Sunday-schools and Bible-classes—would not, in the opinion of most people, be an unfair provision notwithstanding its extent. But what is the supply which the bilingual exigencies of the case demand? The least we feel justified in giving are eleven full services weekly. Of these the town, where the bulk of the population with its ever-increasing English element exists, comes in for the lion's share. There we give two full Welsh and two full English services on the Lord's day, and one Welsh and one English service in the week. The other five services are given in the more thinly-populated parts of the parish, and are principally in Welsh, occasionally interspersed, when the presence of some of the English settlers requires it, with a few of the prayers and a short sermon in the language of the latter. Now, this picture may not at first impress the meeting with the magnitude of the difficulties which the existence of the two languages involves, but a little reflection will emphasise it. There is the difficulty which arises from the want of attention on the part of Churchmen to the question of demand and supply. Many overlook the progress the English tongue is making in the Principality, and, consequently, do not recognise the necessity for increased church accommodation and services. They seem to think because one service a Sunday, and as for that during the whole week, satisfied the few English people who resided in a parish some fifteen or twenty years ago, and who belonged chiefly to the upper ten, whose religious appetite as a class we all know is not distinguished for its keenness or capacity, the same provision ought to suffice still. They forget that the number of English residents has, in the meantime, multiplied five, ten, or twenty-fold, and that a large proportion of the increase belong to a class whose religious cravings are not so easily satisfied, who, in fact, require at the hands of the Church a sufficient and suitable supply of spiritual food, or they will seek it elsewhere. It is interesting to notice with what laudable alacrity the leading Nonconformist bodies recognise this fact. At places where a few years ago they never thought of giving a word of English, you will find them now running up, side by side with their Welsh Tabernacles, Bethsaldas, and Bethlehems, beautiful and attractive buildings where only English services are conducted. This, too, they often do where they have not a single English-born person belonging to their denomination, but simply to retain their hold upon those of their members who are becoming more Anglicised in their taste and intelligence; or to catch the new-comers, who, perhaps, before they appeared in the district, were in the habit of going to church, and would go there still if equal opportunities and inducements were offered them. Of course my argument applies equally to the necessity of providing for the Welsh. I would, in short, have the Church place the means of salvation within the reach of all, and that in copious abundance, and at proper times and places. My reason for dwelling on the English side of the question is, that my experience differs from that of my reverend friend who introduced the subject. As far as my knowledge extends, the tendency of the Church in Wales just now is not to overlook the Welsh but the English. It was but the other day a clergyman, high in position and influence, was advocating and strongly recommending the incumbent of an important bilingual parish, who had two fine churches well adapted for holding services in both languages at the same hours, to drop his Sunday-evening English service in one church, which happens to be remarkably well

attended, that he might thereby keep up the strength of, and augment, his Welsh congregation in the other.

Now, to adopt and act on this principle generally would, to my mind, be most fatal to the interests of the Church. It would be simply repeating at the close of the century the blunder that was committed at its commencement, only inverting the order, then proscribing the Welsh to strengthen and promote the English, now the reverse. My contention, then, is this, that the Church should lose no time in recognizing the necessity of providing duoglot services, and this, of course, involves the providing of dual churches or places of worship. It is impossible for the services to be so arranged as to satisfy both sections of the population without this. Neither the Welsh nor the English will put up long with services at inconvenient hours, which the existence of only one church means, or in places not adapted and set apart for the worship of God. At the stage of spirituality we have already arrived, I am convinced we cannot invest in the eyes of the public secular buildings with that degree of sanctity which is necessary to render services conducted in them either attractive or profitable. I feel this strongly in my own case. For good and generous as my people are in various ways, so much so that I verily believe their voluntary contributions will compare favourably with those of most parishes not only in Wales but also in England, yet they have not so far seen the necessity of providing means for the erection of a second church. The Presbyterian Methodist body in the town, who had not one-third our English congregation, is permitted to be beforehand with us, and has erected a most attractive English chapel for the use of its adherents; whereas we are still obliged to hold our six o'clock service (English)—the popular hour with the English as well as the Welsh lower orders—on Sundays in one of the above-named uninviting buildings. So long as this apathy, this neglect, is suffered to prevail to any great extent, the Church must not be surprised if she finds the English portion of the community slipping out of her hands, as the Welsh did before.

The meeting will understand that what I here urge in favour of the dual system, including double churches and services, only applies to those parishes and districts where the duoglot population is sufficiently large to require such a provision. In other places, where the population is thin and the English few, I fear the mixed system with all its disadvantages must be endured. None will say that *that* system is, *per se*, defensible; but necessity has no laws, and perhaps its effects after all are not so bad when it is judiciously adopted. Clergymen must be prepared to see their Welsh congregations thinned if they introduce an immoderate quantity of English into their Welsh services; but an experience extending over nearly thirty-eight years enables me to say that a moderate admixture of English may be given without palling on the Welsh palate.

You will observe that, so far, I have only dwelt on the difficulties connected with providing double services and double churches for our duoglot population. There remains the other difficulty, which has been mentioned, of getting men in sufficient number qualified to officiate in both languages. It is not everybody, however gifted or painstaking, who can so master Welsh and English as to be equally effective in either; and yet this is very much what the position of a clergyman in Wales requires. It is not only for use in church the duoglot sword must be kept burnished and ready, but also on the platform, in the sick chamber, the schoolroom, and parish generally. In no department of his ministerial or pastoral work can he afford to dispense with it. Doubtless the proposed improved system of clerical education will do much to meet this difficulty. But that will require time for its development, whereas our need is urgent. For the present, at least, if not always, the Church would do well, it strikes me, to look around her and fall back on the lay element and largely supplement her clerical deficiency from that quarter wherever the supply is available. I have known churches whose life and prosperity were mainly owing to the exertions and activity of a few faithful, able, and earnest laymen. For my own part, I should gladly hail the co-

operation of such men within my parish in all mission, Sunday-school, and visiting work. My regret is, that hitherto, that help has not been forthcoming to the extent I could wish.

The bell which has just rung warns me my time is drawing to a close, so one word before I sit down. Let us not suppose, if our proposed arrangements for meeting and overcoming our difficulties be adopted, we must necessarily succeed in either retaining our present flocks or augmenting them by accessions from without. The life and prosperity of the Church depends on something higher and more ethereal than her outward organisation, be that ever so perfect and powerful. I do not agree with those who would ascribe the alienation of my countrymen entirely to the English appointments of former times. That mad and iniquitous policy, no doubt, had much to do with the estrangement; but, historically, it is not true to say that it was the whole or even the main cause of it. Nearly up to the end of the last century, Nonconformity was not generally popular in Wales. It was only then the general alienation took place when that mighty wave of religious life and awakening, which originated with the simple but stirring strains of Pritchard of Llandovery, and the evangelistic and educational exertions of Jones of Llanddowror, and which afterwards gained strength and volume under the powerful and burning ministry of Rowlands of Llangeitho, and the kindred earnest spirits of his time, at last rose so high and grew so strong that it could not be restrained within the narrow limits the National Church then allowed, but overflowed its banks, and carried on its crest in many parts of the country the bulk of the Welsh population. For the secession that then took place it is not the English mercenaries, as some are fond of calling them, that must be held responsible; but the hostility of many a Welsh squire, Welsh rector, and Welsh curate must be reckoned as a potent factor in the cause. For proof of the correctness of this statement, I appeal to those parishes in my native county—Pembroke—where that hostility did not exist. Why, there no general secession took place; and to this day the Church, in several of them, remains both numerically and spiritually strong.

My last word, then, is, if we wish our efforts to be crowned with success, and the Church to be restored and continue as the centre of religious life and influence in the Principality, let us take heed that we ourselves are living members of it, and recommend it to others by the earnestness and scripturalness of our faith, the tenderness and lovingness of our spirit, and the purity and goodness of our lives, and so win them to the Saviour here and to heaven hereafter.

VENERABLE J. GRIFFITHS, Archdeacon of Llandaff.

I RISE under no common difficulties. I am suddenly called upon to occupy the place of a great man and a great educator. We regret the absence of the Dean of Peterborough in no ordinary way. I have another difficulty in my way. I am following on the same subject one of the most exhaustive papers I have ever listened to. Professor Davey has come to Wales to give us the benefit of his learning, but he has come also to pick up a large amount of information, the benefit of which he has given us in the correct views he has taken of our position as a Church, and our requirements. It is one of the important subjects which at this Congress has immediate reference to Wales. When, therefore, we speak of educating and training, we more particularly refer to the intended clergy for the Welsh Church or for the Church in Wales. In dealing with this subject I should like to begin at the beginning. I should like to say a few words on the material we have to operate on—the subjects of our educational work.

There is an opinion abroad—an opinion that is taking possession of many earnest, anxious friends of the Church—that in providing this material we are not using as much prudence and foresight as we ought to do; that we are working on wrong principles. What is our position as regards the required supply of candidates for the ministry? Is not the Church entirely dependent on the offers of services made to her? And is it not the case that she takes but little part in the selection of those who have to serve at her altars? Is this a favourable position for her to occupy? What is the consequence? Why, any man of decent morality, pecuniary means, and time for study, without any real test of personal qualifications and aptitude for the cure of souls, claims a right to enter her ministry. Her ministry thus becomes a profession, instead of a holy vocation. This is a subject that I venture to think demands the attention of the Church, and until a change is effected in this primary and most important part of the work of the Church, our supply of candidates will not be such as we wish them to be. The Church should not merely be a receiver, but a seeker, of the material she wishes to get; and, when this is found, no pains or efforts should be deemed too great to convert this material to her use. Why, it is only reasonable (a) that we should ascertain whether the material is worthy of the labour to be bestowed upon it; (b) and we should make ourselves tolerably sure that the student chosen, when properly prepared, is likely to become an efficient and able minister of the New Testament. What should it be like? 1. We must have natural endowments. 2. We ought to have young men that give evidences of real piety. A genuine minister should certainly give proof of the possession of the grace which he presses on the observance of others, and which in one sense he dispenses. No digging and pruning and dunging will ever impart life to a tree that is diseased in the core and faulty at the root. In these suggestions I counsel no revolutionary action, no invasion of the prerogatives of the Chief Pastors of the Church, and no interference with the free choice of properly qualified men, who are desirous of devoting themselves to the work of the ministry. What I aim at is stirring up the whole body corporate of the Church to what I believe to be its duty—to lend the aid which it is capable of giving to our Bishops, and which our anxious fathers in God will, if I mistake not, very heartily welcome. Our Church organisation should admit and supply some sort of machinery, which I am not prepared to-day to describe, but which would enable her to ascertain where, in our homes, in our schools, among every class in society, such suitable material could be found, and then at any cost turn it to account. I heard, in an able sermon delivered last Monday, that there was no Christian community from which we could not borrow something. In this matter we can borrow a great deal. But material, however good, requires training. This brings me to the particular subject we are now discussing. What should that training consist of? It is plain that within it must be included the training of the intellect. This is particularly necessary in our day, when learning is so highly appreciated, and knowledge on all subjects so eagerly pursued. The clergy can have no weight or influence in society if they are not abreast of the age in intellectual attainments. But in training, the heart should not be neglected. As regards the real training of the ministry, the heart is of more immediate importance than the head. Moral qualities are the most essential element in the character of an able minister. And it is in training men in these qualities that our present system of clerical education is most defective. Very seldom does the trainer come in contact with the heart of the student; he does not deal sufficiently with the springs of his action—springs which prove most powerful currents in life, and which form and fashion the character. A dry course of secular and theological study is a poor substitute for this. Then, again, men enter on their work, when ordained, with little knowledge and less experience of the nature of their work. How great a boon to the men themselves and to the Church if their future vocation were kept constantly before them; if a part, a conspicuous part, of their train-

ing consisted in pastoral lectures ; if they were taught to exercise themselves in the real work of their future vocation ; if they had to practise composition in both languages ; if they had exercises in reading and recitations before their fellow-students—this would help materially to make them really trained men, improve their elocution, and inspire them with confidence. It would do them no harm if at stated times men of experience in parochial work were to visit our colleges and address the students on the nature of their future work. This would bring the Church into contact with our places of training, and mutual benefit would be the result. We are now led to inquire where this training can be best given, and we ask this question with immediate reference to the Welsh ministry. Few, if any, will deny the many and superior advantages of an education at our universities. There are benefits there which cannot be found elsewhere. Welsh candidates, as a rule, come from a station where means of cultivation and incentives to refinement are scanty and weak. They need not only intellectual training, but social elevation. These can be gained in no place as they can at our universities. But, in the interests of our Welsh Church, there are many things to be considered before we decide on sending all our candidates to Oxford or Cambridge. The expense of residence is far beyond the means of the majority of them. The unattached system at Oxford supplies advantages to the poor student, but it has most serious drawbacks. Again, our best men, if sent there, are never likely, except in small numbers, to return to us. In no case should they, when aided, be pledged to do so. The plunge, so to speak, from a simple country life into all that Oxford or Cambridge implies has proved in many cases too sudden and violent. Heads have in great numbers been turned and balances lost. Besides, at Oxford and Cambridge Welsh goes to the wall. There is no pretence of teaching or using the language, except in Jesus College, Oxford, and even there the result is but nothing. And we may rest assured that the day is not come, and will not come for a long time, when Welsh qualifications will not be a pressing necessity in the Welsh Church. If we can only rely on statistics which have lately commanded general attention, the proportion of Welsh-born and Welsh-speaking people is very great. We are safe in saying that one-half of the population attend Welsh services. And shall the Church of the nation make no provision for these? And shall not that provision be suitable, at least equal, with that made by surrounding, but Nonconforming, bodies? What are we to do? We certainly require no new means, no new machinery. We have long established among us an admirable place of training. It might possibly have done more than it has done. I am not going to enter into its history. It has, I think, been too severely judged. Its failings have been trumpeted far and near, while its successes have been ignored or forgotten. It certainly stands forth a monument of the zeal and piety of a late eminent Bishop of this diocese. I cannot agree with what has been lately written by a very reverend and very learned friend, of the founder of the college, and with much that he has said of the college itself. If Bishop Burgess erred, it was in the choice of site on which to build the college. We know what he wished and hoped for. He aimed at keeping the students from temptation ; but he overlooked the fact that he was cutting them off from social influences which they much needed, and the college from that public opinion which is indispensable to the healthy action of any institution. It might possibly be advantageous to remove the college from its present site ; but that, probably, is impracticable. What we want at Lampeter is, what I firmly believe we are going to get, such improvements as will raise the college from its old groove and inspire its professors and students with a fresh enthusiasm. Lampeter is the best place for the ordinary class of students—men who have fair abilities, and whose early advantages, social and educational, have been small. For these Lampeter, if well supported, will confer advantages which even the universities cannot give. In Lampeter discipline is stricter, education of a more helpful, because of less advanced, kind ; it is more direct ; tempta-

tions less insidious; and advantages, though many and real, yet not so many and varied as to run the risk of being bewildering. And here let me express a hope that for the ablest men Lampeter in the future need not be the end of their college life. If Oxford and Cambridge carry out their affiliation plans, Lampeter men who wish to do so, and have the means and time at their disposal, may, after spending a limited time at Lampeter, pass on, under certain conditions, to the universities, and there take their degree.

I draw two necessary conclusions. 1. That Lampeter must be properly supported. 2. It must be fully recognised by our Bishops. It has been to me a matter of no small congratulation to learn that the right reverend Prelate who now so ably presides over this diocese is fully alive to its importance, and manifests the greatest interest in its work. I can answer for the kind feelings of my own Bishop. Lampeter graduates should receive at the hands of the country generally the consideration they deserve. They are not members of a mere theological college, but a college empowered to grant an Art as well as a Divinity degree—a college required by its charter to make its education co-extensive with that of the universities. Now, what Lampeter much needs is a kindly, sympathetic outside feeling. It wants the active and intelligent sympathy of the leading clergy and laity. Give it this, and I have no hesitation in saying that Lampeter, putting forth its capabilities, and keeping in view the original purpose of its establishment, supplies opportunities of which the young men of Wales may avail themselves, to the advantage of themselves, their country, and their Church.

THE RIGHT REV. the CHAIRMAN.

I AM now going to call upon a gentleman to whom St. David's College is greatly indebted—I mean the Lord Bishop of Llandaff, who was at the first starting of the College at Lampeter, who for sixteen years brought all the treasures of his great knowledge to its service, and who has long devoted his best energies to the development and the promotion of the Church in Wales.

DISCUSSION.

THE LORD BISHOP OF LLANDAFF.

THE late Dean Williams used to tell an anecdote which I think is not inappropriate to the present occasion. The Dean was paying a visit to Bishop Copleston, my predecessor, and the conversation happened to turn on the subject now under discussion. A young man who was present—I am disposed to say a very pert young man—said he did not see any difficulty in this question. "Where the parish is Welsh," he said, "send a Welshman; where a parish is English, send an Englishman." "Yes," replied the Bishop, "but when a parish is neither black nor white, but grey, what would you do then?" I can only speak for my own diocese, but I am sure that I have very many grey parishes. There is not a single parish in my diocese which is purely Welsh, but many that are grey, and grey in very different proportions of greyness. Some of our parishes have a large number of persons who are perfectly acquainted with the English language, but not with the Welsh; in others a large number of persons who know Welsh but do not know English, or know it imperfectly, and *that* in different degrees. It appears to me that this question is too often approached in the spirit of that young man who made that foolish remark. A very wise man, three hundred years ago, gave utterance to this sentiment—"He that goeth about to persuade a multitude that they are not well governed, will never want a multitude of willing hearers." Everybody,

he says, can see the difficulties and the evils which exist in any state of society, but very very few know the difficulties which prevent the governor from administering the circumstances of the case as he himself would wish. A great deal has been said about the difficulties which the clergy have to meet in this matter. I will venture to say a few words about the difficulties which the Bishops have to contend with.

I am very much disposed myself to take a practical view of a question, and I think the thanks of the Congress are eminently due to Professor Davey for the very practical essay upon the subject which he has just read. With regard to the difficulties of the case, it appears to me that this is perhaps one of the greatest with which Welsh Bishops have to deal. I have to provide for parishes, as I have said, of various shades of greyness; I have to provide for parishes the incomes of which will barely support one clergyman, and yet ministrations have to be provided in two languages. I have parishes in which there are fastidious English people who do not wish to hear a single word of Welsh, and in the same parish there may be Welsh people who are utterly dissatisfied if they have not exclusively Welsh ministrations. Under these circumstances, it is most difficult to provide for the necessities and wishes of all the parishioners. When a parish becomes vacant, if there is a doubt as to whether it is necessary to appoint a Welsh clergyman, the best thing that can be done is to appoint a commission of inquiry, to send the commissioners to the parish and obtain a report whether an Englishman or Welshman should be appointed, and what is the state of the parish. Now, few things can be more difficult than the appointment of such a commission, as I know from my own experience. We cannot compel any one to undertake the duties of such a commission. The duty itself is most invidious: to say that So-and-So, who has been appointed to a living, is unfit for it and ought to be sent away. If a layman is appointed on the commission, the clergy are dissatisfied; if a clergyman is appointed, the laity are dissatisfied. It is, then, a most difficult thing to know what to do in such a case. Not long ago, a living in my own patronage came into my hands, and I determined to appoint a commission, well knowing that if a Bishop should be found wanting in such a case, it would be very easy for an opponent to say that he was indifferent in his own case, but particular in that of others. What, then, did I do? I asked two of the stipendiary magistrates of the county of Glamorgan, one of whom is well known in Swansea (Mr. Fowler), and as a counter-balance to Mr. Fowler I asked Mr. Gwilym Williams if he would do me the favour of being his colleague. I thought these two gentlemen would be the two best to obtain the evidence in respect to the case I have mentioned, one of them being an Englishman and the other a Welshman, and both of them gentlemen in whom I had entire confidence that they would only wish to do what was right. These two gentlemen went into the parish and did what I asked them to do, and on their recommendation I made the appointment; but after all the pains that I and they had taken, I was told that it was an improper commission, and that it was well known beforehand what must necessarily follow from it. Another difficulty is that of getting good evidence in these cases. In one of my own parishes certain Welsh farmers came to me and stated that a Welsh clergyman was not at all necessary in their parish. Two years after, when that same living was again vacant, those very same men came and told me that a Welsh clergyman was necessary. What, then, was I to do? I said to them, "The responsibility of sending an Englishman into that parish rests with you; it was you who told me that a knowledge of Welsh was unnecessary, and you must yourselves take the consequences." Another difficulty is that persons unacquainted with the Welsh language take what appears to me a very erroneous view of this question. They say it is not necessary to send a Welshman; the people all understand English. But Welsh may be the only language in which they can express their inmost feelings, and receive religious instruction. There is a great difference between a sufficient

acquaintance with English to enable them to go into the market and barter for a cow, and that which is required for administration of spiritual advice and consolation. In that very case in which Mr. Fowler and Mr. G. Williams were so good as to act as a commission of inquiry, the question was put by one of them to a poor man whether he understood a sermon in English. His reply was, "When I do hear an English sermon I can pick up a few crumbs; but when I hear a Welsh sermon, oh! I do love it."

REV. D. WALTER THOMAS, Vicar of St. Ann's, Llandegai.

I SPEAK from the standpoint of a clergyman in a monoglot Welsh parish of 2000 people, where all the Church services are carried on in the Welsh language, and where there lives but one Englishman, whose name, curiously enough, is John Jones, but who is easily distinguished from our other John Joneses by his exceptional peculiarity of being an Englishman; for he is called John Jones Sais, or the Saxon. The chief requisites which we should aim at in our future clergy in Wales have been, I think, not unhappily expressed in the Welsh triad, *dyg, dawn, duwioldeb*—that is to say, learning, preaching power, piety. The importance of the last, which is implied in the very calling of a clergyman, no one will question. Differences of opinion, however, may exist as to the necessary extent of the two other requisites, for learning and preaching power are matters of degree. For many years of my life, my impression (arising from the environments and prospects in Welsh-speaking parishes) was, that a voluble tongue, a sonorous voice, and somewhat scant general knowledge would suffice for a clergyman, and best promote the success of the Church and his own happiness. A temporary breakdown in health, with its consequent enforced abstinence from active work, has taught me one lesson at least, even if it has not had the chastening effect on my own heart which it ought to have had. It has taught me that I took too mean a view of the knowledge possessed by our monoglot Welsh people in the present day. I have had time and opportunity to study the highest kind of Welsh literature which finds publishers and readers, and I confess that I have been surprised, as others will be who have not paid attention to the subject. Let me mention only that in the last quarterly "Welsh Journal," which has a comparatively large circulation, and is not the only one of its class, I find among other articles an able review, from a Dissenting standpoint, of "Bishop Thirlwall's Charges," a lengthy synopsis of "Locke's Philosophy," and a remarkable chapter on "The Glacial Period." Now, it is obvious that if some of our monoglot Welsh parishioners read articles of this description, a clergyman needs a liberal education, if he is to hold his own, and to secure respect for his character and ministrations among them. Even, therefore, for our Welshiest parishes a university education (confessedly the best) is what we should aim at giving to our candidates for Holy Orders; and it is satisfactory to observe that the prospect of more good grammar schools and exhibitions to youths of promise is now opening out in Wales. From my own experience of some pupil-teachers from my parish, who have done well in the Class Lists at Oxford and Cambridge, I cannot help thinking that we may often find in this class good material. They already have a colloquial knowledge of Welsh, are encouraged by the Education Department to learn Latin, are perfectly free to choose their own profession at any moment before entering a Training College, and go through an excellent preliminary course of discipline. The marvellous extent to which Welsh is now cultivated suggests another consideration, and that is, that our clergy in future ought not only to possess a colloquial knowledge of the language used in their Welsh parishes, but also be able to write effectively in it, and thus contribute, as our English brethren do in English, to maintain a pure literature, and to defend and

advance religion through the vernacular press. *Eisteddfodau* are well-known Welsh institutions, and from their popularity and success not likely to cease. I am not concerned to defend them, but if these popular institutions have shown one thing more than another, it is that they are guided and governed, not by the clergy, but by Dissenting ministers. It is clear, then, that a Welsh clergyman is not well equipped for his work without some study of the Welsh language and of Welsh literature. The proper time for some special attention to this study would be after the degree at the university, while preparing for the Bishop's theological examination, whose standard of examination in Welsh might very advantageously be raised. There are many things which you may easily pardon the omission of in a Welsh clergyman, but you have a right to expect from him a satisfactory knowledge of Welsh. Lampeter College labours, as we have heard from the Vice-Principal, under many disadvantages, which it cannot be expected to surmount; but however great those disadvantages, it has every advantage for qualifying its *alumni* in Welsh, and we have a right to look for that from it at any rate. There is also another requisite for a clergyman in a Welsh-speaking parish, which ought not to be lost sight of, and that is a knowledge of the distinctive principles of his own Church. Welsh Wales is one seething, boiling, bubbling caldron of polemical theology. The members of each denomination are carefully taught in their own principles respectively in the Sunday-schools, and more particularly in the monthly periodicals of their denomination. A clergyman cannot, without knowing something of these principles, understand the forces which are at work around him. He should therefore have learned the special tenets of the three or four different sects which prevail, and, above all, should have a clear view of the claims of his own Church upon the allegiance of his parishioners, already most of them attached to some Dissenting community. If he knows the doctrines of his Church, and how her Catholic Creed is all-embracing; and if he goes forth in the spirit of love and forbearance, he will be able to hold aloft, without turning to the right or left, the standard of truth, and to form a centre round which conflicting forces will group themselves, and scattered atoms can unite, cool, and crystallise.

The VERY REV. H. T. EDWARDS, Dean of Bangor.

As I am to address a meeting of the Congress to-morrow upon the position of the Church in Wales, it was not my intention to have said anything on the present occasion. I wish, however, to make a few remarks upon some of the statements which we have heard in the course of the present discussion. In dealing with the bilingual difficulty, it is most important that we should have an accurate knowledge of the actual extent to which the Welsh language really prevails in the Principality. As Canon Lewis stated in his excellent paper, "We must not be guided by the number of Welsh services that may be given in the parish churches. It is not enough to know the number of parishes returned as Welsh and bilingual, unless we also know the population of those parishes." In Llandaff, half a dozen large mining parishes in the hill districts of Monmouth and Glamorgan, called bilingual, but mainly Welsh, contain about half the entire population of the diocese. Ystradfydwg, Aberdare, Merthyr, Dowlais, Gelligaer, Rhymney, Tredegar, contain nearly a quarter of a million souls, mainly Welsh speaking. In St. David's, also, the most populous mining parishes are chiefly Welsh speaking.

A true clue to the lingual state of the country may easily be found in this way. When the Welsh people pay for religious ministrations, they insist upon those ministrations being given in the language which they prefer. If we honestly desire to know to what extent the Welsh language really prevails, we have only to obtain accurate

statistics showing the number of Nonconformist chapels in every district in which ministrations are given in the Welsh language. I was surprised a short time ago to be told by a clergyman that Welsh was dying out in his parish, and that, if he had enough moral courage to do so, it would be wise to put an end to Welsh ministrations in his churches. Now, what is the real state of that parish? The Nonconformist communicants worshipping in Welsh are counted, not by scores or hundreds, but by thousands. In this town of Swansea in which we are assembled, I am told that the number of Welsh communicants in the Nonconformist chapels exceeds the number of the English communicants in all the churches and chapels put together.

Much has been said about the improvement of the Welsh clergy. Now, if we wish to do the work of the Church effectually in Wales, we, the Welsh clergy, must condescend to acquire a cultivated mastery of the language of the country. I wish to warn my brethren against the folly and peril of underrating the gifts and powers of the Nonconformist ministers of Wales. I was told the other day that a dignitary in Wales—respected for his ability and learning, but possessing no knowledge of the Welsh language—in giving to a layman his estimate of the religious condition of Wales, ventured to state that the Nonconformists in their chapels are content to listen to unutterable religious rubbish. That testimony is utterly untrue, and could never have been given by any man able to read and understand the Welsh language. No man can read such sermons as those of Mr. Henry Rees, or such poetry as is found in the chief poem of “*Gwilym Hiraethog*,” without acknowledging that there are Welsh Nonconformist ministers who are men of very high culture in their own language. If the Welsh clergy expect to hold their own against such men, they must not neglect to cultivate the Welsh language.

As to the training of the clergy, I heartily agree with Archdeacon Griffiths that it is of the highest importance that they should go to the Universities in which, as he observed, there are advantages that cannot be found elsewhere. I have no wish to depreciate St. David's College. I have been misunderstood upon that point. I respect the work done by that College, and admit that some of the best men in the Welsh Church have been educated there. I doubt not that, under the guidance of the zealous and energetic Principal recently appointed, the College has a useful and prosperous future before it. But I must repeat that it is, in my opinion, of the utmost advantage to the youth of Wales that as many as possible of them should find their way into the English Universities. I am no advocate of Welsh isolation. I consider it most important that all Welshmen should acquire a knowledge of English. It is not the function, however, of the Church to teach that or any other language, but to minister to the people in that language in which they are best able to receive the Word of God.

One word more as to educating the Welsh clergy. I should wish to see the most gifted and devout youths of Wales selected in each diocese, and sent to the English Universities for general culture. They should also be trained for a few weeks of each long vacation in the use of the Welsh language in the cathedral city. They would thus attain at once the general culture that is necessary, and also that command of the Welsh language, without which no clergyman can really do any effectual work in Wales. It is true that the endowments of the Welsh Church are small. But poverty is not the cause that most repels men from the ministry in Wales. The truth is, that men shrink from the prospect of having to preach to empty pews. The Church in Wales has long been thoroughly unpopular. That unpopularity deters men from entering her ministry. When the Church is once more so administered as to regain the hearts of the Welsh people, the very best and ablest of the Welsh youths will offer themselves for her service. Canon Griffiths has stated that, in his opinion, there is some danger of English being proscribed in Wales. I must say that I have never seen any sign of that danger in any district known to me. My own observation has led me

to the conclusion that the Welsh clergy are too often tempted to exclude the Welsh congregation—even where the Welsh population is largest—out of the parish church in order to admit an English congregation, simply because the English settlers, being richer than the native Welsh parishioners, are able to contribute a larger number of shillings in the offertory.

REV. E. O. PHILLIPS, Chancellor of St. David's Cathedral.

THE subject before us is divided and subdivided, and I for one do not see why there should be any difference in the general intellectual training of the Welsh clergy from that of the English clergy. It is quite clear that the Welsh language does exist, and is vigorous and extensive, and it will take a great deal of killing, and no one would wish to bury it alive. That being the case, we are bound to provide ministers who can instruct and address our people in their own language, the language of their life and devotional affection. The great difficulty in bilingual parishes is the various proportions in which the two languages are used. In my own parish the two are equally balanced, and every ministerial service has to be doubled, for we must have both English and Welsh services, and these concurrent, for it is fatal to either to shunt it to the afternoon, as is often done with the Welsh. This leads to the necessity of having two, at least, duoglot ministers, and the great Church Home Mission Societies, by their subsidies in regard to this special difficulty, deserve the highest praise for helping the incumbent of ill-endowed parishes with a qualified coadjutor. To be efficient, the incumbents and curates of all Welsh and bilingual parishes must be those who have been Welsh-speaking from their childhood; Welsh first—English next, or both side by side. I never knew of an Englishman who had learnt Welsh after twenty—or who attempted to do so—efficient, or even moderately acceptable. The sermons of Bishop Thirlwall, which I had the pleasure of editing, are wonderful to read, and the Welsh is as a rule good; but those who heard him preach them could not but feel that the thrilling Welsh ring was wanting. The Welsh youths have a greater knack of picking up the English language than English youths have to pick up the Welsh. I frequently hear English friends call the English of the Welsh clergy Welshy, but I must say that I have never heard a Welsh clergyman so Welshy in his English utterance, as the best Welsh-taught Englishman who attempted Welsh speaking or preaching was Englishy. Then there is the question as to where the Welsh clergy are to receive their higher training. If they can afford it—and the expense of doing so is very much exaggerated—by all means let them be sent to one of our great Universities. If they cannot go to the Universities, let them go to Lampeter. Opportunities should also be given them, in the last year of their course, to practise making a public address, if even to a small audience. Nine-tenths of the men at Lampeter are intended for the Church, and the young men ought to be trained to address their future congregations. There are many young men of ability who, when they are ordained, do not know how to deliver an address or a sermon. Now I say they ought to be trained to do so before they leave college or university. Every ordained minister ought to be able to give an extempore address without paper—if he cannot deliver what is called an extempore sermon. With previous training I am convinced every Welshman, at least, can do so. He has the natural gift of free speech, only let it be pruned or trained. But let me warn my younger friends not to suppose that preaching extempore is an easy matter, nor to suppose that mere words, aimless and vapid and wide of the mark, however freely flowing, is preaching extempore. I remember hearing that the venerable and saintly Charles Simeon, of Cambridge, used

to advise young men to preach extempore, and when told by one of them afterwards that he had often tried to do so, and failed: "How did you attempt it?" said Simeon. "Oh!" said the young curate, "I took a text, went up into the pulpit, and found I could not go on." "Young man," said Simeon, "justification is by faith, but preaching extempore is by works." Another great matter to be sought after and cultivated and exercised in all our dealings with our people, in and out of the parish, is conciliation and tact. Again, our young men should be taught how, and with what a gentle tread, and soothing voice of Christian consolation and truth, they should visit the sick at the death-bed side. The vicar of the parish, for instance, as at Lampeter, might act as a kind of professor of pastoral theology by taking occasionally young men round with him in his parish, so that when the time comes for them to be ordained, they may not be sent unprepared into the midst of their varied ministerial work. And especially might this be done both as regards other exercises, such as reading the Lessons in church and occasionally addressing a communicants' meeting, by the incumbents and curates of those parishes where the young men intended for the priesthood spend their vacations. A most important part of the training of our future clergy may thus be done, so that they may be fairly equipped, and able and ready when called upon, and they will always be called upon, to give that consolation, instruction, and guidance in spiritual things—the true higher education—which passes all merely intellectual and social training, and which is only to be attained by the cultivation of the heart under the influence of the Blessed Spirit.

REV. PHILIP CONSTABLE ELLIS, Rector of Llanfairfechan.

IN considering this question we must remember that Swansea is not the whole of Wales, and that Welsh is the only language through which the hearts of the great majority of the Welsh people can be reached. It seems to be assumed that the Welsh language is dead in Swansea, and it is very easy to shut the eyes and refuse to see what persons desire not to see; but I have been informed by a competent witness that, out of more than fifty Dissenting meeting-houses in Swansea, no less than twenty-eight are devoted to the worship of God in the Welsh language alone; whilst, at the same time, there is only one poor miserable church in which a mutilated service is performed in the ancient British tongue. I have in my own parish two churches, one for the Welsh and the other for the English speaking people, and I do not recognise any distinction between the soul of the Englishman and the soul of the Welshman; my only feeling is that each must be ministered to in the language through which alone his heart can be touched. The death of the Welsh language would not cause me any regret; I feel that it would be an advantage for all to be of one tongue, and none would experience so great relief as the clergy, because the existence of two languages necessitates their having all services in duplicate. An infallible test of the relative proportions in which the two languages exist in Wales, is the number of Dissenting chapels in which Welsh and English are severally used. When told that the Welsh language is dead in any parish, I always inquire in how many chapels that language is the vehicle of public worship, and I found that in a parish in which I spent last Sunday, and in which I was told years ago that Welsh was all but dead, the three prevailing sects have their meeting-houses in duplicate, and that the most expensive buildings are those in which the services are in Welsh, while the congregation worshipping in that language at the one Welsh service held in the church on the Sunday does not exceed twenty persons. We shut our eyes to facts, and it will be a deplorable thing if this Congress disperses with the idea that the Welsh language has ceased to exist. We

shall not command the sympathy of the people if we ask others to join the Church on any other ground than its Catholicity. I was grieved to hear some at the Home Reunion meeting held at the Music Hall, throwing away the only grounds on which Dissenters can be invited to join the Church, and cajoling and flattering them, and in effect saying, "Look at us, we are bright examples of all that is good and holy; we are better than our fathers; you have no longer any excuse for separating from us;" as if Dissenters had no principles on which they rely, and as if there could be any ground on which, satisfied as they are with their systems, they can be invited to join the Church other than its Catholicity. It is quite unnecessary to introduce strangers into Wales to propound platitudes, which Dissenting ministers could utter with much more propriety and force; and if I were a Dissenter, I would never join the Church on any other grounds than a conviction that it is the true Church in this country.

MUSIC HALL, WEDNESDAY EVENING, 8th OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair at Seven o'clock.

CHURCH TEMPERANCE WORK.

PAPERS.

REV. H. J. ELLISON, Honorary Canon of Christ Church, Chairman of the Church of England Temperance Society.

I HAVE obeyed the call of the Committee of the Congress to read a paper on Church Temperance work, not without many misgivings. It is the fourth time I have been called upon for a similar purpose. Once in 1862, when the Congress was held at Oxford, when the subject was discussed in the Sectional Room, and with great difficulty an audience of some forty persons were got together to listen to it. Once at Bath—again in the Sections, when a well-filled room bespoke the gradually heightening interest. Again at Brighton, when it was recognised to be a chief topic of interest for the working men's meeting, and now at Swansea, when the place of prominence assigned to it in the central meeting is only an indication of the deep hold which the subject has taken on the mind of the Church and nation. By myself, then, and by the other more able and more influential exponents of its work whom God is raising up, the topic may seem to have been well-nigh exhausted. The principles of the Church Society have been again and again explained: the ingenious objections to them which have been here and there elaborated have been proved to be groundless—unfair, as they have been shown to belong to work which is not ours—untenable, when applied to our own; twenty-two dioceses, now more or less fully organised for the work—Churches kindred to our own or branches of it, the Irish, the Scotch, a large number of the

colonial Churches—the Established and Free Churches of Scotland, and two at least of the leading Nonconformist bodies—by the adoption of our principles and the organised extension of our work, have become the practical refutation of the objections, the standing witnesses, if any were needed, that it was not without reason that twenty years since we began special Church total-abstinence work, that six years since we enlarged our basis, that we might find scope for the energies of all who might put their hands to this plough. The earlier stages of persecution and ridicule, the later ones of unsparing scrutiny, have been successfully encountered; we seem to be passing into the wider expanse of unhindered practical work.

I have looked, then, to see if there was any new light in which the subject might be presented here to-night—one which might accelerate the speed of the movement, if it did not commend it to a wider circle of workers. I select one familiar to my own mind, but heretofore too little noticed—the *call to union* which the Church Temperance work presents to the divided members of Christ's Church in England.

For, my Lord, we cannot conceal from ourselves that we are divided; that there are contentions among us which ill become the holders of one Faith, the baptized with one Baptism, the followers of one God and Saviour, Jesus Christ. Nor shall I say a word to disparage those who are foremost in these contentions. Earnest men, who believe that the Church of Christ is the visible embodiment of the kingdom of God on earth, seeing the integrity of the Church threatened, as they think, on this side or that, may well be excused for contending earnestly for what seems to each of them to be "the faith once delivered to the saints." I only question whether, relatively to other existing evils of the gravest kind to be found among us, these contentions may not be out of proportion with their true importance. The mission of the Church is that of her Lord Himself—to meet and overcome the hostile kingdom of Satan. If the branch of the Church in any land is true to its mission, may it not safely be left to Him to preserve its integrity? If it be untrue—if, side by side with zeal for its doctrines and discipline, the development of the kingdom of darkness be allowed to go on unchecked—will not, in spite of all the efforts of its defenders, must not its candlestick be removed?

That there is such a development in England at the present time, I fear, is undoubted. That I may prove it, let me suppose the case of two men equally earnest, but belonging to opposite schools of thought in the Church—might I not add of some outside the Church as well?—ministering in the same town. Their Churches are all that their own section of the Church would approve, the Church services arranged by the conventional rules of their school—the simplicity of the one ritual a standing protest against the gorgeousness of the other, or, *vice versa*, the fulness of the one against the meagreness of the other; each having its devoted band of adherents ready to do battle for the truth of their own system. Side by side with their Churches, at the corners of many of their streets, are those monstrous creations of the nineteenth century, the colossal gin palaces and drinking bars, thickly interspersed here and there with shops once established for the sale of provisions, but now offering to all who go to buy there the tempting, and to the shopkeepers far more lucrative, inducement of strong drink. All are flourishing—some are making rapid

fortunes—where are their customers? Go to any one of the neighbouring courts or alleys. Enter the house of one of these after nightfall. The husband is the frequenter of the drinking house—it can scarcely be but that you would be horrified with the sound of cursing and oaths, to be followed in most cases by brutal cruelty to children or wife. The wife is the drinker—there is the utter abandonment of all wifely and motherly duties—the family life is poisoned at its source; in either case the atmosphere is one of hopeless misery and want.

Go with them to the police courts—for sooner or later some will be *there*—the cases, you find, are *made up* of drunken charges; not a magistrate's bench but has the same story to tell; the police force throughout the country mainly exists to take charge of those whom drink has demoralised. In London, last year, the drunk or drunk and disorderly cases were 35,408, of whom 16,525 were women, and "where one person is taken up for intoxication," says Mr. Weylland, in his evidence before the House of Lords, "I am quite sure there are fifty drunk who are not interfered with. Follow them on to the assizes. For murder, or deeds of violence in some sort, there are sure to be.

"Murder most foul as in the best it is;
But those most foul, strange, and unnatural."

For they are the murders of some unoffending stranger, or more often of wife by husband, of child by parent, or parent by child, of brother by brother, of friend by friend. "On one occasion," said Justice Denman last year, "I sat to try a calendar of sixty-three prisoners, out of which thirty-six were charged with offences of violence, from murder downwards. There were no fewer than six murders. *In every single case* these offences are attributed to excessive drinking, so that (as he told the jury) it would have been a calendar totally free from offences of violence if it had not been a calendar redolent of drink, and consequently full of evidences of brutality."

Nor is murder the only end of the sad story. The padded walls of the County Lunatic Asylums are giving the last shelter to many; forty out of every hundred, says one authority—sixty, says Lord Shaftesbury (for sixteen years Chairman of the Commission in Lunacy), have come to these asylums directly through drink. Indirectly, how many more! "Of the women," said a report from the Durham Lunatic Asylum a year or two back, "the greater part have become insane through the cruelty of drunken husbands."

Come back, then, to the homes of the people; look for a moment at their industrial and social conditions. Undermine the one of these, and England's greatness must speedily decline. She must hold her own, if at all, in the fields of commercial enterprise; to do this, she must be foremost in the great race of competition which is setting in upon her. But already other and more thrifty nations are passing her by. America undersells her in her own markets. "The American workmen," says the Commissioners sent by the United States Government to report upon the industry of England, "can produce cheaper goods, because the workman is sober, and because he works six days in the week, while in England he works but five, in some cases only four and a half." Undermine the other, and there will be a canker eating at the very heart of the nation.

And yet, "with the growth of female intemperance," says the House of Lords' Report, "on a scale so vast, and at a rate of progression so rapid as to constitute a new reproach and danger," what dare we say of the boasted purity of our homes? It is not one class alone that is threatened here—the air is full of whisperings of moral decadence among the higher and middle classes as well as the lowest. "We have passed through a heated atmosphere of riot," says the "Standard" newspaper of September 3rd, "in which at one time we were almost threatened with all the worst follies—if not, indeed, with many of the vices—of the Third Empire, in the disastrous period that foreshadowed its humiliation and fall." The Divorce Court is the outward and visible sign of this hidden canker, and of the cases there, says Sir J. Hannen, seventy-five out of every hundred have their origin in intemperance.

And now, one final glance at the spiritual condition of these drinkers for drinking's sake. Spiritual! It seems a wretched travesty of the word to use it in such a connection. These baptized members of Jesus Christ, whose bodies have been set apart to be the temples of the Holy Spirit, have yielded to the miserable counterfeit which Satan has palmed off upon them. "Drink into the Spirit," says the Word of the living God, "it is the kingdom of God, righteousness, *peace, joy*, in the Holy Ghost." "Here is a shorter, easier way," is the whisper of the deceiver; "here is the spirit of whisky, brandy, rum; drink of this and be happy; drink, and forget your cares." And they do drink; and with minds clouded, and wills paralysed, they give entrance to the destroyer, they are dwelt in, ruled over, by him. The Church of God sees them not; the Word of God can find no entrance to mind or heart; in those earlier stages of brutality you can scarcely doubt by whom they are possessed; in the later stages of delirium—in the dual consciousness, and the horrible ravings and blasphemies—you recognise the counterpart of the demoniac of the New Testament; and the victims die with their eternal doom foreshadowed, "The drunkard shall not inherit the kingdom of God."

They die: how many? Forty thousand, says Dr. Norman Kerr, in a carefully-prepared paper read at the Social Science Congress last year, may thus be shown to die directly through their own excessive drinking; 120,000 indirectly, through the drinking of others. Forty—a hundred and twenty thousand! 300 died when the hurricane swept down on the ill-fated "Eurydice;" 600, when the "Princess Alice" sank with her precious freight of souls; 1000 died sword in hand at Isandlana; and on each occasion the land was stirred throughout its length and breadth to investigate causes—to punish, if needs be, the guilty—at least, to prevent the recurrence of such tragedies in the time to come. All these 40,000 die from a preventible cause, and Christian men and women can sit with folded hands and not make a sign. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall not He render to every man according to his works?" (Prov. xxiv. 11, 12.)

I have spoken of all this as a development of the Satanic kingdom amongst us. Can any development, I ask, be imagined more complete, more skilfully contrived to counter-work the kingdom of God, to give to Satan "a seat and power and great authority"?

I have said nothing, observe, of the ramifications into which the subject branches out ; nothing of the special purpose which we may dare to say God has had in calling England to this height of imperial power—that she should be a light to the nations, to carry the gospel to heathen lands, and by the lives of her children to gain for it a hearing and a glad reception ; nothing of the fatal stumbling-block which the drink has everywhere proved—of India testifying by her native reformers, of Ceylon by her present governor, of Africa by her missionaries, of New Zealand by her late great Bishop, of Australia by the Hindoo Brahmin even now organising his mission from India to reclaim the drunken English—all bearing their witness that whatever blessings of civilisation Englishmen may have carried with them, they are well-nigh out-weighed by the intemperance which they have introduced. I have said enough of our social condition at home to enforce the point that this is not the time to waste our energies in mutual animosities, that

. "Not as yet
Are we in shelter or repose ;
The Holy House is still beset,
With leaguer of stern foes."

—*Christian Year, 2nd Sunday after Trinity.*

Of the Englishman of the present day it may be said in the words of the Roman poet—

"Incedis per ignes
Suppositos cineri doloso."

And if it should ever be—which God in His mercy avert—that the volcano should break out and throw up its hidden fires, may it not then appear that the controversies of the present day were the clouds of dust thrown up by the adversary, beneath which he masked his approaches ; and will not the self-reproach be heard from some, "We were verily guilty concerning our brother in that we saw the anguish of his soul," and helped him not ?

What, then, is the call I would make to-day ? It is to my two typical brethren, and, through them, to all of whom they may be types, to "let go contentions"—to dismiss, as far as possible, "questions and strifes of words whereof cometh envy, strife, railings, and evil surmisings," and with the true enemy full in front of them to turn their united forces against him. It is related in the life of Lord Collingwood, that as they were bearing down on the enemy's fleet he was told that two captains of his own ships were at deadly enmity, and were intending to fight a duel whenever they reached the shore. He sent for them, charged them with the fact, and on their admitting it, he pointed to the hostile fleet, and said, "Gentlemen, there is the enemy ; let me hope that in sight of that you will bury your mutual animosities and turn your swords against the common foe." They were touched by his words, and were reconciled on the spot.

And we say, too, "Gentlemen, there is the enemy—there, in the sins and sufferings of the masses of this great country ; there is the arch-deceiver who has built up his stronghold of temptation among us ; go out to meet him ; come together for mutual counsel and for prayer ; collect your lay followers, men and women,—foremost among them, as they are

rescued, those who have once been led captive by the demon of drink, and in their own persons have proved the power of the name of Jesus to rescue and to save." "The Church of England," says Ellice Hopkins in her admirable "Work among Working Men," "in one word, gives the working man nothing to do. He feels he forms no integral part of her, that he is in no vital connection with her, that he is not built into her structure, but is left a loose stone, lying about for any one to tumble over." Enlist him in your Church Temperance work and the description will no longer apply. The working man, you will find, will be your right-hand man in every work for Christ which you have to do. Is the picture I am presenting here an Utopian one? It is an Utopia, at all events, which exists in outline in our Church Temperance Society—it is one which has been, is being, realised wherever its work is properly taken in hand. It is realised in the parochial societies. I hold in my hand a list of fourteen soldiers alone who were members of my own society during fifteen years of work in Windsor—every one of whom are now earnest Christian men, and eleven are temperance workers, missionaries, or Scripture readers to working men. It is realised in the society itself. We have carefully adhered to the lines of the Church of England, determined that the society shall know no party but that of Christ our Lord—inclining neither to this side in the Church nor that. We have shown that it is possible to do this in our own council meetings. For twenty years we have met at our weekly board—High and Low Churchmen of every degree of altitude and depth—those who can pronounce the shibboleth of their own party, and those who cannot. We have come full of indignation, but it is against the wild boar who has ravaged the fair heritage of our Lord; full of zeal, but it has been to raise the standard of the Lord against him. We have never been disturbed for a single day by the more subtle demons of suspicion and hate; we have gone back to our work to preach the truth of Jesus as we have ourselves received it, not to minish one iota of its integrity, but we have gone with the precious knowledge that those who seem to differ most widely from us in our opinions, are as devoted in their service of the Lord, perhaps more so, than we ourselves. We have learned to love our fellow-workers for their work's sake; and to see that, after all, as the serried ranks of the common enemy come in sight, our faces are turned in the same direction; we are advancing shoulder to shoulder under the same Commander, our points of agreement are more in number than those on which we differ.

Carry on this work—carry it out to its full conclusion—let the Church of England show that she is in fullest sympathy with the suffering masses of England—let her raise the standard of the Cross of Christ—giving reality to it, if needs be, by taking up the cross of personal self-denial, and it cannot be but the people of England—her separated children outside of the Church, no less than those that are within it—will see that "God is in her of a truth;" and it may be that He who "maketh men to be of one mind in a house" will heal our divisions and break down our walls of partition, and send us forth from a purified fatherland to be the evangelists, as He has already made us the commercial leaders, of the world.

J. COKE FOWLER, Esq., Stipendiary Magistrate of Swansea.

MY LORD,—I attribute the invitation to address you on this subject to the circumstance that as a stipendiary magistrate I have for more than twenty-five years been conversant with the various forms and evils of intemperance, and with the licensing of public-houses.

Most fully do I recognise the obligation that rests upon the Church to take a leading part in the mission against a prevalent vice, and I trust that she is destined to be the principal agent in diminishing it. I desire to contribute to the discussion a few thoughts with respect to the chief causes of excess, and such preventives and remedies as are within the reach of the parochial clergy.

First, as to the causes of intemperance, there is no doubt that circumstances which may be deemed casual and exceptional do frequently induce indulgence in drink. Domestic trouble, morbid feelings, pecuniary losses, and chronic pain are examples of this nature. For such exceptional cases the personal influence of a good parish priest seems to be the most hopeful means of cure. But there are two causes of intemperance which lie deep in human nature and are constantly in operation: I mean the desire for association, and simple sensuous pleasure.

As to the first, we all know that working men perform their day's labour for the most part in silence and solitude. Thousands of them are still imperfect readers, but they appreciate the refreshment of parish gossip, and enjoy the interchange of ideas as much as we do. Where can they gratify this natural and rational inclination? Generally they have to resort to public-houses, where in return for shelter, warmth, and light, they drink in convivial society, and also "for the good of the house." I have questioned many drunkards who, almost without exception, told me that company is the seducing power. "It was not the love of the drink," said one of them, "that overcame me, it was company. No, it was not the taste of it; I used to enjoy the first few glasses, but I used to drink it like poison when I was finishing up. It was company and talk; other pleasure had not much to do with it."

While company, conviviality, treating, and tossing are probably the strongest inducements to excess, we must not forget the seductive pleasures of taste and flavour, and the restorative effect of drinks fermented or distilled. An average English gentleman is apt to take several glasses of champagne at dinner, and I am not aware of any reason for so doing except that he likes it. The same gentleman out shooting is apt to take a glass of sherry and a little bitter beer for their restorative effects. Now the manual toil of the British workman is more exhausting than the amusements of the gentry, and their inclination to retrieve the loss of energy by swift restoratives possessing pleasant flavours is very great. Can we justly find fault with a working man for quieting the irritability of a wearied frame by restorative drinks? Is not a similar artificial quietus of an irritable constitution resorted to by most English gentleman, and thousands of clergymen, by means of smoking? And is not a glass of bright unadulterated beer a better and more "staying" restorative than the innutritious fumes of tobacco? No doubt, strong soup, beef-tea, a jug of new milk, calf's-foot jelly, and good coffee are excellent restora-

tives, but can we say that they are usually obtainable? The workman betakes himself to the remedy at hand, and as it is only at hand in a public-house, he drinks first to please himself and then, too often, drinks more to please others.

Beside these more direct causes, the lax and dishonest management of some licensed houses, the weak administration of the law, and the inertness of parishioners with respect to the granting, renewing, and transferring of licenses, are contributory causes of intemperance, and require each a few special remarks.

As the subject of this discussion is not temperance in general, but Church Temperance work, I cannot omit some reference to the means which the Church possesses of acting systematically and expressly against intemperance. Considering the constitution of parishes, the peculiar relations between a parish priest and the people, his social position and local knowledge, it seems to me that the parish is the most convenient area of operations, and the rector or vicar the most suitable leader. The special organisation is a matter of detail into which there is not time to enter. I will only say that if I were a parish priest myself, I should expect to be vigorously aided by a body of laymen. I mean a *local* body, having, as it were, a local heart producing a stronger circulation than a metropolitan or diocesan heart. I should constitute myself and my staff a Parish Temperance and Social Improvements Board, whose object should be the extermination of public and habitual drunkenness, not in England, but in that particular parish. I should prefer to labour unfettered by the rules and bonds of other associations, and quite uncompromised by enthusiastic allies who say "there is no cure apart from the suppression by the strong hand of the law of the sale, and ultimately of the manufacture, of intoxicating drink; that the river of death must be cut off at its source." Why, I ask, should we dissipate our strength in pursuit of such phantoms? With such Robespierian policy I should have no sympathy, but claim to drink my modicum of wine in perfect freedom from a reign of terror, subject only to those restraints which now make me as temperate and better tempered than some water-drinkers.

Far be it from me to undervalue the moderate and wise constitution of the Church Temperance Association. There are, probably, thousands of parishes for which it is the most expedient organisation. I can only say that if local circumstances permitted it, I should prefer Home Rule, and Home-made temperance, uncompromised and independent.

Recurring to the fruitful cause of intemperance first mentioned, namely, the desire for association and the general lack of convenient arrangements for it, except taprooms and bars, it is evident that the working men still experience the truth of the well-known lines :—

" Whoe'er has travelled life's dull round,
Where'er his stages may have been,
Must sigh to think he still has found
His warmest welcome at an inn."

If Church Temperance work is to bear good fruit, this state of things must not continue. It **MUST** comprise some kind of establishment for association, recreation, refreshment, and self-improvement, in which

a working man may feel at home, and spend an hour or two as happily and, if he chooses, more rationally, than elsewhere. I am not competent to discuss the relative merits of coffee taverns, clubs, and other institutes, but of this I am sure that, in order to insure success in any of them, they must be comfortable, cheerful, and well ventilated; and there should be a room in which singing may be practised, short illustrative lectures given on local subjects, such as the birds, botany, and geology of the parish, or on the microscope, telescope, and simple cookery. In the next place, the industrious classes for whose benefit such establishments are intended ought to have a fair share in their management; and further, if they are to be the chief means of solving the public-house difficulty, the members must be able to procure there such refreshments (spirits always excepted) as they have been accustomed to and may desire. The working men must be trusted in their clubs, as gentlemen are trusted in theirs. A healthy feeling is soon created, and intoxication will be as little tolerated in one set of establishments as in the other. It would not be honest on my part to conceal what I think, and unpalatable as it may be to enthusiastic abstainers, I am bold enough to avow that in view of the heavy labour performed by British workmen, the wet and trying climate, the danger of impure water, and the nastiness of common tea and coffee, it may well be doubted whether good beer consumed in moderation is not the very best beverage that they can take. If, therefore, I were a parish priest I should deem it my duty not only to have beer of the best quality in the parish institute, but cause the article sold in the licensed houses to be occasionally tested for adulteration. The quality of the popular beverage can never be a matter of indifference.

Passing now from the establishment of the indispensable parish club or institute, I come to another aid to temperance which I believe to be of great value. Just in proportion as the working classes form habits of thrift and saving, so will they probably be moderate with respect to drink. If I were the clergyman of a parish, I would, for this as well as other reasons, leave no stone unturned to draw the people into some kind of thrifty practice. The earlier such habits are formed the better, and a practical hint may be taken from our thriving neighbours in Belgium, where in some of the great towns, and particularly in Ghent, lessons are given in the primary schools on the advantages of thrift. The smallest deposits are accepted from scholars, even a single centime. In a very few years after the establishment of the school banks, about 13,000 out of 15,000 children in the Ghent schools held deposits amounting to more than £18,000. Such a system may have some drawback, but surely an economical habit, thus early formed, is a guarantee against extravagance in drink. I am confirmed in this belief by an experienced actuary who tells me that, though there are exceptions, the statistics of savings-banks prove the general rule that saving and sobriety generally go hand in hand.

On the same front line with economy and thrift, I am disposed to place the attractions of a garden:—

“ Even in the stifling bosom of a town,
A garden in which nothing thrives has charms.”

I said that one chief cause of excess in drink is a kind of physical pleasure. We all admit that pleasure of some sort is necessary for

mental and bodily health. In some form or another we all seek it. A vacant and unoccupied man falls an easy victim to such poor pleasure as intemperance can give. But a garden supplies a healthy occupation for leisure hours, and a kind of pleasure which Lord Bacon deemed the purest. If that be true (as I think it is), the Church Temperance and Improvement Committee ought to make vigorous efforts to introduce and multiply allotments; obtain garden plots for cottages that have none, and stimulate cultivation by flower-shows and prizes. Few things do more good, directly and indirectly, in a district than a flower-show. At Nottingham some 4000 or 5000 operatives and small tradesmen enjoy and cultivate allotments, and there is evidence that the system has done much to improve health and diminish drunkenness. The Church has often proved herself the friend of the industrious poor, and she will render a service not inferior to those of former times if by her beneficent influence she brings about a great increase of allotments and cottage gardens.

It is upon these three things that I lay the greatest stress, as more likely than any other secular means to counteract the fascinations of drink. The catalogue of remedies is by no means exhausted, but I cannot pause to allude to them now. I hasten to my concluding topic, and propose to add a few practical remarks on Church Temperance work in connection with the licensing of public-houses. Three principal functions are performed by the magistracy in connection with that branch of business. First, they grant or refuse to grant new licenses; secondly, they annually renew or refuse to renew existing licenses; thirdly, they transfer or refuse to transfer existing licenses from party to party on certain transfer days. Allow me to point out how, in my humble opinion, a Church Temperance and Improvement Committee may properly take action with respect to these three functions.

As to applications for new licenses, it must be admitted that the establishment of an entirely new drinking-house in a parish is a proper subject for the deliberation of a Church Temperance Committee. If, in their opinion, there is no reasonable want of such accommodation; or if, conceding that it may be required, they believe the applicant to be unfit to be trusted; or if the house for any reason seems unsuitable, they should not let the force of their opinion be dissipated in a vague declamatory memorial against licenses in general, but bring forward either personally or by an advocate the special objection in the particular case. To any reasonable objections publicly stated the licensing justices will readily listen, for they are by no means eager to legalise new drinking-houses, and add by their signatures hundreds or perhaps thousands of pounds to the value of a private house. But no private communication, verbal or written, ought to be addressed to them with reference to licensing business.

As to the renewal of existing licenses, you are probably aware that in theory every license has but a year's life, and requires an annual renewal. But it is a mistake to conclude that licensing justices can, therefore, abolish existing licenses at their arbitrary will and pleasure. It is true that they can refuse renewals without stating grounds or reasons, and for the moment the act would not be invalid. But unsupported by adequate grounds it would be cancelled on appeal, and as a futile exhibition of power would do far more harm than good. Then, what is the meaning of

the annual renewal? It is an opportunity for cancelling the licenses of disorderly houses, and it is a notice from the State that the interest is not a vested one. But though publicans have no such interest in the legal sense, they justly expect to hold their licenses *quam diu bene se gesserint*. There is an understanding, which has been acted upon to an incalculable extent, that they will not be deprived except for misconduct. It is, consequently, useless and worse than useless to oppose renewals wholesale. It is the duty of the police authorities to inform the justices of irregularities, bad management, and convictions. But a Church Temperance Committee may also render important services by informing the police of instances of disorderly management, and by their attendance and evidence in the public court.

Thirdly, I invite special attention to the system of transfers, which is a matter of the deepest interest in every district. It must be confessed that a general abolition of public-houses, or even a considerable diminution of them, is unattainable. Recognising, then, not only their existence but their continuance, the great object of magistrates and of the friends of temperance should be to get the licenses into respectable, trustworthy hands. Now, in large parishes some licenses are continually changing hands. For instance, in the borough of Swansea no fewer than 109 licenses changed hands in the last twelve months. In other words, 109 new landlords acquired licenses in this town, and were intrusted with the sale of alcoholic drinks during that short period. This fact alone shows the importance of transfers. It is upon them that five or six years hence the character and management of your public-houses will mainly depend. The act of transfer takes place at from four to eight meetings of magistrates in the course of the year, and it attracts but little notice. If I were a rector I would make almost as anxious an inquiry about a new landlord for the village public-house as I would about a curate; for an honest, moral, and loyal landlord is the best watchman over the drinkers of the parish. Time will not permit me to say more on this topic than this, that if the friends of temperance overlook the transfers, and concentrate their attention on the annual licensing day, they, as it were, tithe mint and cummin, and omit the weightier matters of the law.

I have only to say, in conclusion, that though few men have seen more of the mischievous effect of strong drink than myself, I am, nevertheless, no advocate for strong restrictions. I am morally certain that such restrictions, like high duties, would create a clandestine smuggling trade more demoralising to sellers and consumers than any legalised and public drinking. Besides, I see no grounds for despondency. At no period of our history was there ever such a movement against a national vice as we witness now. Every fresh licensing day brings evidence of improvement. I doubt whether any Congress visitor to this great town and seaport will see one drunken man in our streets. Let us rather trust to a gradual but certain elevation of tone and feeling, than to premature legislation with its risk of reaction. Temperance is a virtue, and, therefore, a habit; and sobriety in fetters is an inferior thing. Far be it from me to disparage abstinence enforced by a pledge. It is far better than the degradation of drunkenness, but it is not a virtue; it is compulsory self-denial. I submit to you that the true function of the Church is to aim at the *ἡγέραια* and *σωφροσύνη*, and by every means at her disposal, religious,

moral, and social, to train up her children to love those virtues. One fresh restriction in the form of a partial Sunday Closing Act would probably be supported by public opinion, not only in the interest of order and temperance, but to give peace and rest to publicans and their families. Some slight practical improvements of the existing laws are recommended in the admirable Report of the Lords' Select Committee on Intemperance. When these inoffensive but useful improvements have been enacted, I respectfully advise the clergy to refrain from seeking further restrictions. There is without them a wide field for your parochial temperance campaign. I hope the time is not distant when in every parish there will be an organised local body of Church volunteers bent upon purifying that particular parish from drunkenness; promoting workmen's clubs and cafés, allotments, gardens, playgrounds, benefit clubs and penny banks, lending libraries, good water, and pure milk; keeping an ever-watchful eye on transfers and renewals, and the local administration of the law (too often feeble and infirm); preaching and teaching and persuading by sermon, lecture, and literature, but making no alliance with enthusiasts who would create a moral slavery in the country, and teach men that mischief lurks even in the consecrated wine. Let us ever bear in mind that we can only go just so far as the people will permit, and rely upon means which involve no risk of mischievous reaction, do no injustice, and make no martyrs.

It is to me a most interesting circumstance that I shall now be followed by the noble author of the principal Act which regulates the sale of intoxicating liquors—a statute which for completeness and clearness has never been surpassed, and, if properly administered, is calculated to restrain the abuse of those liquors as strongly as our circumstances will permit.

ADDRESSES.

RIGHT HON. the LORD ABERDARE.

It is a matter of great regret to me that the superior attractions exercised by a certain subject in another place of meeting should have deprived us of the presence of so many of those whom we would gladly have seen present. Our discussion is one calculated particularly to interest the parochial clergy, and I cannot help thinking that, whereas it is highly improbable that any considerable number of those gentlemen who are thronging the Section in which the Ecclesiastical Courts are under consideration, are likely to be subjected to ecclesiastical discipline, there is hardly one of them who has not a great number of intemperate persons within the limits of his cure. We have heard two most interesting papers. Our old friend, Canon Ellison, whose name is and has been for many years connected with the promotion of temperance, has drawn a powerful picture of the evils of intemperance, and Mr. Fowler has dealt with the subject with his usual care and fulness. I find that Mr. Fowler has anticipated almost all I was going to say, and that but little remains for me but to repeat his arguments with the fear before me that I might subject myself to the sarcasm administered by Mr. Pitt on one occasion to Lord Erskine, who said that he slavishly followed Mr. Fox's arguments, but weakened them as he went along. There is, to my mind, one most hopeful point in connection with the Church of England Temperance Society. A very large

body of young men have invited themselves to put their shoulder to the wheel and see what they can do to stay the evils of drunkenness. I believe an enormous amount of good can be done if there is a general movement in the direction suggested by the Church Temperance Society. Mr. Fowler has enlarged, and I will not follow him, upon the absolute necessity of providing some substitute for the public-houses by the establishment of something of an interesting and entertaining character. This lies at the root of everything, but I look also at the establishment of the Church Temperance Society as likely to bring out another influence for good, viz., the principle of bringing together, under circumstances most favourable for exerting the best influences of a clergyman of the parish, all the young and rising men residing within their reach. The Church Temperance Society is most invaluable when it is joined by young men who have not yet formed any habits of intemperance. If men of high culture, sensitiveness, and high principle were brought to join the Church Temperance Society, they would exercise an immense influence for good over numbers of half-educated men who may be struggling against the formation of the evil habit of drinking. We think too much of the clergyman as doing his duty from the pulpit only. I do not wish to underrate the effect of sermons, but in general sermons are addressed to those who are already converted. What we want is to bring the influence of the clergyman to bear on those with whom he is not likely to be brought into contact in the Church and in the ministrations of the Church. Besides, the ordinary mind, in listening to the exhortations of the clergyman from the pulpit, considers them a necessary part of his duty, and therefore less important to him; but when he finds a clergyman personally interesting himself by conversation and encouragement of every description in his future career, the man regards the particular virtue the clergyman is recommending in a very different light from that in which he would regard the same advice directed to him from the pulpit. I will tell you what my own experience has been—and it has not been long—of the Church Temperance Society. Our branch has hardly been in existence nine months, but it has obtained about one hundred adherents; young men have been continually joining, and we found it was not enough to induce them to sign the pledge of temperance or total abstinence according to their own wishes, but it was absolutely necessary to keep before them the necessity of observing their promise, and of making every one of them, as far as could be, a missionary among his fellow-men for the same purpose. We felt this could be best done by providing them with healthy in-door and out-door amusements of various descriptions. A cricket club was formed, a football club was formed, a reading class formed, and fortnightly meetings founded, at which readings are given, and everything has been done to provide healthy amusement and recreation. Some of the members, fortunately more gifted than others, have addressed the meetings, and given amusing readings and selections from the best writers. It has been found that a vast number of young men have an unsuspected interest in that form of amusement. We have not only obtained a strong hold upon these young men, but have made them repeat their experiences to others, and enlist them all in the work of temperance. Here is practical work for the clergyman to do; here is an opportunity, through a new tendency not thought of before, of redeeming this country from the curse under which it has so long suffered. We have heard to-day from Canon Ellison a statement, which I dare say was not exaggerated, as to the extent to which drunkenness prevails. But at any rate there is one feature of encouragement which calls for the especial notice of the clergy. In the report of the Lords' Committee, to which Canon Ellison referred, there is this sentence, and I will undertake to say it is a sentence which was not written without a most careful analysis of the evidence upon which the statement is founded. It is this:—"It appears from the evidence that drunkenness is less common than formerly among the more respectable portion of the working classes, and that its increase has taken place chiefly, on the

other hand, in the lower grades of society, or among those whose advance in education has not kept pace with the increase in their wages.' What does this mean? It means that all the efforts made in various directions to improve the morality and the sobriety of the working classes, have not been without effect on those who have availed themselves of them for their education; that the various societies, reading classes, and the infinite number of instruments by which that vice has been attacked, have not been used in vain. It shows that this vice, like crime generally in the country, is taking refuge among the lowest and most degraded portions of the population. What we have to do is, therefore, to lift those lower and degraded portions to the level of the higher ones; but we must not expect that drunkenness will wholly disappear, for as there are always some criminals, so there will always be some drunken men in society. As, however, we find the tendency of crime is to centre itself in the lowest classes of society, and the same has proved to be the case with respect to drunkenness, we have an element of hope which has not yet been opened to us. By means of education, not limited to schools, but extended to all those various modes of spreading instruction amongst the working class, we may hope to reach the lowest and most degraded portions of society. The work, I admit, must be slow, but it would increase in rapidity in proportion to the simultaneous manner in which the exertion was made; at any rate these good effects cannot be produced without exertion, and I see no machinery at present existing that is as yet comparable to that which is provided by the constitution of the Church of England. There is generally in every parish some person able himself to take an active part in the work, or willing, if he cannot take it himself, to find those who are ready to take it for him. Let any clergyman show an earnest desire to attack the evil in a manner that has proved successful, and he may rest assured he will always find fellow-labourers among the laity. The earnestness of the layman is just in proportion to the earnestness with which the clergyman takes up the work. I do not say it ought to be so, but we do look to the clergyman to lead the way in work of this sort; and ministers of religion may be perfectly certain that wherever they lead the way, they will find earnest and devoted followers. At least, I have never seen any instance in which this has not been the case. I hope we shall hear this evening the experiences of the clergy in this matter. Their minds are well possessed with the extent and the enormity of the evil, and what we want is some remedy for it. I am not one of those who hope much from legislation. Even if the legislation many call for were possible, I do not believe Parliament is likely to pass it for many years. In the meantime the necessity is great, the cry is urgent; one means of grappling with the evil has been pointed out; and, this being so, it will add enormously to the responsibility of the Church of England if she does not address herself with vigour and unanimity to this great work.

THE RIGHT REV. THE PRESIDENT.

I AM sorry to announce that the Rev. John William Horsley, who was to speak next, is unable to be present. He has, however, sent his address, which will be read by the Rev. J. G. Gauntlett, the Secretary.

REV. J. W. HORSLEY, Chaplain of Her Majesty's Prison,
Clerkenwell, London.

I DO not propose to describe or advocate the work or claims of the Church of England Temperance Society; that has been already done as few have power and authority to do it by Canon Ellison, to whose *mitis sapientia* as Chairman so much of our success is due, and indeed I do not appear to-day as a representative of that society, whose officer I yet am, whose claims I advocate as frequently and honestly as most. With regard to it, let it suffice to say that it is not, and never means to be, a purely teetotal society; its members are not a company of Manichees, who bid us look on wine as being intrinsically and essentially evil at least for the elect; nor an aggregation of Mohammedan Wahabees, who add smoking, as well as drinking, to the catalogue of deadly sins. It is distinguished from almost all other kindred societies by welcoming to equal rights those who take some partial or minor pledge, or even simply make an honest declaration that they will discountenance intemperance and seek to remove its causes; and it does this in the face of cavil because it desires to maintain the principle that half a loaf is better than no bread; because it believes that much harm has been and is done by such exaggerations as that moderate drinkers are no friends of true temperance work; and finally, because it finds by experience that those who join its second or open section, and would not at first commit themselves to the principle and practice of total abstinence, become in the majority of instances total abstainers eventually.

Now, therefore, for the nonce I take my leave of the society, and become a free lance—unmuzzled, as Mr. Gladstone said when Oxford dissembled its love, and free to maintain my belief that in these days total abstinence is for Christians the better way. I will not trench on ground so ably occupied by Mr. Fowler and Lord Aberdare with their national and local claims to your attention; nor will I, though from my office you might expect it, dwell on the thrice, yet still insufficiently, told tale of the relations between crime and drink, which every police court, each assize, the columns of every newspaper, bring prominently and daily before you.

Rather would I address myself to what is perhaps our special, and certainly our hardest work, namely, to rouse and shame that apathetic class of society, the respectable people who pride themselves on their moderation, and see no shame in stretching out no finger of their strength to raise the burdens of the weak. You know them well. Their spokesman might be found in a prisoner who once said to me, "I've never been a teetotaler because I'm a Conservative and a Churchman." You know them; flinty walls of indifference against which you dash yourselves only to fall back with baffled and bleeding hearts, moral icebergs amongst whom it is hard to live and yet retain that fire which our Lord came to kindle. Others know them too, and rate their genteel calm at its true value; witness a letter, grotesque but touching in its truth, I received the other day before going to address the Temperance Society of St. Alban's, Holborn (*clarum et venerabile nomen*). "I 'ope," it said, "as you will let the Swels 'ave it 'ot for giving the kause the cold sholder and never coming too our metins. i supos they thinks it's a low consarn and only fit for korsters and comon people. You can walk intoe them if you like, and sho them it's their dooty to leed the grate kause and not throw cold warter on it." 'Tis true, pity 'tis 'tis true. They have their excuses—who has not? Man is differentiated from other animals as being the one that makes excuses. The trick is inherited, and old as Adam, Eve, and Cain. But what excuses? Honestly I believe they may be reduced to two, both of which I heard from the lips of prisoners, whose moral vision is often clearer and their expression of the truth more true than that of the unfortunate externs. One man agreed with all I said about the folly, sin, and crime of the drunkenness which had brought him to my arms, but said, as an unanswerable excuse, "You see, air, it's

the fashion!" And so it is. "They all do it" was a song that sprang from a profound knowledge of our worst and lowest moral nature, and did an awful work in the further degradation of man. It's the fashion, and how many pause to think whether the fashion be a good one, or inevitable and unalterable! It's the fashion, *cela va sans dire*, but does it make for righteousness? If not, what have I done to ring out the false and ring in the true? The other reason, unanswerable likewise from its point of view, was this—"You see, sir, I like it." Yes, they do; and their chief or only principle of action is simply that by which the beasts live. Rather let me live as a machine knowing only the law of necessity, being or doing only because I must, than make a beast of myself by admitting that "I like it" is my *ultima ratio*. Our grandfathers liked sugar in their tea and found it did them no harm, but were they not nobly right when they took a pledge of total abstinence from sugar while it was slavegrown and tasted but of sweat and tears and blood? Men liked the look of glazed visiting cards, and found no detriment from their use, but when it was seen that the arsenic in the glaze poisoned the workers who prepared the cards, did not men throw their likes aside when found to be harmful to others though not to themselves? They acted well; and may we not imitate them, and blush to consider our likes when what may be harmless to us brings slavery and poison to ten thousands in our land? Slavery! Pray, how can Peterborough's see, till it is sober, be called free? Poison! Did not Sir W. Gull tell the Lords' Committee "alcohol is the most destructive agent that we are aware of in this country"? Now, knowing what we do of the drinking customs and facilities of our land, and by whom they are fostered and excused, need we stop to ask who are free from their brother's loss and shame? Who made and make these fashions? Who bemoan the results, but leave to others the rescue and preventive work? *Delirant reges, plectuntur Achivi. Delicta majorum luimus*. We condemn what we help to cause. Workmen get "as drunk as a lord" used to see no shame in being, and then the lord severely rates for their intemperance the classes who have become low by the inheritance of the example set in high places; the split-sodas of the clubs are horrified at the cabman's stout-and-mild; the countesses spend in wine for one party what no working woman earns in a year, and then, perhaps, sends half-a-guinea to help some one else to be her sister's keeper and reform the tippling laundress in the slum. They trip up a man, and not only hit him when he is down, but hit him for being down. Ah! go home and sigh at supper, "Drunkenness is a terrible curse, an insidious disease—which do you take, port or sherry?"

Awful, indeed, is our national curse of drink; but more awful still, to a loving Christian's heart, is the indifference shown by most to the folly, disgrace, sin, crime, loss, poverty, disease, lunacy, death, destruction, damnation, that arises from this omnipresent plague. Earnestly I would ask you to listen to my words, not as if they came from one mouth, one heart alone. Regard me rather as the mouthpiece of a telephone from which come clearly through from far the voices of a multitude uttering one cry. The struggling, almost pauper, tradesman in a poor parish appeals to you to lessen the rates for police and prisons, asylums and reformatories, and the workhouses in which one out of every twelve Londoners dies—a burden which seems to make thrift an impossibility, and being on the rates himself a haunting but not baseless dream. Why should, he argues, the five prisons of London alone burden us with £81,000 each year, when, as Lord Coleridge has truly said, "but for the drink nine out of ten of our prisons might be closed"? Why should the eleven police courts of London cost us some £30,000 a year, when an absence of the cases directly or indirectly arising from drink would enable Bow Street with its three magistrates to deal with the entire crime of the metropolis? Then from the 40,000 prisoners of England comes a reproach, nay, an accusation, in the cry, not wholly untrue, Is it our own fault that

we could not stand against the customs you help to maintain, the false views of social enjoyment you have countenanced, the facilities you did nothing to restrict, the stumbling-blocks you left in your brother's way!

From the hospital there comes a vision of sufferers variously diseased in every organ, yet tracing their present pain and future hopelessness of perfect health to the omnipresent cause of drink; while from the bedside Dr. M'Culloch tells the Lords' Committee, "I am certain my own profession is to blame for a great deal of the drunkenness amongst females by prescribing drink for everything." Sir W. Gull adds his testimony, "I hardly know any more potent cause of disease than alcohol;" and Dr. Brunton confesses for his profession, "We carried its prescription to excess; we did not know what we were giving it for, and it was simply abused: it is often given without any very definite notion of what its action is." With all respect, nay, with a veneration for that noble profession, proud of my membership in the Medical Guild of St. Luke, can I yet wonder if from some sufferer's bed there rose the reproach!—"You say yourselves that you have been, and still too much are, blind leaders of the blind; you strive, perhaps in vain, to cure the ills that you have helped to cause."

There comes a sighing and a moan, inarticulate yet thrilling, wordless yet eloquent, from the idiot asylum wherein is found, to quote one case alone, the whole family, seven in number, born of a father and mother who were drunkards.

Then from the blood-drenched bed or river ooze there passes a sad procession of suicides, from whose lips fall curses on the customs and facilities which helped their rapid progress to a shameful grave. Of 300 cases of attempted suicide recently brought to my notice and carefully examined, no less than 172 were certainly due to drink, and in one month (July 1877) of 28 cases which passed through my hands and heart, 25 were directly and one indirectly due to this preventible but unprevented cause. Then from the grave, green with the tears, not of affection and regret, but of misery and shame, there rises a voice quivering not merely from the torments of new-found remorse and shame, but with the agonising desire that the careless should be aroused, the selfish ennobled by self-denial, the sensual by abstinence; and yet we hear with it a deeper, tearful tone, "I tell you they will not repent, though one rose from the dead."

And then these separate voices are lost in the great chorus from ruined homes, from battered wives, from heart-broken husbands, from futile pulpits and unavailing schools, from every age and sex and rank and profession, an awful yet pathetic babel of cries and sobs and shrieks and curses. Woe unto those that cause others to offend! Woe unto the man that ignorantly puts the bottle to his neighbour's lips! Carest thou not that we perish! Art thou not thy brother's keeper! Ye that are strong ought to bear the burdens of the weak. Do ye weigh revenue against souls, and vested interests against destruction? Do ye thank God that ye are not as other men, when by omission of prayer, or effort, or example, ye have helped to make them what they are? Hard words to utter, but harder still to hear and know their truth. God help the drunkards and drunkard-makers, and forgive them. God help with patience the victims of their sins. But God above all bring to a fertile sense of shame the complacent Pharisees who but hold their noses over the grave of Lazarus, the too-secure Lots who would dwell in the Zoar of indifference, the righteous who, needing no repentance, hold themselves aloof from those whom One came to seek and save, and forgetting that no man liveth to himself, become partakers of their brother's sins, and wake at length too late, to hear the words, "Inasmuch as ye did it not to the least, the most degraded, of these My brethren, ye did it not to Me." Pardon, brethren, my warinths; but if you had my work to do your temperature would not be thirty-three degrees.

MARK KNOWLES, Esq.

IN looking back on this temperance movement, it is remarkable that the work has been mostly carried on by the working classes. It was begun by working men, its originators being seven working men of Preston in 1834, who, had they had the advantage of the leadership of a Canon Ellison, much as has been accomplished since that time, would have left the work grown in a larger proportion; but I cannot but believe that, instead of being broken up into sections, it would have presented one united front, having far greater weight with the Legislature and society generally. The Church of England Temperance Society seeks this consolidation, and is the friend of all temperance organisations. The Good Templars, the old Rechabites, the Alliance men, and everybody enlisted in this movement, called by what name they may, whether in the Church or out of the Church, it seeks to make its allies; and it has not a single enemy amongst them all. As, however, those outside are supposed to be guided by what it is doing, let us see how the Church Temperance Society carries on its work. In 1872 it was a Total Abstinence Society, and differed in no respect from societies of that kind; but at that time, on the suggestion of Canon Ellison, it was decided to carry out the recommendations of the Committee of Convocation in its Report upon Intemperance; and it became a Temperance organisation leaving its members to adopt total abstinence or temperance principles as they pleased. Since then, what has been done? Almost everything suggested by previous speakers has been put into operation, and been tried with more or less success. Some years ago it was found that clubs and friendly societies, the objects of which were admirable in themselves, led to much drinking because they were usually held in public-houses, and men, after business was over, were induced to stop and drink for the benefit of the house. This has been met by a friendly society free from such temptations, and financially sound; the details of which I shall be pleased to furnish to any one desiring such information. Nor have we rested from our labours at this point. Great efforts have been made to remedy this state of things in existing societies; and a large number of first-class friendly societies are now independent of the public-house for their places of meeting. A great encouragement to public-house life was the meeting with comrades and friends to discuss the news of the day, and for commercial and other purposes. The Church of England Temperance Society has sought to meet that want by discussion classes, reading-rooms, and amusements in places where they have all the comforts of a public-house but none of its temptations. In the future we look for more success than hitherto realised, in proof of which I should point to the particular efforts now being made. We have upwards of 2700 temperance meetings a week, and we have 110,000 members in ten dioceses. The official organ of the Society, the "Church of England Temperance Chronicle," seeks to supply a healthy literature to our members; and when we call to mind the demoralising effects of the literature supplied to Young England, this will be unanimously admitted to be a step in the right direction. Encouragement to thrift has not been overlooked; and friends of temperance will do well to communicate with Mr. Abbey, the Oxford Diocesan Secretary, for details of the Thrift Society. Finally, the thing which most interferes with the success of Church Temperance Work is the want of more funds. The depression in trade has told most terribly upon our sinews of war, the income last year being fully £3000 below what is required for efficiently carrying out the work now in hand. May I plead with this great meeting for liberal assistance in carrying on a work which has changed the whole tone of English society in reference to the drinking habits and customs; and urge upon it, that neither the influence of the purse nor the power of prayer should be withheld from those who, in God's name, and under the banner of the Church of England Temperance Society, are fighting the battle of England's freedom against the greatest slavery which ever cursed a nation?

VENERABLE W. EMERY, Archdeacon and Canon of Ely.

I ONLY wish to detain you a few moments on this great subject. I do so because the Convocation of Canterbury (of which some members of the Church of England think it is not so useful as it might be, and some that it might be abolished) has done much for this great Temperance movement which the Church of England has received with open arms. I had the honour of being on the Committee of the Lower House to consider what would be the best possible way to give its support to the Society when it was a teetotal organisation; and it was on the recommendation of that Committee that the Society withdrew the teetotal basis and substituted temperance in its place, with total abstinence as a specific remedy for special cases.

The Committee declared that every Christian was bound by the baptismal vow to be temperate and to promote temperance everywhere, whilst there were cases in which total abstinence was desirable. If any choose to become teetotalers for the benefit of others, God bless them for doing so. I beg respectfully to thank Lord Aberdare for all the grand efforts he has made on behalf of temperance. There is no cause but has its martyrs, and the noble Lord has undergone a sort of martyrdom, first in the House of Commons and afterwards in other places, for promoting this most righteous cause of temperance. It is the bounden duty of the clergy of the Church of England to do all the good they can for their parishes, and they ought to do their best, as his Lordship has urged, to establish branches of this Society amongst their people. They will thus have put into their hands an important instrument, not only for making men temperate in the matter of drink, but for helping them otherwise to walk in the narrow way which leadeth to everlasting life.

REV. R. B. BOYER, Superintendent of "Missions to Seamen,"
Portishead.

It will be well for those who are interested in the welfare of seafaring men to know what the Church of England Temperance Society is attempting on their behalf. Swansea is much interested in the social and moral condition of sailors, and this society is endeavouring at all costs to effect a radical change in their habits. Let me illustrate how this is carried into effect. A few days ago I visited on the Tyne Mission Ship the chaplain of "Missions to Seamen," where there is a branch of the Church of England Temperance Society on board. There are 600 sailors who are teetotalers; it is calculated that they each save £20 per annum by being total abstainers. A saving of £12,000 a year is thus transferred from the sellers of drink to the homes, happiness, and comfort of the British sailors and their families. On this platform there is a shipowner who has given me an account of a ship that left this port the present year; she had a crew of thirteen, all of whom were so intoxicated and unfit for duty that the shipowner had to engage a number of riggers to take her out to Lundy Island. The captain said that if the wind had shifted the ship must have been lost; and we find from the Board of Trade returns that a great many wrecks occur for which no one knows any reason. There are, however, many cases of strong suspicions that drunkenness was the cause. In this very channel, some years ago, I visited a homeward-bound ship after a thirteen months' voyage, and the sailors were in a state of misery and wretchedness altogether indescribable. To my astonishment, a few days afterwards, I found the whole crew sent to jail with three months' imprisonment. I made inquiry, and I found that they had refused to go to sea on account of the drunkenness of the captain. I sent a memorial to the Board of Trade. A second trial took place,

the captain had to appear, and then all his brutal conduct at sea came out. It was shown that, in a fit of drunken passion, he had tried to shoot one of the men, but the pistol did not go off; but he knocked him down with the butt end. The result was the men obtained their liberty, and the captain's conduct received the full measure of public odium. The Church of England Temperance Society has a great work before it in this crusade against the drinking habits of sailors. The sailor is, however, greatly sinned against when he comes on shore. His drink is cruelly drugged; and it sometimes occurs that at his first sitting he is robbed of all he possesses, and is turned out without coat, waistcoat, &c., a poor, miserable wreck. I trust, therefore, that this effort to reform the social habits of the British sailor will have the warm support of every clergyman.

Nearly all the chaplains and readers of the "Missions to Seamen" Society are themselves abstainers, and have branches of the Church of England Temperance Society at work in their various stations. The two societies have a medal struck off purposely for sailors to carry with them to sea, and thus join hand and hand in this great endeavour.

HENRY HUSSEY VIVIAN, Esq., M.P.

WHEN I came into this hall I had not the smallest idea that I should be called upon to address you this evening. In point of fact I had taken my seat in the body of the hall, and had no intention even to go on to the platform. But I have been called upon to say a few words, probably because, being so largely interested as I am in the working classes of the neighbourhood, it might appear that a few words from me upon the question would show the very earnest support which I give to that most excellent institution, the Church of England Temperance Society. The Church of England is, I may safely say, a most powerful body, the most powerful body in this realm, although not perhaps in Wales; but Welshmen must remember that the conditions of England are different to what they are in Wales. The Church of England, then, is the most powerful organisation which exists; and those who, like myself, are in favour of doing everything possible to induce temperance, and do away with the great evils which arise from intemperance, cannot but hail with the utmost satisfaction that the great body of the Church of England has come forward so nobly with the advantage of its great organisation in defence of this great work. I have carefully looked at the constitution of the Church of England Temperance Society, and I find that the two Archbishops are its Presidents. Now, any one who heard the magnificent address that fell from the mouth of the Archbishop of Canterbury yesterday could not but fully appreciate the benefits that must arise to any society or any cause from the support of so great and good a man as he who then addressed us. Upon the list of Vice-presidents I find thirty-eight Bishops of the Church of England, and I fancy that must include nearly every Bishop—if not every Bishop—of the Church of England. Then the House of Peers is largely represented, and three of the greatest Dukes are upon the list of Vice-presidents. So that the organisation of the society with the Church of England taking up the subject of temperance, is the greatest power that could be brought to bear upon any subject in this realm. Not only have the great dignitaries of the Church thrown themselves into this matter, but they have enlisted the services of every clergyman almost in the United Kingdom. Now we all know the power which the clergyman of a parish must necessarily exert. I, for one, am fully sensible of what it is. Politically I have felt what that power is. And if that power can be enlisted on behalf of any object—any good object—(a laugh)—I rather had my own experience before me at the moment I used that word—it is always used for good, no doubt. I am one of

those who believe that a clergyman never exerts himself except for what he believes to be good. But I am now speaking of what we are all agreed is a good object. I was saying that the power exerted by 12,000 clergy in these realms must be enormous. Well, now, this Society appears to be one in which all heartily join. I am not in favour of teetotalism but of temperance—of the moderate use, and not the abuse, of intoxicating drinks. The condition of this district with regard to temperance is now very different to what it was thirty-five years ago. Temperance is vastly on the increase. I remember when on Saturday evenings I used to encounter between Swansea and Morriston many men in an intemperate condition. It is not so now, and I attribute the change to the good influence exercised by working men upon each other. There was a time when the higher classes were drunkards; the classes to which I belong were drunkards, and the middle classes were drunkards—that is no longer the case. The man who habitually drinks is a man who would be looked upon with horror and disdain by his neighbours. What we want is to introduce amongst working men a similar feeling, and if we could do that, you may depend upon it they would soon put an end to intemperance. We want to raise the social standard amongst the working classes. I hope that before this time next year we shall have succeeded in carrying for Wales the Sunday Closing Bill.

J. TALBOT DILLWYN LLEWELYN, Esq., Ynisgerwn, Neath.

I WOULD hold out the right hand of fellowship to our Nonconformist brethren, and I think it would help to bring back many of them if we asked them to co-operate with us in this great cause of temperance. This is not a denominational question, but one upon which the clergyman of the parish may ask all his parishioners, whatever their creed, to give him all the assistance they can. I hope the Sunday Closing measure for Wales will not in any way be made a party question. I should be glad if that measure were carried, because I believe it would be beneficial to all classes, including the publicans themselves. I believe a very large proportion of the people of Wales are in its favour. I do not see why it should not be carried with one consent. A considerable portion of the very heavy rates which press upon our town populations is produced by self-indulgence; our jails are filled with prisoners, our asylums with lunatics, principally through drink, and our workhouses might be empty were it not for the same terrible agency. I think, however, there is a danger in trusting too much to legislation. What we want—and I press this thought upon the clergy—is to lead up our youth to resist temptation in whatever form it comes. Our enemy is strong, and, speaking generally, what we want is not teetotalism but temperance in all things.

EDWARD VIVIAN, Esq., J.P., of Torquay.

As a teetotaller of forty years' standing I should wish to place before you some valuable vital statistics of total abstinence as compared with moderate drinking, from the experience of the United Kingdom Temperance and General Provident Institution, London Bridge, of which I was one of the founders, extending over nearly half a century :—

YEARS.	TOTAL ABSTINENCE SECTION.		GENERAL SECTION.	
	Expected Deaths.	Actual Deaths.	Expected Deaths.	Actual Deaths.
1871.....	127	72	233	217
1872.....	137	90	244	282
1873.....	144	118	253	246
1874.....	153	110	263	288
1875.....	162	121	273	297
Totals....	723	511	1266	1330

AGES AT ENTRANCE.	PREMIUMS (the same in each section) PAID 1871 to 1875.	BONUS ADDED TO EACH £1000.	
		Total Abstinence Section.	General Section.
Years.			
15	£ s. d. 83 2 6	£ s. d. 76 14 0	£ s. d. 43 10 0
20	93 6 8	80 16 0	46 1 0
25	106 9 2	85 16 0	48 17 0
30	122 1 8	90 8 0	51 0 0
35	138 19 2	94 18 0	54 1 0
40	162 5 10	100 12 0	57 3 0
45	188 10 10	107 10 0	61 0 0
50	220 5 0	118 3 0	67 6 0
55	284 3 4	136 10 0	77 10 0
Average....	£153 4 9	£99 0 0	£56 5 0

As regards sickness, as shown by the experience of the Rechabite and other Friendly Societies, the proportion attributable to drink is still greater. My father, late Rector of Bushey in Hertfordshire, who established one of the most successful of these, found, in his own case, that total abstinence cut off the entail of hereditary gout. I have myself followed this good example for nearly half a century with equal success. I hope that care will be taken to prevent the transition from total abstinence to moderate drinking in the Church of England Society; and that no denominational distractions will be allowed to break up the united action of the original societies. The cause is making good progress in Devon, especially by the accession of the clergy with the Bishop of Exeter at their head.

REV. PREBENDARY CHADWICK, D.D., Vicar of Armagh.

THE power of the clergy to help this cause has been so generously acknowledged by the laity to-night that it is pleasant to return the compliment, and to be allowed to remind my lay friends that they also can do a great deal. We require the assistance of one another; and there are two classes of the utmost importance who have not been specially named—I mean the employers of labour among their workmen, and the landed gentry among the peasantry. Indeed, we need help from every grade of society; and it is not till all classes are united in this great work that we can hope for victory.

In the discussion two differences of opinion have emerged. It has been hinted that any further legislative interference would be tyranny ; but no speaker really regarded it in that light, for the gentleman who used the phrase himself wishes for a little legislation, a shortening of the hours of sale on Sunday. And when that is obtained, perhaps he will be led a little further still. We are content with a gradual advance.

“ I do not ask to see
The distant scene ; one step enough for me.”

The success of complete Sunday Closing is now established by experiment. In five large cities in Ireland, where Sunday Closing is not entire, there has been a diminution 30 per cent. in Sunday crime since the hours of sale were shortened ; but in the rest of the country, where Sunday Closing has been total, the diminution is 70 per cent. ; and I have it on the best authority that since the Sunday Closing Act there has not been one case of aggravated assault committed on that day. A Parliamentary blue-book tells us of Mrs. Mary M'Cormick, an honest woman, who never committed any offence except aggravated assaults when intoxicated, but for that failing was 136 times in gaol, and then drowned herself in her despair. And I know a man who has been 265 times in gaol, and boasts of having paid fines enough to build every cell in which he has ever been confined. And yet the existing law will not allow a publican to refuse drink to these worthies as they issue from the portals of the gaol, perfectly sober, because total abstinence has been forced upon them for a few weeks. Would it be “tyranny” to amend the law in this direction ? We have been told again that teetotalism is moral slavery, but I venture to say that two clergymen out of every three in this assembly will bear witness that for the drunkard there is no security but teetotalism ; and that if only the drunkard abstains, if every teetotaler is to bear the brand of former excess upon his brow, we shall not reclaim many. If abstinence is to be denounced as “moral slavery,” it will be hard to get drunkards to take a pledge. No. If men are to fight a hard battle against this besetting sin, we must help them ; we must enable them at table without shame to avow themselves teetotalers. It is no “moral slavery” for us who are strong to bear the burdens of the weak, and not to please ourselves. For my part, as long as I can return my card of membership to the secretary, and be free, I do not feel under any very severe yoke of bondage ; and it is certain that if we are ever to lead the drunkard back to sobriety, we ourselves must exhibit some self-denial. Upon this principle the great Dean Hook acted, and multitudes of the clergy are now acting. When the last despotic ruler of France was planning the *coup d'état* he told the troops, “When the hour strikes I will not say, ‘March, I follow ;’ I will say, ‘I march, follow me.’” There are many, I trust, not only of the clergy, but of the laity of the Church of England, who are ready to say, for the sake of some weak brother, “We march, follow us ;” and recognising the freedom in Christ of those who do not join us, we still implore them not to put a stumbling-block in the way of others. With us it is a very small thing to be judged of them ; but with the weak, the fallen, and the self-conscious, a well-intentioned, inconsiderate phrase may do undreamed-of harm.

NATIONAL SCHOOLS, WEDNESDAY, 8th OCTOBER.

THE RIGHT REV. LORD ARTHUR CHARLES HERVEY, D.D., LORD BISHOP OF BATH AND WELLS, took the Chair at Seven o'clock.

ECCLESIASTICAL COURTS AND FINAL COURT OF APPEAL.
PAPERS.

THE RIGHT REV. JOHN FIELDER MACKARNESS, D.D., LORD BISHOP OF OXFORD.

MY LORD BISHOP AND MEMBERS OF THIS CONGRESS,—The difficulty of saying anything to the purpose, in a few minutes, on the subject of our Ecclesiastical Courts is seriously increased by the arrangements which your Committee has made for a separate treatment of the subject of clergy discipline. I have found it impossible to adhere strictly to that arrangement, for ecclesiastical courts are, in propriety of speech, nothing else but the machinery of discipline—the methods and instruments by which the discipline of the Church is made effectual. Every society must have conditions of membership, rules to be observed by its members, censures on those who break them, and a final power of excluding from the community those who cannot be persuaded to submit. *All* members of the society must take notice of the rules which apply to them, and be amenable to its discipline—not one portion or class only. The Church, we are often reminded, does not consist of the clergy only; it is for the sake of all that the clergy exist. It follows that laity as well as clergy are under the discipline of the Church, else they could not be members of the Church. And it is only within this last century that the courts of the English Church have ceased in practice to deal with lay offenders against her laws. Unfortunately they had long ceased to deal impartially with rich and poor, and it was found impossible at last to maintain a jurisdiction over wrongdoers, from which the wealthy offender was by general consent exempt. The theory, however, remains; the rubric which forbids the use of the Burial Office in the case of the excommunicate depends upon it, and in any discussion on the ecclesiastical courts it is essential to keep the theory in view. If I am not mistaken, some part of the dissatisfaction with which at present these courts are regarded is due to the feeling that their coercive jurisdiction is arbitrarily asserted over one class of persons only, and sometimes at the instance of prosecutors who have not been guiltless of disobedience to the laws ecclesiastical themselves.

There is a further grievance, closely allied to this, which is more widely felt. Churchmen observe that not only are criminous and immoral laymen now untouched by the discipline of the Church, but that even in the case of clerks guilty of immorality there is an apparent slackness of jurisdiction, which contrasts unfavourably with the ready action of the courts

in regard to offences of another and less serious kind. There are, unhappily, some clergymen—though few in number—notoriously chargeable with such sins as drunkenness, incontinency, or total neglect of duty—men wholly unfit for the Christian ministry, and a scandal to the Church. Yet against these offenders commonly no prosecutors, no witnesses appear; or, if they appear, the tradition of the courts gives hope to the accused of a favourable construction of their worst vices, and a lenient sentence, even when the worst charges have been proved. A police magistrate will dispose of half-a-dozen charges of drunkenness in an hour's sitting; but the habitual inebriety of the clergyman, known, alas! to every inhabitant of his parish, must be fought over, at prodigious cost to all concerned, until the highest Court of Appeal can be persuaded on irrefragable evidence to inflict on the offender the penalty of a brief exile from the parish to which he ought never to return.

The comparative inefficiency of the ecclesiastical courts in this respect is the more noticeable because the exercise of discipline in morals was their principal function in other days. There have been eras, no doubt, and countries in which their jurisdiction in cases of heresy was a prominent feature; but, looking down the general history of the Church, we see that its courts have been chiefly occupied with the correction of those moral evils to which human nature in all times and places is tempted, and which it is the main business of the Church of Christ, by the power of the Holy Spirit, to expel. To this bear witness the very phraseology and common form of proceedings in the Church courts. They were "for the soul's health and lawful correction of the manners" of the person proceeded against. The courts were not created for the determination of men's temporal rights, nor for the settlement of personal disputes, but for the enforcement of the Church's rule and for the good of Christian souls. I wish that this purpose had been always kept clearly in view. How it was obscured it would be too long a story to tell. But I may just remind you that, because matrimony was held to be a sacrament, the whole department of matrimonial causes fell under the jurisdiction of the Church courts, and that testamentary causes, for reasons even less cogent, came to be brought before the same judges. With these causes Bishops were little qualified to deal. Mere temporal interests were, for the most part, at stake; and it became needful that eminent men, trained, indeed, in ecclesiastical law, and well acquainted with its procedure, but essentially lawyers, should be judges in the Bishop's court. The time came when, in our own generation, all jurisdiction, testamentary and matrimonial, as well as some less important classes of business, was withdrawn from the Church courts. The moment might have been seized for restoring to the spirituality the purely spiritual discipline, which had been so long overlaid as to be almost forgotten. But the opportunity was lost. We have now the skeleton of the old courts, with no prospect of a fresh supply of lawyers, versed in ecclesiastical law, to be judges or advocates in them. We are in danger of a state of things in which the discipline of the clergy—for little else practically remains—will be exercised by lawyers unacquainted with its history and principles, and tempted, therefore, to confine their decisions to the more familiar sphere of the construction of a few Acts of Parliament, leaving out of sight the whole body of canon law, and—what is worse—the very ground and principle of the

jurisdiction which they will administer. When it is remembered that the discipline of the clergy includes cases of ritual and of doctrine, it is clear that this prospect is one which Churchmen cannot regard without serious alarm.

Up to this time, however, we have this ground at least for satisfaction, that the independence of the ecclesiastical jurisdiction in England has never ceased to be recognised. At the time of the Reformation the usurped authority of Rome, with all the abuses of appeals to it, was abolished; the Church courts, so far, became courts of the Sovereign (to whom, for lack of justice, there was an appeal), and no longer to the Pope; but the Church law was still to be administered in them, and by ecclesiastical judges: they were still to be, what in essence they had ever been, the organised expression of the Church's care for the souls of her children, the means of enforcing her rule of Christian life. Acts of Uniformity, while they provided new penalties to be inflicted by the temporal courts, left the ecclesiastical jurisdiction absolutely untouched; and the temporal courts, though they never relaxed their watchful determination to keep the spiritual courts within their proper sphere by writs of prohibition, were equally careful to disclaim all right of interference with them so long as they confined themselves to their own business. The *Reformatio Legum* was as clear in its maintenance of them as any mediæval canonist could have been; and after the storm of the Great Rebellion had swept them for a time away, they were restored with little difficulty at the King's return. It is to be remarked that the statute of Charles II., which asserted their jurisdiction, at the same time recognised the abolition of that extraordinary and statutory Court of High Commission which had professed to do so much for the Church. History furnishes no more absolute contradiction to the idle statements which one sometimes hears about the creation of a new Church at the Reformation than its record of the continuous existence of the Church courts, dating from a time long anterior to Parliaments, and exercising a jurisdiction wholly different, both in the nature of the law administered and of the censures by which it was enforced, from the secular tribunals of the realm. Two statutes in our own times have broken the silence in which Parliament had so long regarded the courts of the Church. But they both dealt, as every lawyer knows, with procedure only, neither creating new offences nor giving new powers; leaving the courts Christian as before, without salaries for their judges, without provision for courts or officers, with no means of enforcing their sentences; but the indirect process of *significavit* to the Court of Chancery, from which a writ *de contumace capiendo* might be obtained. Had the Church been (as some say it is) a department of the State, the State would surely not have left a branch of its judicature without funds for its support, and without the means of carrying its decrees and orders into effect. The poverty and helplessness of the Church courts are the best witnesses to their origin and their real nature.

I have referred to the two modern statutes which affect our Church courts—the Clergy Discipline Act and the Act for the Regulation of Public Worship. Both were introduced under the persuasion that the existing procedure of the courts—in the one case for moral discipline, in the other for uniformity of ritual—was cumbrous and costly. There

may be room for doubt whether the later procedure has proved to be less cumbersome or less costly than the old. About these Acts, however, especially about the former of them, personal reasons make it improper for me to speak more particularly. I will merely observe that the attitude of parties in the Church in respect to their operation is altogether irrational. If the independence of the Church courts were destroyed, and Bishops were obliged to set the discipline of the Church in motion at the bidding of every private man's passion or prejudice, it is evident that a weapon of offence would be forged, of which every party might, and probably would, avail itself in turn. On a wide view of the subject all parties are alike interested—if the hateful interests of party are to be considered—in leaving the administration of Church discipline in the hands of those whose office binds them, and whose character must dispose them, to exercise it as seems to be most for the good of the Church and of her children's souls.

I have been drawing your attention to the essential character of the Church courts as instruments of her discipline, and, therefore, of necessity administered by judges having a certain discretion in the exercise of their power. There is a further reason for the existence of this discretion arising from the absence of an efficient Church Legislature at the present time. In other branches of the law we have had experience of unrighteous decisions, of hard cases, and of statutes which, by length of time and change of public opinion, have become causes of offence. But then we had always a Parliament at hand to change the law. When, for instance, the severity of the criminal code was so repugnant to the moral sense of the community that juries again and again refused to convict on capital charges, that state of things was not suffered to go on; Parliament altered the law. In the Church, unfortunately, the temper of men's minds is such that they will not come to any agreement to alter the existing laws, however inconvenient they may be, or to put an end to disputes and ambiguities by new and clear enactments. In these circumstances a strained enforcement of the whole letter of the law is attended with considerable difficulty. Some discretionary power in those who administer it seems to be—more than ever—a necessity of the case.

This argument, however, I need not press. The necessity for the exercise of a discretionary power is broadly admitted in the Report of the Ecclesiastical Commission in 1832, the best modern authority on the whole subject of this paper. The proposals contained in it, which formed the basis of the Clergy Discipline Act, included a regulation that preliminary proceedings in a suit should be grounded upon information, to be laid before the Bishop, who should decide thereon, in the first instance, whether the case was in his judgment proper to be proceeded with or not (Report, p. 58). And this regulation was agreeable to the general theory and practice of courts Christian in all ages. It was commonly understood that due effect had been given to the proposal by the terms of the Clergy Discipline Act.

Of the general result of that Act, nearly half a century's experience of the working of the Church courts under its provisions enables us now to form some opinion. Its abolition of 300, or more, "peculiar" jurisdictions, then existing, was a distinct gain. Whether it has practically conferred any other benefit on the Church it is not easy to say. "To

restore to the Bishops that personal jurisdiction which they originally exercised" was the main object proposed by the body of learned prelates, judges, and civilians on whose report the Act was founded. It is plain that in practice that personal jurisdiction is still almost unknown. Cases are almost always sent by Letters of Request to the provincial courts, in which the Archbishop of the province never sits. It comes to this, that the whole ecclesiastical jurisdiction virtually resides in a single judge. Hereafter it may happen that the person appointed to this office is one who has no acquaintance, practical or theoretical, with ecclesiastical law. The appeal from his decisions will lie to an accidentally selected body of Privy Councillors, possibly as ignorant of ecclesiastical law as the judge whose decisions they review. In the old Court of Delegates—faulty in some respects as its constitution was—there was generally a numerical preponderance, always a fair proportion, of civilian members. To restore any such tribunal, now that the college at Doctors' Commons, and the very existence of advocates, as a branch of the legal profession, have ceased, is perhaps impossible. But the impossibility, if it be so, is not the less a cause for very serious regret.

Let us, however, imagine this obstacle to be surmounted, and a body of competently instructed ecclesiastical lawyers to have been found. Is there any reasonable prospect of bringing the Church courts into a condition of usefulness and of general acceptance among Churchmen? Not, I think, until Churchmen will give their minds to the consideration of the question, apart from any bearing it may have on party interests. At present, the one object with most men is to get a court which, on questions of doctrine and ritual, will be on their side. And because they cannot reckon very confidently on having any particular form of ecclesiastical court on their side, they prefer to keep alive existing defects and anomalies, that it may always be in their power to weaken the force of an adverse decision by finding fault with the constitution of the court. It is due to this feeling, I am afraid, in great measure, that it is so difficult to prevail on the leaders in any school of thought—as the phrase is—to say what kind of ecclesiastical court would command their willing obedience to its decisions. The court of first instance must, while Episcopacy exists, be in some form the Bishop's Court: all branches of the Church, ancient and modern, agree in this. But in what form? Shall the Bishop sit in person? or by his official principal? If in person, shall he sit alone or with assessors?—with his chancellor?—or with lay assessors?—or with his chapter?—or with elected presbyters? Or is the diocesan principle so untrustworthy that every case must be sent at once to the higher court. Then, as to appeals, the appeal must be to the court of the metropolitan. But is the metropolitan to be always represented by a single layman, his appointed judge? Again, there must be an appeal in the last resort; to whom? To the Privy Council, as now? or to the Upper House of Convocation? or to the whole bench of Bishops? or to judges specially appointed by the Crown? How difficult it is to meet with anything like agreement in the answer to be given to these questions, or to any one of them! Yet, until we are agreed, it is idle to expect that any improvement in the constitution of the courts can be obtained.

Meanwhile, it is well to ask whether the objections against our ecclesiastical courts are not—some of them—such as no possible changes could

remove. They are said to be expensive, but law of all kinds is expensive, and there is no way of making it gratuitous but by eliminating lawyers entirely from its administration. Would it be tolerated that all the judges in Church courts should be unpaid ecclesiastics, and all employment of counsel be interdicted? This is the only way in which a really inexpensive system of jurisdiction could be obtained; but experience shows that no sooner is the attempt made to exercise discipline in the *forum domesticum* of the Bishop than a demand is heard for the protection of a regular court of law. For my own part, I will not conceal my opinion that a large part of the discipline of the Church might be exercised with advantage, in a less formal and costly manner, by the direct authority of the Ordinary. But I am also of opinion that to such authority at present neither criminous clerks, nor aggrieved parishioners, nor theological disputants would practically submit. In one respect we approach this question in our generation with advantages which our forefathers did not possess. The Churches of Scotland, Ireland, the United States of America, and the more important of our colonies have organised their own systems of ecclesiastical jurisdiction with entire freedom from parliamentary control. It ought to be possible by this time to procure such evidence of the working of the various tribunals thus established as would go far to show what plan works satisfactorily, and what defects still remain to be cured. In the light of that evidence we might, with some reason, ask Parliament for specified improvements in the constitution of our courts, such as Parliament only—remember—can give. To a united demand they would not be refused. My own impression is that, although some not unimportant improvements might be made in our existing ecclesiastical courts, no result of much value will be obtained until we can deal with the law which they administer. Divine truth is unchangeable; but canons, rubrics, and customs are in their nature variable, and the Church has both the right and the duty of modifying them as ages pass away and the conditions of human society change. Let the law of the Church be made clear, suitable to her present needs, and in harmony with the prevailing sentiment of her members: public opinion will then be in favour of obedience to it; with honesty and fair knowledge of principles, the judges, whether Bishops or laymen, will have no difficulty in arriving at conclusions which the general voice of the Church will ratify and the great majority of her members will loyally obey. Whilst we have no practical means of modifying constitutions, canons, and rubrics which have remained unaltered for two, three, or even four hundred years, unsatisfactory decisions will be given, clumsy efforts to interpret old rules in accordance with new circumstances will bring suspicion on our ecclesiastical courts, and censures, not always deserved, on those who preside in them.

REV. R. P. BLAKENEY, D.D., Rural Dean and Vicar of
Bridlington, Yorkshire.

It has been contended that as the final Court of Appeal has not been recognised by the collective Church, it has no jurisdiction in causes ecclesiastical (Letter by Canon Gregory to Bishop of London, p. 12; London, 1871); and, further, that any court which is bound to frame its decisions according to the ruling of that court is devoid of ecclesiastical authority. (Resolution of English Church Union, 16th January 1877.) This expression, "collective Church," is ambiguous. Does it mean the Church in the aggregate or in synod? If the former, the final court in its recognition by the Bishops and the great body of the clergy and laity, as well as by its constitution according to law, bears the sanction of the collective Church; if the latter, then I contend that our synodical approval of the Royal supremacy carries with it the recognition of the court by which that supremacy is exercised; as Hooker says, "All courts are the King's" ("Eccles. Polity," Walton's edition, p. 568, vol. ii., 1850). As Churchmen we are statutablely bound to the Royal supremacy, which lies at the root of the question before us.

I now proceed to show that our existing system of ecclesiastical judicature in its essential principles is not new, but that which has existed in this Church and realm since the abolition of the Papal supremacy.

For the sake of brevity, I adopt the method of propositions with notes.

PROPOSITION 1.—A supremacy *de jure* in causes ecclesiastical as well as civil has been exercised by Christian Kings from the earliest days of the union of Church and State.

See Jewel's "Defence of the Apology," in reply to Harding, the Romanist, as to the part taken by Constantine, Theodosius, and others (pp. 1015-1024. "Works," Parker Society). See Whitgift in reply to Cartwright, the Puritan (p. 306, vol. iii., P. S.). He says:—"I know it is a received opinion among some of you (that the Prince hath no authority in ecclesiastical matters), and herein you shake hands with the Anabaptists and Papists" (p. 295, *Ibid.*). Even the Nicene Creed, in its *filioque*, bears evidence of Royal supremacy in former times.

PROPOSITION 2.—The 37th article and the 2d canon of 1604 ascribe to the Crown in ecclesiastical causes "that only prerogative which we see to have been given always to all godly Princes in Holy Scripture by God Himself" (article); "the same authority in causes ecclesiastical that the godly Kings had amongst the Jews and Christian Emperors of the Christian Church" (canon); and thereby both article and canon sanction the jurisdiction now exercised by the Crown in causes ecclesiastical.

See Hooker on the power exercised by Jewish Kings ("Eccles. Polity," vol. ii. p. 483; Oxford, 1850).

PROPOSITION 3.—The usurped supremacy of Rome was abolished by the statutes 24, 25, Henry VIII. The 24th enacted that ecclesiastical causes, and causes relating to matrimony, divorce, tithes, and oblations, should be finally determined in the ecclesiastical courts. The same Act, however, provided that in such causes, above specified, as related to the Crown, appeals should be made to the Upper House of Convocation. But

the 25th statute aforesaid abolished the appeal to Convocation, the effect of which is that all appeals must be carried to the Crown.

This point was ruled in *re Gorham v. Bishop of Exeter*, on the appeal of the Bishop to the common law courts. (See Brooke's "Six Judgments," p. 40.)

PROPOSITION 4.—Under the Act 25, Henry VIII., the supremacy of the Crown was exercised through the Court of Delegates until 2 and 3 of William IV. The Court of Delegates was constituted, as Dr. Stephens says, "for each separate case by commission under the Great Seal," and authorised to give a definitive sentence, a power being reserved to the Crown of rehearing the case on petition.

Dr. Stephens points out that the Court of Delegates, strictly speaking, was not a final court, because a commission of review might be issued which had power to reverse the decision of the first commission (Correspondence on the proposed Registry and Church Discipline Act of 1855, p. 24).

PROPOSITION 5.—The Royal Commission, constituting from time to time the said court, was addressed for the most part to the common law judges; *e.g.*, from the years 1619 to 1639, a period of Laudian ascendancy, the court consisted of laymen, judges, and civilians exclusively in 982 cases out of 1080.

Freemantle says:—"In the Court of Delegates, besides the civilians who were in all but one or two commissions, there were, during the first seventy years of its existence, sometimes probably ecclesiastics, sometimes common law judges; in the times of James I. and Charles I., Bishops were occasionally added, but more often common law judges; for the first fifty years after the Restoration there were most usually common law judges in the commission, and often Bishops, but gradually the Bishops were withdrawn, while the judges became an integral part of the court." (Quoted by Brooke, p. xxxix. *Ibid.*)

PROPOSITION 6.—As the Appeal Court exercised an authority delegated by the Crown according to law, the right pertained to the Crown of revoking or remodelling, according to law, that authority, and of conveying it in such forms as were desirable.

Hooker, noticing the fact that the Sovereign does not sit in the court in person, but by delegates, says:—"As therefore the person of the King may, for just consideration, even where the cause is civil, be withdrawn from occupying the seat of judgment, and others under his authority be fit, he unfit to judge; so the consideration for which it were not convenient for Kings to sit and give sentence in spiritual courts, where causes ecclesiastical are usually debated, can be no bar to that force and efficacy which their Sovereign power hath over those very constitutions, and for which we hold without any exception that all courts are the King's" (p. 568; *ut supra*). Hooker had referred expressly to the Court of Delegates, which he here includes under the designation of "spiritual courts." See proposition 14, first note, quotation from Hooker.

PROPOSITION 7.—By statute 2 and 3 William IV., the Court of Delegates was abolished; and by 3 and 4 William IV., it was enacted that the King should remit all appeals to the Judicial Committee of the Privy Council. By statute 3 and 4 Victoria, all Archbishops and Bishops, being Privy Councillors, were placed on the committee for hearing appeals in ecclesiastical causes.

William Rufus appointed the Justiciar to the office of Prime Minister. His staff was chosen from the barons, and constituted with him the supreme

court or *curia regis*. In 1178 the number was reduced to five, the King reserving to himself the right of hearing appeals in full council.

PROPOSITION 8.—The transfer of authority from the Court of Delegates to the Privy Council was recommended by a Royal Commission in 1830, in which the Primate (Dr. Howley) and other Bishops took part, and was supported in the House of Lords by the bench of Bishops. The fluctuating constitution of the Court of Delegates, constituted as the court was for each case, the rehearing of cases, and the delays and expenses attending separate commissions, connected with the fact that the delegates never gave reasons for their judgments, were grounds of complaint.

This Commission in its second report gave ample consideration to the subject of clerical offences, and refers to "the advancing of doctrines not conformable to the Articles of the Church." This is an answer to the assertion which attributes to a mere mistake the referring of ecclesiastical appeals to the Judicial Committee of the Privy Council.

PROPOSITION 9.—During the discussion which took place on the final Appellate Court under the Judicature Bill in 1873, it was proposed to exclude the Bishops from the court, but the proposal was successfully resisted by the Primate and others, and provision was made for the attendance of Bishops as assessors in causes ecclesiastical.

See Dr. Stephens' letter to the Archbishop of York, 1873. An order was drawn up by the Queen in Council, November 28, 1876, in reference to the attendance of at least three Bishops, one of whom must be the Archbishop of Canterbury, or the Archbishop of York, or the Bishop of London.

PROPOSITION 10.—The decisions given by the Court of Delegates, and subsequently by the Judicial Committee of the Privy Council, when affirmed by the Queen's Court, are the judgments of the Crown, which is supreme in all causes ecclesiastical.

The Bishop of Lincoln, in his letter to Canon Hole in 1877, remarks:—"Not only all laws in England which have any exactive authority, whether civil or ecclesiastical, are acknowledged by our greatest theologians to be the laws of the Sovereign, but all courts, whether ecclesiastical or civil, are, strictly speaking, the Queen's courts." The Bishop in the notes quotes valuable passages from Bishop Saunderson, and other authorities, in support of his views. Dr. Stephens recently stated in the Court of Queen's Bench that, wherever coercive jurisdiction was exercised in a court, it became a Queen's court, and the judge thereof a Queen's judge: consequently when a Bishop exercised coercive jurisdiction in his court, it became a Queen's court, and the Bishop a Queen's judge. This assertion was not denied by the Chief Justice of England.

PROPOSITION 11.—Convocation has its place in the constitution of Church and State, as a lawful synod of the Church of England, and has been sometimes licensed by the Crown to transact business; but many important steps, such as the appointment of the commissioners for causes ecclesiastical and the Court of Delegates, have been taken in ecclesiastical matters without reference thereto.

The following are examples:—The issue of the Primer in 1535, and of "The Euridition of a Christian Man" in 1543; the publication of a translation of the Bible in 1538; the injunctions of 1547; the First Book of Homilies in 1547; an Order of Communion in 1548; the removal of altars in 1550; the revision of the Liturgy in 1551-52; the addition of the black rubric in 1552;

the commission of 1559, which revised the Prayer-Book ; the appointment of Ecclesiastical Commissioners in 1559 ; the Statute of Uniformity in 1559, unanimously opposed by the Bishops, and that statute is now in force ; the issue of the advertisements of 1565-66 ; the revision of the Prayer-Book in 1604 ; the Act of Uniformity of 1662 ; the Act of Toleration of 1689 ; "the Act for Regulating the Commencement of the Year, and the Correcting of the Calendar" in 1735—an Act which altered the time of keeping Easter ; numerous measures in the present century, such as the Church Building, Discipline, and Pluralities Acts. (See proposition 15, last note.) The instances are too numerous for citation in this paper. Let me add that much has been said as to the constitution of Parliament, but Parliament was never so intelligently attached to the Church of England as in the present day.

PROPOSITION 12.—The Court of Appeal, through which the Crown as supreme exercises its authority in causes ecclesiastical, is an ecclesiastical court.

Even in the reign of Charles I., and the primacy of Laud, the High Court of Commission was regarded as an ecclesiastical court. The King issued a proclamation "declaring that the proceedings of his Majesty's Courts and Ministers are according to the laws of the realm." (See Sparron's Collections, p. 132.) This proclamation refers expressly to "the high commission and other ecclesiastical courts." The Royal Declaration prefixed to the Articles by Charles I. threatens "the Church's censure in our commission ecclesiastical." (See proposition 14, last note.)

PROPOSITION 13.—Our ecclesiastical courts are not authorised to pronounce upon the truth or falsehood of any doctrine, or the fitness or unfitness of any rite or ceremony, but are limited to the question whether the doctrine or rite is allowable by the statute law and the recognised formularies of the Church.

See the statement of the Judges in the Gorham case (Brooke's "Six Judgments," pp. 22, 23), and in the Bennett case (*idem*, p. 229).

PROPOSITION 14.—The Royal supremacy thus exercised was defended by Jewel against the Romanists, and Whitgift and Hooker against the Puritans, as it is now by the Bishop of Lincoln.

See Jewel's "Defence of the Apology," pp. 986-992 ; P. S. See Whitgift's "Reply to the Puritans," p. 295, vol. iii. ; P. S. Hooker's 8th Book of the "Ecclesiastical Polity" is an able defence of the Royal supremacy well adapted to these times. He sets out by showing that the Jewish supremacy is a precedent for the Anglican (p. 496, *ut supra*). He directly refers to the courts as follows :—"What courts there shall be, and what causes shall belong to each court, and *what judges* shall determine of every cause, and *what order* in all judgments, shall be kept ; of these things *the laws* have sufficiently disposed, so that his duty who sitteth in every such court is to judge not of, but after, the laws" (p. 563, *ut supra*). Lord Penzance was appointed by the Archbishops according to law. Having alluded to the Puritans as appealing to their synods, Hooker refers expressly to "the King as the only supreme governor upon earth who, by his delegates, may give a final definitive sentence, from which no further appeal can be made" (p. 565). Continuing the argument, he alludes to the Christian Emperors in the Primitive Church, and shows that our Church is "much better settled than theirs was, because our laws have with far more certainty prescribed bounds unto each kind of power." From this paragraph further on the following words have been detached :—"If the cause be spiritual, secular courts do not meddle with it ; we need not excuse ourselves with Ambrose, but boldly and lawfully we may refuse to answer before any civil judge in a matter which is not civil." Here the quotation stops at a comma, instead of proceeding as follows :—"so that we do not mistake the nature either of the cause or the court, as we may easily do both, without some better direction than can be had

by the rules of this new-found discipline. But of this most certain we are, that our laws do neither suffer a spiritual court to entertain those causes which by law are civil, nor yet if the matter be indeed spiritual, a mere civil court to give judgment of it." Now in reference to this, I have only to observe that Hooker did not regard the Court of Delegates as a "mere civil court," for he defends it as the Court of Appeal against the Puritans, as I have shown.

PROPOSITION 15.—The Royal supremacy thus exercised in the Court of Appeal was enforced by a long line of Bishops, by a general consent, from the Reformation to the present day, and even by those who contended for the functions of Convocation.

I refer to the following examples from the Visitation articles of Bishops, published in the Second Report of the Ritual Commission:—

A.D.	PAGE	A.D.	PAGE
Parker,.....1575,.....	416	Juxon,.....1633,.....	588
Andrewes, 1619,.....	475	Pearson, ...1674,.....	643
Laud, 1622,.....	490	Gunning,....1679,.....	647

Laud inquired "whether any of your parish . . . do write, or publicly or privately speak . . . against the King's supremacy in causes ecclesiastical, or against the oath of supremacy or allegiance?" The Declaration prefixed to the Articles by Charles I., and written it is supposed by Laud, claims for Convocation "to order and to settle" differences "concerning the injunctions, canons, and other constitutions," but strongly asserts the Royal supremacy—"We are supreme governor of the Church of England," and threatens against offenders "the Church's censure in *our commission ecclesiastical*." But the presence in the Liturgy of this Declaration is a standing witness of the fact that even its authors did not consider it necessary to consult Convocation as to its insertion in the Prayer-Book, in which it appeared A.D. 1629. (See Moore's Report of the Gorham Case, notes.) The late Bishop of Exeter put to Mr. Gorham the question, "Are you aware that the King's Declaration prefixed to the Thirty-nine Articles has not the authority of Convocation or Parliament?" (Moore's Report, p. 51.) What a commotion would be raised if Queen Victoria were to insert a declaration in the Prayer-Book!

PROPOSITION 16.—The Royal supremacy thus exercised in the Court of Appeal has been received as law by the Church of England with a general consent.

The canons of 1604 acknowledged it. So did the canons of 1640, which enacted that the ecclesiastical person who spoke against the Royal supremacy was to be suspended for two years for the first offence, and to suffer deprivation for the second offence, "by the power of His Majesty's Commissioners for causes ecclesiastical." These canons, though not legal, are evidences of importance, as setting forth the views of the clergy. About 1000 Bishops, and the clergy and laity, with few exceptions, have obeyed the law regarding the Royal supremacy. Hooker says that "the canons even of General Councils have but the force of wise men's opinions, concerning that whereof they treat, till they be publicly assented unto where they are to take place as laws" (p. 546, *ut supra*). Dr. Newman, now Cardinal, on the occasion of the definition of the Pope's infallibility, said:—"And, further, if the definition is consistently received by the whole body of the faithful as valid, or as the expression of a truth, then, too, it will claim our assent by the force of the great dictum, *securus judicat orbis terrarum*. This, indeed, is a broad principle, by which all acts of the rulers of a Church are ratified. But for it we might reasonably question some of the past Councils or their acts" (Letter to the Duke of Norfolk, p. 98; London, 1875). The Royal supremacy in exercise in its Court of Appeal has been obeyed by the Church for three centuries past—a ratification which cannot be invalidated by a few dissentients.

PROPOSITION 17.—In the union of Church and State, and the exercise of the Royal supremacy, the Judicial Committee of the Privy Council, attended by Episcopal assessors, thus preserving its ecclesiastical character, is the best tribunal that has been hitherto constituted for advising the Queen in Council.

The Ornaments Rubric, and the rubrics in general, involve, in judicial questions, the examination of statutes and legal evidence. The Ornaments Rubric, in 1559 and till 1662, referred *expressly* to the Act of Uniformity and the "other order" which the Crown was authorised to take. Whether that order was actually taken was a question which properly pertained to the judges, and gave rise to an elaborate legal investigation. Happily their decisions have been in accordance with the practice of the Church for the last 300 years. It must also be confessed that the forensic training and habits of the judges divest them to a great extent of the bias of theological party in advising the Queen in Council as "supreme governor." Archdeacon Hale describes the Queen as "supreme ordinary." There are some respects in which we may all, according to our peculiar prepossessions, differ from final ecclesiastical decisions, but we must admit that we are bound to yield obedience to them, unless we hold that the Act of Uniformity may be disregarded and every man may be a law to himself. The difficulties of finding a substitute for our final Court of Appeal appear in a remarkable manner from the proposals of Canons Liddon and Pusey. Canon Liddon in 1871 desired to give judicial authority to the bench of Bishops as a final court, and as the alternative proposed that the court now existing should be entirely secularised (Letter to Sir J. T. Coleridge, p. 38; London, 1871). Dr. Pusey at first approved of an Episcopal Provincial Court, but on consideration of the difficulties suggested by Sir J. T. Coleridge, he changed his mind, and in 1871 expressed his hesitation, saying, "If the Provincial Synod should decide wrong, the consequences would be far graver." (See Canon Liddon's letter, *ut supra*, p. 63.) The Doctor is not satisfied even with Convocation. He says, "A Convocation, meddling with grave questions, and setting grave precedents, . . . does not inspire the wish that such a body should be State imposed" (*Idem*, p. 67). He therefore suggests that "the Privy Council should be made simply a civil court" (p. 63), in which case he would not object even to the presence of Nonconformist judges in it. He says, "Those without the Church are often better, because more disinterested, judges of the Church's doctrine than the biased members of the Church" (p. 65). This civil court was proposed on the ground that it would possess no force in *foro conscientie*. An effort was made to carry the suggestion into effect, but it failed. (See proposition 9.) No court is infallible; we do not bow to the Vatican decree, but the principle really at stake is that of the Royal supremacy, and not the mere constitution of the court by which that supremacy is exercised. As Bishop Saunderson says, as quoted by the Bishop of Lincoln, the Crown is "the sole fountain of all authority of external jurisdiction, whether spiritual or temporal, within the realm" (Letter to Canon Hale, notes). We are bound, therefore, to yield obedience in *foro conscientie*. It is our duty to submit to the law in points defined, and to the ruling of the Bishop in points undefined.

PROPOSITION 18.—The objections which are now raised against the existing Court of Appeal apply with greater force to its predecessor, the Court of Delegates, and, if valid, would prove that the judicature of the Church of England, though established by law and received and obeyed by the Episcopate and the great body of the Church, has been, and is, not only irregular but invalid.

See proposition 11, notes.

It is a remarkable feature of our times that union with the Greek Church is earnestly sought by some amongst us, and yet the most power-

ful branch of that Church, the Russian, is ruled by a court created by Peter the Great—a court in which the Emperor is supreme, and of which it may be said that “its little finger is thicker than the loins” of our Court of Appeal. Do the clergy of that Church rebel? No, they are the most loyal subjects of the Crown.

In conclusion, let me observe that the Royal supremacy, as exercised in the Church of England, is conducive to the peace of the Church and the nation. Let the unhappy rent which took place in the Established Church of Scotland in 1843, and the conflicts past and present of the Papacy with the Crown, be a warning to us against theories which are adverse to the Royal supremacy, and which would sever the union of Church and State.

DR. PHILLIMORE.

THE first thing required of a court is that it should have *jurisdiction*, the authority and right to decide the matters that come before it, and lay down the law with power. Mere force cannot give jurisdiction or make the dictates of an unauthorised tribunal other than plain acts of tyranny.

Jurisdiction, all agree, comes in temporal kingdoms from the sovereign power of the kingdom.

In the kingdom not of this world, the kingdom of Christ, *jurisdiction* can come only from the Divine Founder and King. No commission from an earthly sovereign can give this jurisdiction. For a court to rest its jurisdiction in spirituals upon such a commission would be as unreasonable as it would be for a court sitting in England to rest its jurisdiction upon a commission from the Emperor of Germany, or the President and Congress of the United States.

To whom, then, did our Saviour give this jurisdiction?

We know from Holy Scripture that in the first instance He gave it to His Apostles, and that He promised that His presence and His Holy Spirit should be with them and with the Church always.

We know not directly what instructions as to the exercise and delegation of this jurisdiction our Saviour also gave; but we can almost certainly infer that instruction on these subjects was given to His disciples during the great forty days when He was speaking to them “of the things pertaining to the kingdom of God.”

And we find this instruction put in practice by the Apostles and their immediate successors in the government of the Church.

With them the foundation of all jurisdiction was in the authority given by our Saviour to the Church—the local Church first, the universal Church in the last resort—the Church organised in its distinction of degrees—Bishops, priests, deacons, and laity, gathered up, in the first instance, under the Apostles themselves, afterwards under Metropolitans, into provincial synods, and as necessity arose into wider gatherings.

Of this keystone of Church polity almost all of the many divisions of Christendom have preserved some fragments. That jurisdiction in spirituals is not given to the secular magistrate, but to the Church, is a truth held alike by the Catholic of Canterbury, Rome, or Constantinople,

and by the Presbyterian, the Congregationalist, the Wesleyan, and the Irvingite.

What the Church is, how it is organised, who its authorities are, are the questions in dispute between them. Addressing a body of English Churchmen, I may assume—indeed, I am bound to assume—what our Church teaches; and I find the scheme of Church organisation laid down in the early General Councils, and in the earliest post-Apostolic Fathers, in this wise:—

Every Church organised under its Bishop; every matter of importance decided by the Bishop, not by the Bishop alone, but by the Bishop sitting in council, and giving judgment, with his priests and deacons—the Bishop presiding and giving voice to the resolution of the assembly, whether such resolution were legislative or judicial, but doing so as the mouthpiece and necessary chief of the assembly; and both he and the rest of the assembly—if, indeed, the laity of the Church were not participators in it—speaking and acting, and deeming themselves but representatives and organs of the whole Church, Bishop, clergy, and laity.

When, further, the small bodies which then formed the Churches were collected in a provincial synod assembled at the capital town, the metropolis of the district, each Church sent its Bishop, accompanied probably by some of his clergy, not to speak and vote as a mere individual, of his own impulse, but after consultation with his companions, and strictly as the spokesman and representative of his Church.

And so with the courts of final appeal—the General Councils. To these often Metropolitans alone were summoned, being desired to bring with them some of their Suffragan Bishops; not that there was any virtue in a Metropolitan over a Suffragan Bishop, but because the Metropolitan was the best representative of the teaching and feeling, the body of doctrine and discipline of his province. The theory was that each province sent its head, accompanied by some of the other Bishops, and usually by some of the inferior clergy too, all combining to make a perfect representation of the province.

We find, then, that from the times of the Apostles *jurisdiction* was affirmed to reside in the local Churches, organised under their Bishops in the first instance, in the gathering together of the local Churches into a universal Church in the last resort.

Jurisdiction neither belonged to the Bishop alone, nor could be exercised without the Bishop.

Even St. Paul, who was not only the Apostle ruling the Corinthian Church, but their missionary, who had as yet but half Christianised his converts, and was obliged to act authoritatively in any matter where the imperfect Christianity of the converts led them astray, even he would not assume to pass alone the formal sentence upon the incestuous Corinthian. He directs the Church to assemble, and to act as if he, their Apostle and Bishop, were present—"when ye are gathered together and my spirit"—and pass the sentence of the whole body upon the offender.

The Epistles of St. Ignatius, quoted for their direction "to do nothing without the Bishop," are equally explicit that the Bishop do nothing without the priests and deacons.

The details of the system were, of course, capable of modification, and have been modified from time to time in the history of the Church. The

Church of a large city, when the majority of the citizens became Christian, and when it extended far away into the suburbs and outlying country, had too great and too scattered a priesthood to make it practicable to assemble them all, or to make them a manageable parliament or court of justice when assembled. The principle of delegation was extended, and a representative council or chapter had to be brought into being. The complexity of Church law, especially as the Church began to be established and to have relations with the civil power, made it necessary to have a skilled assessor for the Bishop; and the power of the assessor and of the Bishop acting with his assessor grew, oftentimes too much; but whatever power the Bishop might acquire, he was himself the elect of the Church. The Church, clergy, and laity—I have not time to do more than state the fact)—the clergy and laity of the diocese elected, asked for, or accepted the Bishop, who was to be henceforth their chief ruler and presiding judge.

The principle of jurisdiction, constantly infringed upon in practice, was recognised through the Middle Ages. But while the Pope, as president, took to himself the powers of a Council of the Western Patriarchate, so in England the Archbishop, as president of his provincial, and the Bishop, as president of his diocesan synod, took to themselves power and jurisdiction which they ought to have exercised only in synod or chapter. Still the clergy preserved some share of their joint power. Bishops could only appoint temporary Chancellors and Commissaries, unless they had the sanction of the dean and chapter; and to this day all such appointments are confirmed by the dean and chapter.

When a Suffragan see was vacant it was long a question, and still is in one diocese, whether upon the Archbishop or upon the dean and chapter devolved the jurisdiction during vacancy; but in the metro-political sees of Canterbury and York there was and is no question that the jurisdiction during vacancy falls to the dean and chapter—a survival which curiously shows how the jurisdiction was always considered to reside in the collective clergy of the diocese, and not in the Bishop alone. The Pope found the single Bishop more manageable than the whole clergy of a diocese, and encouraged the Bishop to dispense with the concurrence of his clergy. Elizabeth and the Stuarts took the same line. And the appointment of the Bishops, hitherto divided between Pope and King, was now taken by the Crown alone.

The more learned Puritans saw that all this was wrong in principle and mischievous in practice. In the canons of 1604 the true principle was, owing to Puritanical influence, affirmed, though feebly.

As by canon 31 no person was to be brought into the ministry by the ordination of the Bishop without the presence at least, and so far concurrence, of certain representatives of the diocesan clergy, so by canon 122 no clergyman was to be deprived or deposed but by the Bishop with the assistance of his chancellor and the dean and some of the prebendaries of the cathedral, if the court was near, or the Archdeacon and at least two other grave ministers and preachers, if it was far from the cathedral.

And so when Lord Stowell decided that Mr. Stone was guilty of heresy, he could not deprive him; but the Bishop of London came into court accompanied by some of his chapter, said he had read the papers and agreed with his chancellor, and proceeded to pass sentence of deprivation.

Here you see remnants of the true principle, but how small they are! Till Henry VIII., the jurisdiction in spirituals was at least exercised, however irregularly, by spiritual authorities. But from this time downwards the Church has paid the penalty of grasping at jurisdiction over things which did not belong to her, and of seeking for secular sanctions for her decrees; and secular power has more and more taken the place of spiritual. The last climax has been reached in the reigns of William IV. and Victoria.

I will, in a few words, show you how far astray we have gone in the constitution of our courts ecclesiastical; how little, how very little, *jurisdiction*, notwithstanding the breadth of their claims, they really have.

To begin with, the court of Bishop and Clergy has almost disappeared in the modern Bishop's Court; the primitive Appeal Court of the Province has wholly sunk into the Court of the Metropolitan.

But even the Bishop exercises no jurisdiction over his laity. This is all exercised by his chancellor. Over his clergy he exercises some jurisdiction, not as Bishop, but as the officer nominated by the Clergy Discipline Act; but then he must exercise it under the conditions, with the forms, and with the assessors prescribed by Parliament. This, however, is little. Whatever judgment in things most sacred he renders, *or refuses to render*, is subject to appeal to a layman, sitting under the style of the judge of the Metropolitan, having, indeed, till recently, a commission from the Metropolitan and his dean and chapter; but now only a doubtful sort of nomination from two Metropolitans, with the sanction of the Crown, or possibly, for so it may be, appointed by the Crown alone. While in the last resort the appeal lies to a pure secular court, not even making the show of claiming commission from any spiritual authority.

Assume even that in any sense the judges of the two inferior courts are Bishops, or acting under Bishops. How are those Bishops appointed? What guarantees have their flocks for a proper appointment? what discipline by which, if proved unfit, they may be removed?

Our system of courts may be a good one for deciding the mixed questions which make many so-called "ecclesiastical cases;" they might have been good for cases of wills, marriages, and tithes; they may be good for cases of faculties and pews. If the State thinks them good tribunals for deciding whether or not a beneficed clergyman is, so far as he is a State officer, fit for his post or not, or whether a churchwarden should be corrected for excess or neglect of duty, we have nothing to say. Jurisdiction in such matters comes from the State. It is a mere question of convenience whether the ordinary courts of law or special courts decide them.

But for administering spiritual discipline, penance, or excommunication, for suspending or depriving a clerk from his sacred office, the fundamental condition is generally wanting. Where is their power, where their *jurisdiction*?

Next to *jurisdiction*, a court requires *capacity*, ability to decide upon the matters submitted to it.

On this head you must excuse me from saying anything about the two inferior sets of courts. And it is the less necessary, because, however capable or incapable they may be, with the extensive system of appeals the responsibility for a correct judgment comes in practice to the final Court of Appeal.

As to the Judicial Committee of the Privy Council, I would prefer to use the language of others; and I will call to your attention what an eminent judge said in his judgment in the recent case of "*Martin v. Mackonochie*." The question in the case was, you know, the extent of the power of suspension possessed by the ecclesiastical courts; and this eminent judge observed that it was remarkable that he and all the judges who had had the case before them had been previously ignorant of the law on which they were deciding.

Now, he said this as a judge of the secular Court of Appeal. But he was also a judge of the Privy Council, and had not hesitated to sit in the Privy Council on a most important ecclesiastical case. Two of his four colleagues were also judges of the Privy Council. One of them had sat often in ecclesiastical cases; and of the three judges of the court below one was, and the other two very shortly afterwards became judges of the Privy Council.

"*Martin v. Mackonochie*," therefore, came before eight judges, all of them ignorant of ecclesiastical law, and yet six of them judges of the Privy Council.

After this, what are you to say of the capacity of the Privy Council as an ecclesiastical court? How should it have any? It is composed of men eminent for their knowledge of ordinary English law; but with whom it is a mere accident whether they have any knowledge of canon law at all.

The Lord Chief Justice was attacked by Lord Penzance for upsetting with his ignorant judgment the ecclesiastical law as settled by the Privy Council. He replied—I am myself a member of the Privy Council. The Privy Council to which you refer as versed in ecclesiastical law is composed of people like myself. Am I an ignoramus when sitting in the Queen's Bench, and at once versed in ecclesiastical law when sitting in the Privy Council?

What, then, is to be done? Reform from beginning to end. True reform—a recurrence to first principles long corrupted and obscured. Give the Church a voice in the appointment of her Bishops and Archbishops, and let them sit as judges canonically, not autocratically, with the assistance of their clergy: or, if they be too numerous, of representatives of their clergy; with their chancellors as skilled assessors, and with representatives of the faithful laity to concur. Let the appeal be to the synod of the province presided over by the Metropolitan. And if further appeal be required, let the appeal be, while Christendom unhappily remains divided, to a synod of the whole Anglican communion.

If it be said this means disestablishment, I answer, first, that I see not why such reform should not be compatible with establishment. There is no difficulty in giving the flock a voice in, or a veto in, the election of their Bishop. It is done for the clergy in the Swedish Church.

There is no difficulty in providing that the spiritual courts should confine themselves to purely spiritual censures; and that where it is desirable that a temporal sentence should follow on the spiritual—the extrusion, for instance, of a delinquent priest or Bishop from his church and revenues—the matter should be submitted by a separate process to a temporal tribunal, to examine into and ratify, or, as some foreign systems of law say, homologate the sentence—something in the same way as foreign judgments are now enforced by English courts.

Any encroachment of spiritual tribunals beyond their province would be restrained as now by *prohibition* from the ordinary courts.

The faithful laity, who are now not protected at all, would have a voice in the election of their Bishops; even if they had not that which, according to many canonical precedents, they might have, some representatives among the constituents of the tribunal.

Statesmen who feel that the laity should have some voice, sometimes, in contempt of all canon law, justify the Privy Council as a representation of the laity. It would be outrageous if it were, and if the laity were to overrule in last resort their own Bishops and clergy. But it is nothing of the kind. It represents simply the policy of the non-religious State.

But I answer also to the objection, if need be, "Better disestablishment than a judiciary without jurisdiction and a Church without discipline."

That the present state of things cannot last, every one sees; and an establishment is too dearly bought if it makes chaos an enduring necessity.

ADDRESSES.

G. H. BLAKESLEY, Esq., Barrister-at-Law.

I CAN hardly enter upon the remarks I wish to offer to this meeting this evening without beginning with a general proposition, which I should not have done if it had not been that one of the propositions I shall submit is almost directly opposed to the proposition with which the Bishop of Oxford commenced his address. I do not think that the proposition I shall put before you and the proposition of the Bishop are absolutely contradictory, though I venture to think that they express opposite sides of the same question. The proposition that the Bishop of Oxford laid before you was that the ecclesiastical courts were a machinery for enforcing the discipline of the clergy. I venture to think that that is a view which, though no doubt in a sense true, it is advisable not to press too closely in the present day. There is no need of a Church court to suspend a clergyman. You can do that without it. The object of the Church court is to prevent a clergyman from being arbitrarily and autocratically deprived by the Bishop. It is that a clergyman may not be arbitrarily dealt with that he has to take his trial before a Church court, and the charges against him have to be made in writing, with all the due formalities necessary to be observed in the investigation of a charge in any temporal court. I think it is quite a mistake to treat cases which come before the ecclesiastical courts, or those which have come before them lately, those which relate to clergy discipline, as in any sense criminal. Looking at it as a matter of common sense, I doubt whether the offences themselves are really criminal. I am aware they are indictable offences, but it is not necessary that because an act is criminal in law it should be criminal in itself. I think the proper way to look at these things is that they are breaches of contract, or at the utmost breaches of trust. Who will venture to say that Mr. Tooth was doing anything strictly criminal? It is a matter of common sense. Of course he was doing nothing of the sort. I quite admit there was a certain amount of analogy in the legal proceedings that took place in his case and in other cases of the same sort to criminal proceedings in a criminal court of justice; enough to make it reasonable to argue that the Bishop, who is a nominal plaintiff in these quasi-criminal proceedings, ought to be held to have the power of vetoing the proceedings, as the Crown, acting through the Attorney-General, has the power of vetoing proceedings in a criminal court. Suppose a man breaks his contract, it is not every one who can sue him for it. In no civilised jurisprudence is a breach of contract regarded as

a criminal offence. It may be wrong and a sin, but the only man who can sue is the man who made the contract and is aggrieved by the breach. Any one may prosecute by English law for a criminal offence, but for a civil offence only the man who is wronged. Is it not practically admitted that it is only a person interested who can institute ecclesiastical suits; that it is only a person who can show that he is interested in the performance of the duties who ought to prosecute the clergyman for infringement? There is, therefore, a good deal to be said for the proposition that these cases ought to be treated in civilised jurisprudence as civil actions, and not as criminal prosecutions. But if that is the case, let us see what follows from it. If it is a civil prosecution, and if it is the right only of a parishioner, or of the Bishop, who is interested in the due performance by the clergyman, to prosecute—if the person interested chooses to assert that the legal duties he has a right to expect from the clergyman shall be enforced, why should the Bishop interfere between the right of the parishioner and the duties of the clergyman to the parishioner? What would be thought if in the case of a suit for burial fees, procuration fees, or synodals, a person exercising paternal influence over the defendant were to say that because the amount was small the suit should not be proceeded with? There are certain duties which the parishioner has legal right to enforce the performance of by the clergyman; and if the neglect of these duties is in point of form only a criminal offence, the Bishop has surely no right to prevent the parishioner pursuing his remedy, and he has no right to put one duty of the clergyman in degree of importance before another. I do not say that the right of veto is not a proper one to be possessed by the Bishop, but I feel convinced that there is no instance, except within very late years, of Church courts refusing assistance to any man alleging himself to be so injured. Of course he has to prove his case to obtain redress. In early times, when the Bishop sat in his own court, if he chose to waive his jurisdiction, and send the case to a higher court, he would be the person no doubt to sign the letters of request. The Bishop of Oxford incidentally let fall that the State would never have allowed the ecclesiastical judges to be without salaries. I venture to think that in those days and until recent times the salaries of judges consisted entirely of fees received in the courts, and until very lately Sir Robert Phillimore himself was paid for his duties as judge by the fees of the faculty court. When the Bishop had delegated his judicial power to his chancellor, it is contrary to all principle that he should have retained any power in regard to the power of signing letters of request. After a Bishop has granted to another the right to hear actions that would otherwise come before him, and consequently the right to take fees for the hearing, it would be taking the bread out of his delegate's mouth, or derogating from his own grant, to send up letters of request himself to the Court of Appeal; therefore it must have been the chancellor, and not the Bishop who signed letters of request. But the Church Discipline Act has, without the sanction of Convocation, given a new power to the Bishop to send an action to the ecclesiastical courts, though he has given up his own right to his church. This is an authority that the Bishop takes from the temporal legislature alone; and I submit whether a clergyman, who is protected from prosecution by the action of the Bishop, ought not *in foro conscientie* to deem himself already deposed, and to act accordingly. I would suggest that the scandal, which I do not say will arise, but which everybody must admit is possible under the power of veto which the Bishop possesses, would be reduced to a minimum if it were in practice limited to a power over the costs of a suit. It is said that the Bishop's veto is necessary to prevent litigiousness and vexatious actions, and I have no doubt it may be so, because the same evil was early discovered in temporal actions. By the statute of Gloucester, passed six hundred years ago, every successful plaintiff had his costs, but it was found necessary soon after to make an alteration in that rule in order to prevent vexatious actions, and (the rule was introduced that no one who recovered less than forty shillings got his costs. I think we

might take a lesson from that ; and if the Bishop's power of veto was limited to the costs, the power to decide about the costs being reserved until after the hearing of the suit, I think one scandal that is now possible could not arise, and a great many minds would be satisfied at its being a proper and constitutional precedent that the Bishops would follow in this respect. If, by a further manipulation of the power of veto, the Bishop could retain power to stop the whole action after the hearing, that would remove the possible theoretical scandal of his having to decide what he should do in the question before the hearing of the suit, and it would be in accordance with another constitutional precedent, by which the royal pardon cannot be pleaded to a Parliamentary impeachment until after that impeachment is tried.

REV. BERDMORE COMPTON, Vicar of All Saints, Margaret Street, London.

DR. PHILLIMORE, in his most instructive and lucid paper, has shown us that the gravest doubts rest upon our existing ecclesiastical courts in respect of the two great requisites of an efficient judicature, viz., sound jurisdiction and capacity or competency. Let us see what are the consequences of this. Unsoundness in the jurisdiction of a court which approves itself as competent for learning and impartiality, Englishmen are willing to treat as a fault rather of theory than of practice. They dislike to inquire into it, and are ready to condone and forget it. But as soon as the work of a court displays a want of competency, then immediately arises the question of jurisdiction. What is this court which thus fails to command respect? Why should we respect it? The equilibrium of its position is tried. Courts of justice, like all other earthly things, are not impeccable. Miscarriages of justice are not unknown in Westminster Hall itself. But if the jurisdiction of the tripping court be unimpeachable, its equilibrium stable, it will soon recover itself. Not so with a court of secular origin which has been forced out of its constitutional sphere to adjudicate in spiritual matters. Not so with the courts created by the "Act for transferring the powers of the High Court of Delegates," by the "Church Discipline Act," by the "Public Worship Regulation Act." The question of jurisdiction which is surely raised on the failure of competency in such courts cannot be satisfactorily answered. Neither can any statute of limitations be pleaded against it. The equilibrium is shown to be unstable—that of an egg poised on its end. It falls irrecoverably from its exalted position the instant a breath of suspicion shakes it. It would be an ungracious task to give the history of the discredit into which our pseudo-ecclesiastical courts have fallen. I am glad to be excused by pressure of time from setting out the indictment of incompetency. For that discredit affects us all as Englishmen. It is the dignitaries of our own English State who have damaged their reputations and befouled our nest. As Churchmen, too, we look with awe upon the suicidal failure of a great human device, upon which the blessing of God hath not rested. It is the less necessary to go into the details of failure, inasmuch as the inquiry has passed out of the region of a discredited competency, which might be remedied by the removal or punishment of bad judges, and has revealed a discredited jurisdiction, which is incurable. We behold the collapse of a huge popular fallacy—of the plausible theory that the best machinery of justice in spiritual, as in all other subject-matter, is the application of the mind of the secular lawyer to documents and information furnished to him for the nonce by persons professionally skilled in the special subject in litigation. This theory, upon which our statutory ecclesiastical judicature is constructed, though it omits all consideration of the platform upon which its ponderous machinery is to be placed, yet when the platform of jurisdiction is

adequate, works well enough in secular matters, as in patent cases, in cases of nuisance from chemical works, in cases of collisions at sea. Its success depends partly on the control exercised by a jury, which often contains special knowledge superior to that of the court, and mainly on the power of the ordinary lawyer, whether judge or advocate, to take in and digest the cram, and to manipulate it usefully. But it fails altogether when they cannot take the cram. A judge who does not know a lever from a cogwheel, and dislikes the very mention of such things, would probably be unable to profit by the scientific evidence in a patent case. In general, when the subject-matter is wholly alien to their tone of thought, when it is inseparably connected with events as to which their minds are a blank—when a great judge admits, without shame, as in the instance quoted by Dr. Phillimore, that he and his colleagues were previously ignorant not merely of the special matter in question, but of the law itself which they met to administer—when the Chief Justice of England grounds an important part of an important ecclesiastical judgment on the vulgar error that the Church was endowed by the State—when another Judge, one of our greatest secular lawyers, varies the astounding misapprehension by saying that a rector receives the wages of the State—then it is undeniable that in the present condition of the secular Bench the elementary knowledge is wanting to a degree which upsets the whole theory of the successful application of the legal mind to these special subjects. You might as well set men to deal with questions of real property who believed all tenure to date from the Revolution of 1688, and recognised no title but a Parliamentary one! You are trying to employ your machinery upon raw material, which you cannot get into the machine! Indeed, one may well compassionate our unhappy secular judges, compelled to leave their last, and to adjudicate in ecclesiastical matters, though sorely irritated thereby. For, in the words of their own great oracle (Lord Coke, in *Caudrey's case*), solemnly animadverting upon the necessity of knowledge of ecclesiastical law—"Miserable is his case, and worthy of pity, that hath been persuaded before he was instructed, and now will refuse to be instructed, because he will not be persuaded." But what is the reason for this exceptional incompetency of knowledge? The first and chief cause is that there is little demand for such knowledge. And this is a permanent cause. There are many patent cases, many actions turning upon chemical questions, many which involve nautical skill. But there are very few doctrinal or ritual cases. There is little demand for a bar ready with the preliminary knowledge which is the indispensable qualification for being crammed, and therefore no supply for a competent bench. If the present vacancies in the Court of Arches and the Metropolitan Court of York should ever be filled up, there are but three or four possible men. Indeed, a very considerable portion of our stock of real ecclesiastical law is engrossed by two members of one family—one on the Bench, and the other in full prospect of it. So feeble is the flickering flame of ecclesiastical litigation, that if you extinguish a benevolent society for promoting the practice of ecclesiastical law, which has recently spent £30,000 in encouraging an ecclesiastical bar, and which was sadly frightened the other day at the prospect of ecclesiastical truce, until it was reassured by a friend in high place—if the Church Association were cruelly extinguished, one chief branch of ecclesiastical litigation would fall into abeyance. The popular system of cramming a lawyer with materials of judgment fails, too, when the lawyer cannot manipulate the cram with temper and impartiality. It is easy enough to be impartial in a patent case, in a case of collision at sea; extremely difficult to be impartial in an ecclesiastical case. And the difficulty is brought out in the irritability of the judges, manifesting their internal struggles. Only consider calmly the normal tone of the Bench in the administration of the Public Worship Regulation Act. Only reflect on certain ugly decisions of secular judges in other courts about costs. Only remark that whenever a point is reluctantly decided in favour of the Catholic Churchman, an apology is simultaneously

made to the public for so odious an act, by a fling of dislike at the Catholic school. Only observe how afraid the majority of the members of the Judicial Committee are of giving their judgments on their individual responsibility. Only remember the open declaration of the Lord Chief Baron, that a certain ecclesiastical decision, given by a court on which he sat, was grounded rather on policy than on law. And then acknowledge how specially difficult it is to be impartial in spiritual questions, even when you know nothing about them. Men may profess not only ignorance, but indifference, but they are apt to feel more than they understand or acknowledge. And then they make but poor Gallios! If they were real Gallios, they would drive the persecutors from the judgment-seat with sharp warnings of heavy costs. The fact is that religion cannot now be insipid. A man either loves it or hates it. And love and hatred give a strong bias to a judgment. So, again, the system of assessors, which might possibly be expected to correct this incompetency of invincible ignorance, breaks down in spiritual cases; assessors are no use unless they are experts. In ritual cases the assessors should be experts in the science and practice of ritual, in the etiquette of "worship in spirit and in truth." But we have only Bishops for assessors in such cases. The idea of working the Bishop for everything is ingrained in the English mind. And inasmuch as ritualists are not made Bishops, Bishops are not ritualists, and would probably not profess to have much scientific knowledge of the subject, and certainly no practical knowledge. So, again, in doctrinal cases you want scientific theologians. A scientific theologian is, indeed, sometimes made a Bishop; but curiously enough no such accomplished Bishops have, if I mistake not, ever sat as assessors in a doctrinal case in recent times. And even granting that our Episcopal assessors were experts, here comes in again the great difficulty of being absolutely impartial. The assessor's own interests are involved in a way they are not likely to be in the Court of Admiralty. For example, when it comes to be argued that, inasmuch as the famous *Advertisements* unquestionably cannot apply to Bishops, and inasmuch as the *Ridedale* case has left no other loophole from the stringency of the *Ornaments Rubric* but the *Advertisements*, and inasmuch as every Bishop who does not wear the vestments of the First Prayer-Book is thereby placed in the predicament (if that case is to stand) of a law-breaker, and deserving of censure and punishment the more severe in proportion to his exalted station—will there not be a strong pressure upon the Episcopal assessor to prefer any theory for neutralising the rubric, to that for which Lord Selborne has suffered such martyrdom in the crushing grasp of Mr. Parker? The fallacy of applying the secular legal mind to spiritual things has exploded. The rottenness of the foundation upon which the unmanageable machinery was placed, is exposed by its disorderly action. The complaint of the Church is no longer of the badness of recent judicial work, but of the absence of authority in the courts to do the work at all! Our ecclesiastical judicature is in ruins. And we are already looking round with consternation at the previously unsuspected foundations of other ecclesiastical structures in a similar Erastian style of architecture. No polity can stand with judicial anarchy. Unless the ecclesiastical polity provides a respectable and respected system of ecclesiastical justice, ecclesiastical revolution is imminent. Until the statutory interference with ecclesiastical principle is got rid of in some way, and the old foundations re-established, we shall be in this perilous state of suspension of justice, on the brink of revolution. We have before us various plans of repair, where reconstruction, not repair, is needed. One which finds much favour at the present moment is the throwing great power into the hands of the Bishop *in camera*. It is proposed to give to him, and to claim as already given in some cases, a personal extra-legal power of stopping legal procedure—a power which would certainly lighten the scandal of our having no proper courts to entertain it. I submit that this is un-English, un-Catholic, unconstitutional, unworkable. In our distress let us not take temporary refuge in thirty dictators. The

Bishop, like the Sovereign, ought not to administer justice save in his court. The Bishop, like the Sovereign, ought never to deny justice under any circumstances. The Bishop ought not to be above the law, any more than the Sovereign is! The whole scheme is a miserable makeshift. See how it looks on the secular side of government. Imagine the colonel of a regiment, or the captain of a ship, empowered to protect his inferiors from inquiry into alleged injury to a civilian, because courts-martial had broken down! Imagine a duke, a chancellor, or any other dignitary, empowered to prevent a plaintiff from bringing an action of libel or ejectment, because he thought it inconvenient, and because Westminster Hall was in a state of chaos! Then think what courage it requires in the Bishop. Is it fair to expect it? Are you sure of finding it?—permanent, not spasmodic? Remember that the character approved by Bishop-making premiers is moderation, not resolution. Our Episcopate is often praised for its wisdom, seldom for its courage. And for the purpose of interposing his own body before you, when you are unpopular and innocent, you want a resolute man, not a moderate man; you want a brave man rather than a quiet one; a candidate for the Victoria Cross, not a diplomatist or a would-be statesman! It is not fair to put a Cranmer to do the work of St. Ambrose or St. Anselm! Finally, it is absurd to suppose that this power will always be exercised in a perfect manner. What are they going to be guided by? Surely not their own feelings!—the wish of the congregation interested? They say not. Public opinion estimated by clamour! We hope not. Anyhow, the first time their action is discredited, down goes the whole fabric, for its foundation of canonical jurisdiction is the egg set on end.

DISCUSSION.

MR. L. R. VALPY.

THE last speaker has intimated that the great desideratum in connection with ecclesiastical cases is impartiality. I regret very much that, in contravention of what I have always understood to be one of the rules of these Congresses, he has used the word persecution in reference to the action of the Church Association. I would only ask permission to remind him that the English Church Union was in existence before the Church Association. Certainly if the ecclesiastical courts are correctly represented by Dr. Phillimore and Mr. Compton, their denunciation of them, and of the whole of our ecclesiastical system, is not too severe; but the courts of first instance as they exist now are the same as they have ever been since the Reformation. The court of first instance is the Consistory Court of the Lord Bishop of the diocese, and that court now, as it always was, is constituted by the Bishop sitting with the assistance of his Chancellor, and there is an appeal from the Consistorial Court to the Provincial Court. Then there is the Provincial Court representing the Archbishop, with the assistance of the Dean of the Arches. Under the Clergy Discipline Act special procedure was introduced; and so again under the Public Worship Regulation Act, new procedure, with a judge to be specially named by the Archbishops, was introduced. There is nothing but practical procedure involved, save where we are met by the contention that in ecclesiastical cases the courts should consist of clerical judges only, a contention so chimerical that I do not think it needful to waste time in any attempt to combat it. Therefore I say the point we really have to deal with is the constitution of the Court of Final Appeal. When we are told that this is solely an ecclesiastical and spiritual question, do not let us forget that, according to the authority of Lord Coke, spiritual courts were only empowered to impose spiritual censures, while the clergy claim freehold rights in property as well as in their legal status, and therefore when you are dealing with the question of the conduct of a clergyman, you have to deal not only with the question whether he is or is not open to spiritual censure, but

also with his freehold rights, for which reason it is essential that you should have lay judges. Let me quote three or four lines from the authority of the present Archbishop of Canterbury in regard to the question of the judges of these courts. He said:—"If the various courts for the trial of causes ecclesiastical were to be presided over by clergymen, one result of the Reformation would have been to subject the trials in these courts to judges who would be considered incompetent, as compared with the judges of the civil courts. But this evil in the course of time has been avoided, through the machinery preserved at the Reformation. Both in the Diocesan and in the Provincial Courts, the Bishops and Archbishops act through their Chancellors, and care was taken to secure that the Chancellor administering ecclesiastical law in the name, and by the authority of an ecclesiastic, may be a layman." The lay portion of the Church of England could not be satisfied by leaving these matters to the Bishop surrounded by his clergy. When it is remembered that in all ecclesiastical cases Bishops either sit as a portion of the judges, or as assessors who are called upon with their skilled knowledge to advise the judges, and objection is taken to the constitution of the court, I want to know, if the Bishops are not competent to advise the judges in the final court, where we are to find men who are competent? Dr. Phillimore tells us that jurisdiction emanates, not from earthly authority, but from Christ the Head of the Church. Were we dealing with questions of a spiritual character affecting the heart and the conscience only, I would readily recognise the appeal to the law of my Saviour and Master. But we are not dealing with questions of that kind—(cries of "Oh, oh," and "Yes, we are")—we are dealing with questions affecting the status of clergymen in the Church, and the position which they claim in the Church as holding a freehold. ("No, no," and interruption.)

The RIGHT REV. the CHAIRMAN.

Hear the speaker, please. I appeal to the good and fair feeling of all present to let the speaker say what he has to say.

MR. VALPY.

I say it is a question of the clergyman's freehold, and the rights of the lay members of the Church. All I ask you to do is to take that statement for what it is worth. It seems to me that Dr. Phillimore and others have forgotten that this very question of the whole character of ecclesiastical jurisdiction and the procedure of the courts was considered in the most solemn manner under a Royal Commission in the year 1830, which Commission consisted of Archbishop Howley, Bishop Bloomfield, four other Bishops, three judges of the Common Law courts, the Dean of Arches, Dr. Lushington, four others who had filled judicial positions, and the King's Advocate. I do not know how a Commission could have been better constituted to represent the feeling of the Church and the judicial mind. What was their report? Let me tell you that when that report came before Parliament, the Act for the transfer of the jurisdiction from the Court of Delegates to the Privy Council was introduced into the Legislature based on the recommendation of the Commissioners, and the Bill was unanimously assented to, with the hearty expressed approval of the Archbishop and Dr. Philpott, Bishop of Exeter. Let me call attention to the constitution of the Court of Delegates, which had been the Court of Final Appeal ever since the Reformation, and I will then ask whether it is fair, or impartial, to say that the Privy Council, or the court lately constituted for the trial of ecclesiastical questions, are in their constitution and practice new and unknown to English law. The Court of Delegates was usually presided over by three pious judges of the Common Law courts, and three civilians; but in special cases certain spiritual and temporal peers were added. If the judges were equally divided in opinion, there was no decision until additional judges were summoned, and the case reargued. If there was a majority,

but no Common Law judge voted in that majority, no decision could be given, and again additional judges were summoned. In that court it was not the practice to explain the grounds of judgment, and thus the principle on which the court decided remained unknown. Another feature was this, viz., that owing to the principal advocates being generally employed in the cases to be tried, the civilian members of the court were generally taken from the junior members of the bar. That was the court which was the Court of Final Appeal from the time of the Reformation until the jurisdiction was taken from it and transferred to the Privy Council. The principles laid down for the guidance of the court in the construction of the Articles and Formularies of the Church have ever been the same, as a reference to the decisions of such men as Sir William Scott and Sir Herbert Jenner Fust, and comparison of their judgments with those of the Privy Council, will attest. May I not, then, appeal to your candour, and ask, how could you constitute a court less likely to have its feeling distorted by personal interest, or religious excitement, than the Court of Appeal as at present constituted? If you leave the Bishop to say whether a case shall go forward or not, he will always be open to the suspicion of acting from the natural, though it may well be the unconscious, bias of his mind, and his decision will be unsatisfactory to the Church. We have to deal with human nature, and Dr. Phillimore has not persuaded me that it is possible to deal with these questions simply by reference to the judgment of the clergy, even though affirmed to draw their authority from our Blessed Lord Himself, which clearly, to my mind at least, has reference to far different duties than those of judging in cases of clergy discipline. Until I hear something more practical, something more free from partiality, something more reliable, and which will satisfy the laity of the Church of England, I shall feel bound to rest content with the Courts as they exist; and in the present aspect in which the matter is presented to us, I venture to think that the Bishops' Courts, the Court of Arches, and the Privy Council are likely to remain in effective operation for a considerable period.

REV. F. W. PULLER, Vicar of Roath.

I FIND myself somewhat taken by surprise in being asked to address this meeting, because I did not hand in my card. However, as his Lordship has called upon me to speak, I shall be very glad to say one or two words. The last speaker alluded to the fact that the Court of Delegates was the court which preceded the Privy Council as the final Court of Appeal, and he pointed out that the Court of Delegates was as secular in its character, being composed of laymen and ecclesiastics, as the court which took its place. He also referred to the fact that the change to the Privy Council was carried out under the guidance and with the consent of ecclesiastics of such name and fame as Archbishop Howley and Bishop Bloomfield. But it occurs to me to remark that in the year 1834, which was the year that the change was carried out, almost all the business before the ecclesiastical courts was of the nature of wills and matrimonial causes, causes which all Churchmen now would consider properly relegated to purely secular courts. Moreover, it was mentioned by Lord Brougham, who was at that time Lord Chancellor, and who also had a great deal to do with the Parliamentary Commission which pitched upon the Privy Council as the best court of appeal to decide these questions, that no one ever thought that really spiritual questions would come before it. I should also like to refer to what happened at the Reformation, and to the action which the Church is then supposed to have taken in the way of granting to the Crown the power of hearing final appeals in ecclesiastical matters. It is quite true that the Church, in her Convocations, did assent to a nominal appeal from the Archbishop's Court being made to the Crown; but it must be remem-

bered that the consent of the Church to the granting of an appeal to the Crown was merely one element in a great settlement, and that there was another element which ought to be taken into consideration. The Crown, in the most solemn way, not merely by Royal proclamation, but in the preamble of the great Statute of Appeals, laid it down as a fundamental law that as temporal matters were to be decided by the Crown through the temporal judges, so spiritual questions were to be decided by the Crown acting through spiritual judges ; so the Church had this great safeguard, that the principle of spiritual things being decided by spiritual judges being acknowledged, there could be no harm in saying that there should nominally be an appeal to the Crown in ecclesiastical matters. And observe how the Reformers supposed that this nominal appeal to the Crown would in practice be carried out. We have upon that point the evidence of the *Reformatio Legum*, which lays it down that in all matters of lesser moment the appeal from the Archbishop's Court, when it comes before the Crown in Chancery, may be decided by three or four delegated Bishops, but that in all matters of greater moment, when the matter comes before the Crown in Chancery, it shall be decided by the provincial Synod, acting as the delegated representative of the Crown. Still it is true that in practice the salutary rule of appointing the provincial Synod in all important matters, and three or four Bishops for the hearing of lesser matters, was not thoroughly carried out. Mr. Gladstone brings that out most clearly in his very remarkable pamphlet on the Royal supremacy, which I would recommend all members of Congress to study. But it is pointed out by him that from the time of Henry VIII. till the time of Queen Victoria, there were only three or four cases that came before the Court of Delegates which could be considered really spiritual. Almost all the matters that came before that court were matrimonial, testamentary, and such like cases ; and even the few spiritual cases that were brought before the court never came to a final decision ; and it happens that all of these spiritual cases occurred during the Hanoverian period, a time when everything that was most loathsome came uppermost in Church matters. Of course if spiritual questions had occurred in earlier times, even in the reign of Elizabeth, and certainly in the time of the great Caroline divines, you may be sure that those questions would have been decided by spiritual judges, and that the Crown would have appointed spiritual judges to hear them.

A GENTLEMAN (from the back of the room).

The rules of the Congress have been entirely broken by the last speaker being allowed to speak.

The RIGHT REV. the CHAIRMAN.

Mr. Fuller's name was handed to me, written upon a card, and I, of course, thought it came from that gentleman himself.

REV. ROBERT W. KENNION, Rector of Acle, Norfolk.

BEFORE I proceed to speak upon the subject of discussion, I wish to relieve the minds of the members of the Church Congress, and especially all Bishops and beneficed clergy, from the fear of a great danger which, according to Mr. Berdmore Compton, hangs over them. If Mr. Berdmore Compton's construction is correct, every benefice held to this day by the Bishops, and ninety-nine out of every one hundred of the clergy, is *ipso facto* vacant. Lord Clarendon says in his Autobiography (ii. 296), that "by the Act of Uniformity there was an end put to all the liberty and license which had been practised since His Majesty's return. Whatever clergyman did not fully conform to whatever was contained in the book, was *ipso facto* deprived of his benefice, and the patron might

present as on a lapse ; so that it was not in the power of the King to give a dispensation to any man."

It is certain that Bishop Cosin, and all the Bishops and clergy of Charles II.'s reign and down to the present age, never wore the alb or chasuble ; and therefore, if the Ornaments Rubric is as Mr. Berdmore Compton represents, they all broke the law, and their benefices were *ipso facto* vacant. I do not think that was so. From the investigations I have made, I think they knew perfectly well what they were about, and acted according to the law.

But to go to what is more strictly the subject for to-day. I do not find much fault with Dr. Phillimore's referring the ultimate jurisdiction of all power in the Church to the great Head of the Church. But then the question is, to whom has He referred it again ? Our Lord, you will suppose, conferred that power upon His Apostles ; but we find one of the Apostles telling us that the king is supreme. We find another of the Apostles, in the case which was referred to, I think, by Dr. Phillimore himself—the case of the incestuous Corinthian—did not exercise the authority or jurisdiction himself, but referred it to the Church—not to the clergy, but to the whole Church. If we inquire what the Church was likely to do when kings and emperors became Christian, we may go back to the Old Testament ; and thus we find that, according to the law of God, kings had the jurisdiction "over all persons and in all cases, ecclesiastical as well as civil, within their dominions supreme." I think I have heard the same expression used in places of very high authority with regard to the Church of England, that Her Majesty the Queen is in all these cases supreme. Whether Her Majesty, by her advisers, may refer the jurisdiction to one set of people or another, I do not think matters very much ; for I am quite sure of this, that Her Majesty will be advised to refer ecclesiastical questions, as well as others, to the highest, the wisest, and the best authorities that can be found. With regard to the Privy Council, it seems to have been forgotten that it is in their ordinary course of business to decide cases of appeal, not only in matrimonial questions, but in questions of all kinds from all the colonies of the British Empire. By God's providence I began life as a barrister, and once I had occasion to go before the Privy Council in a case from the Dutch Colony of Demerara. There they have Dutch law, as in other colonies other laws. Thus, the Court of Privy Council is in the constant habit of deciding questions of French, Dutch, Mohammedan, and Hindoo law ; and I never read that its decisions were for that reason at all questioned ; though I do not suppose that the members of the Privy Council, before the cases actually came before them, knew much about Mohammedan or any other foreign law. Of course in all these cases the judges are informed by counsel, and take care before they decide to inform themselves what the particular law or code is in reference to the matter in dispute. I do not say that the Privy Council are infallible, but I am quite sure that none of the methods proposed by any of the gentlemen who find fault with the Privy Council would work better. I, therefore, think we may rest very well satisfied as we are.

MR. LAYMAN.

BEFORE I say a word upon the subject before us, it is due to this assembly that I should say that the gentleman who complained about the rules of Congress being violated was certainly in the right. The violation did take place, and by the gracious permission of the Chairman I am allowed to tell you how. It was a pure accident. A gentleman, now sitting on the platform, asked me when I was writing my own name at the same time to write on that gentleman's own card the name of Mr. Fuller. Of course it never occurred to me that he had not Mr. Fuller's permission, and I leave Mr. Fuller and Mr. Greenwood to settle that among themselves. After the admirable papers of

the Bishop of Oxford and other speakers, I assume that enough has been said as to the faulty constitution of the Final Court of Appeal, and therefore I will confine myself to the practical part of the question, which I think is this: How should its decrees be received by Churchmen? Now the future of the Church is largely dependent upon the reply to this question, and therefore I think that it would be well to use a higher authority than my own in furnishing the reply; and I find that the present Lord Bishop of Carlisle has already answered the question by publicly asserting that the decrees of the Judicial Committee were not to be obeyed. This assertion, involving as it does the character of that Right Reverend Prelate, is, no doubt, a very startling one; the idea of a Bishop enjoining disobedience to such an authority as the Judicial Committee will, of course, be received with very great surprise and perhaps some incredulity. The statement is nevertheless actually true, as will be seen by referring to his Lordship's "Guide to the Parish Church," new edition, just published. In the chapter devoted to "vestures," he states, on page 180, that one of these vestures "has been declared by high authority to be illegal," but it cannot and will not be abolished. His Lordship then adds some very weighty reasons for his opinions, so as to satisfy his readers that he is quite justified in recommending disobedience to such "high authority." No doubt some of my hearers may infer that Dr. Goodwin's conduct may be explained; I am willing to admit that such inference is to be expected, and I very much regret that I have not time to show that whatever explanation or defence the Bishop may attempt to make, it is quite impossible to alter the meaning of the quotation I have just given, or to absolve his Lordship from the charge of "lawlessness."

REV. CANON RYLE, Vicar of Stradbroke, Suffolk.

I WISH to make, what is a very hard thing to do, a very short speech. I am not going to refer at all to matters of law. I was ordained to preach the gospel, and I don't pretend to understand ecclesiastical law. As far as I can make out, judging from the various opinions we have heard to-night, I am not sure that there are a great many on this platform who do. If doctors disagree, who is to say who is in the right? We find Dr. Phillimore saying one thing, and Mr. Valpy another; and we find Mr. Blakesley commenting upon the Bishop of Oxford; and any one who goes away with a clear idea of what ecclesiastical law is must be a very wise person indeed.

Mr. Layman has said something about the Bishop of Carlisle. I did not quite understand all he said; but I do remember when I was at the Sheffield Congress last year, I sat upon the platform close by Mr. Layman, and heard him then make a charge against the Bishop of Carlisle. At Sheffield, Mr. Layman referred to a work written by the Bishop many years ago on the subject of the Lord's Supper, and claimed the Bishop as being on his side on some particular point. The Bishop of Carlisle on that occasion informed the meeting that he was an older man and better informed than when he wrote the work referred to, and had changed his mind on the subject. Therefore I think it extremely likely that when the Bishop of Carlisle hears what has occurred to-day, he will be able to say that Mr. Layman was not perfectly well informed on the matter. The only point I wish to touch upon is the broad common-sense view of the Final Court of Appeal.

Taking human nature as it is, taking the human nature of English Churchmen in the present state of feeling, I want to appeal to all men and women of common sense, and to ask them whether they can reasonably expect ever to form a Court of Final Appeal to which no objection can be taken! If you throw over the present courts, relegate them to obscurity, or, by Act of Parliament, sweep them off the face of the earth, and set up a new machinery, I don't know where you are going to get a better court. Will you go to the Bishops alone? We all know that the Bishops are a house

divided against itself. We know that with British independence one thinks one thing, and another another; and to leave them to decide cases that go before the Court of Final Appeal would not satisfy the Church at large.

Are we to go to Convocation? I consider the Convocations both of Canterbury and York clumsily constituted and unfitted for such a jurisdiction. If they are to be a Court of Final Appeal they must be reformed, much altered, and made very unlike what they are in the present day. Are you going to call in the Professors of the Universities—learned theologians? Take Oxford and Cambridge, Dublin, St. Bees, and Lampeter,—where will you find judges of one mind, and free from party predilection? I have long ceased to look for perfection in anything here below.

I believe that men and women are poor weak creatures, and that we clergymen are just as poor and weak in our way as anybody else on earth. We have not the judicial mind. We go on Sunday after Sunday, year after year, telling our own story, as Macaulay says, not being contradicted by anybody. The consequence is, that we are peculiarly disqualified for judicial functions. Do what you will, change as you will, alter and pull down as much as you please, it is my deliberate judgment you will never find a more satisfactory Court of Appeal than that which exists in the present day. I do not think I can conclude better than in the words of the 37th Article, "Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers."

THE RIGHT REV. the CHAIRMAN.

If I may give a single word of advice to this Assembly I should say, Sift out and compare the points of the different speeches, and endeavour to decide for yourselves which side the truth lies.

THE GUILDHALL, WEDNESDAY EVENING, 8th OCTOBER.

HYMNS AND HYMN-BOOKS.

STANLEY LEIGHTON, Esq., M.P., took the Chair at Seven o'clock.

PAPERS.

REV. JOHN ELLERTON, Rector of Barnes, Surrey.

I READ my paper this evening under a solemn feeling in consequence of the death of Miss Frances Havergal, who has passed away from us since she accepted the invitation of the Committee to prepare a paper on this subject for this Congress. The hymns of this lady will long live in the heart of the Church.

When I was invited to read a paper before this Congress on Hymns and Hymn-books, my first question was, What branch of so wide a subject am

I expected to handle? and it was suggested to me in reply to give some sort of outline of what an authorised Church hymn-book, if ever we attain to it, ought to be.

Let me begin by reminding you of our materials. They are such as no age of the Church ever before possessed. First, for the home-grown hymns. Within the last few months there has passed away an old man, Daniel Sedgwick by name, who kept a tiny shop in one of the darkest nooks of the city of London, ironically designated Sun Street. This good man lived, ate, drank, wrote, and, for aught I know, slept in the midst of piles on piles of hymn-books. His kindly welcome and amazing knowledge were at the service of any one who was interested enough in the study to explore his strange domain. He could reckon up at least 1400 authors who within the last 150 years had written volumes of English hymns, all of whom he has duly catalogued. We may divide these roughly into four great schools, three of them existing side by side, each of them represented by existing books, and all four happily blended, though in differing proportions, in our best hymn-books—the early Nonconformist, from Watts and Doddridge to Conder, Kelly, and Montgomery; the Wesleyan, of which modern revival hymns are an offshoot; the Calvinistic-Evangelical; and the Anglican and Anglo-Catholic of our own time. Each of these four schools must necessarily be represented in any hymn-book which is to be a true help to the devotions of the whole English Church. But we have also, and we need also, hymns from other sources. I am not going to insult the understanding of my hearers by assuming that any one here entertains the strange notion that while the Collects we have translated from the ancient service books are an inestimable treasure of devotion, the hymns which lie beside them in the same quarry are unfit for our use. What I claim for Latin hymns in general is what I claim for Latin prayers; that many are of exceeding value; that the oldest are generally the best; that the Church of England may well deal with them as she dealt with the Collects: transferring many whole, leaving a certain number alone, boldly altering and adapting others to suit her own requirements. An admirable example of the last mode of treatment is the Bishop of Ely's translation of *Adoro Te Devote*, if only the text be left as the Bishop wrote it; retaining as it does the spirit of humble and believing reverence which pervades the hymn, without any phrases which might clash with our authorised definitions of doctrine. Premising this, I may observe that now all the great Latin hymns have been repeatedly translated, some of them by successive revisions as well as it is possible to render them. Many have taken root among us; some are as familiar as their kindred Collects, and are sung by all denominations in England and Scotland just as heartily and unconsciously as if they were home born. We may almost say the same of the few imitations of Greek hymns which Dr. Neale and others have given us. Few would imagine Mr. Chatfield's touching hymn, "Lord Jesus, think on me," to be the work of that fifteenth-century African squire-bishop, of whom Charles Kingsley has given us so graphic a portrait in "Hypatia." The rich store of German hymnody has been opened to us mainly by one who has been taken to her rest since the last Congress, Catherine Winkworth. But few of these hymns are fitted for congregational use; yet these few are of great and permanent value. I think, too, that we may gain something from the hymns of Pro-

testant France ; and to one who may be surprised at this, I would recommend the study of the beautiful little hymnal published by the Society for the Promotion of Christian Knowledge for use in the Channel Islands. Nor must we forget that the Church Congress is welcomed this week among fellow-countrymen who have a hymnody of their own, dating further back than ours. I, as a Saxon stranger, know of the hymns of Rhys Prichard only through wretched translations from which all the poetry has evaporated ; yet even so I can well understand how the "Welshman's Candle" of the early seventeenth century, with its manly piety, its practical good sense, and its firm hold upon the great truths of our faith, expressed in the plainest and homeliest language, must have been a true light from God to many and many a lonely home. And our kind hosts have shown us this week how they love, and how they can sing, the hymnody of William Williams, represented in our hymnals, I believe, only by the well-known hymn, "Guide me, O Thou great Jehovah."

I pass on to consider the far more difficult question, how to use our materials.

We are all agreed that a book of common praise ought to follow the lines of our Book of Common Prayer, and yet, in some sense, to fill up and supplement the Prayer-Book. The question is, in what sense ? Not, surely, by any inconsistency or even development of doctrine. Whatever the limits of comprehension may be as regards individuals, or even as regards particular congregations, a book which shall appear as an addition to the existing formularies of the Church of England must not differ from these any more widely than they differ from one another. But if it be the case that the different elements of which our Prayer-Book consists bring out different sides of the same truth, and set forth the faith from varying points of view, then this amount of comprehensiveness we may fairly claim for an authorised hymn-book. To secure this, it must not be the work of one school, or of a very small body of divines. No existing book ought to become the authorised book. I am glad to support this view by the opinion of one whose loss we are still lamenting, who presided over the compilation of our most popular and widely-used hymn-book. The late Sir Henry Baker, heartily as he rejoiced in the wonderful success of *Hymns Ancient and Modern*, always expressed his conviction that it could never become more than one of two or three hymnals, which should ultimately divide our congregations among them. He felt that it was the product but of one school in the Church of England, though a school into which he himself infused a large spirit of comprehensiveness.

We must further remember that if ever the day comes that our Church possesses an authorised hymn-book, it will be quite as much used out of church as in it ; it will grow to be used in the family and in private devotion, by the poor, the aged, the sick, the lonely, the mourner, just as much as the Prayer-Book, or even more. It is vain, then, to fancy we can keep out private, and what are called subjective, hymns. Some such, wisely selected, there must be ; as subjective as the 42d Psalm, or the 51st, or the 103d. There are those who gravely tell us that hymns in the singular number are unfit for public worship, and so would shut out "Rock of Ages" and "Sun of my Soul"—why not also the *Miserere* and the *Nunc Dimittis* ?

Again, when an authorised selection is made, something must still be

left to individual liberty. I have on a former occasion given my reasons for believing that the number of hymns which would be accepted freely by all congregations alike is comparatively small—judging from our most popular hymn-books, not more than about 150. These would be placed in a class by themselves. Others might be allowed by the Ordinary, at least tacitly, if not formally; and perhaps from time to time additions made to the hymns authorised; for it would indeed be a grievous mistake to apply an arbitrary rule of finality to the only part of our public worship which retains the elasticity which our changing circumstances demand.

It is possible, then, to conceive of a hymn-book compiled by some Committee or Commission such as might command general confidence; receiving the recommendation of the Bishops, and perhaps, after the precedent of the New Version of Psalms, that of Her Majesty in Council; and so, without the dangerous course of an amended Act of Uniformity, making its way by degrees into our congregations. Were this wisely done, we should not all at once, but we may hope gradually, lose many foolish, unsound, and exaggerated hymns, which now pass muster in better company than they deserve, often for the sake of their popular tunes. We should lose the abominable habit of ticketing clergy and churches by the hymn-book they use, and finding party catchwords in the very language of our praise. We should feel a little more formal, a little less free; but we should be drawn into closer fellowship with one another, and find ourselves relieved from some of the hindrances to our fellowship with God. But if I am asked whether these results are likely to be attained, I see but little to encourage me in predicting them. An authorised hymn-book means willing submission to authority, cheerful toleration of divergences. These are not exactly our strong points just now. And there is one other consideration, which I cannot do more than indicate. I very much doubt whether the tone of our popular devotion, as indicated by the style not merely of hymns, but of other devotional manuals, at present most in demand, is one which it would be wise to stereotype in an authorised hymnal. I may illustrate my meaning by one fact. A Bishop of our own Church recently remarked in addressing some clergy, that it had occurred to him to spend a whole Sunday in a large and influential London church. In that congregation during the day he had heard eleven hymns sung; but in only one verse of the whole eleven hymns was there any allusion to God the Father, and in that verse He was glorified not as the Reconciled Father of our Lord Jesus Christ, but merely as the Maker of this world, and the Giver of its good things. Not till we return to a higher and more really Catholic ideal of worship, can we afford to bind our devotion by any closer bond of authority; and not till the God of patience and consolation grants us to be more like-minded one towards another, can we hope with one mind and one mouth to glorify Him.

REV. DAWSON CAMPBELL, Vicar of Ware, Herts.

ONE who, had she lived, would have contributed to our edification this evening, has gone to her rest. Her hymns have comforted many a heart of sorrow, and strengthened many a bed of pain. Suited mostly for the quiet hour of silent communion rather than for public praise, they have come, laden with a true experience, to many a weary soul. Frances Ridley Havergal is gone, but her hymns remain. It is from these hymns that I would fain draw an inference. It is this. *There are hymns for PRIVATE, there are hymns for PUBLIC use.* Many a hymn that comes close to our hearts, and touches some hidden chord (I hope my meaning will not be mistaken), is almost too sacred for the great congregation. We naturally keep such a hymn as *our own treasure*, and feel with a holy selfishness that its force would fly if others joined in. This distinction is not sufficiently recognised. Hymns intended for the silent season and the lonely hour are dragged by some compilers into the public services of the Church. Hymns whose experience cannot but be that of *the few*, are given forth to be used *by the many*. It is not because a hymn is *beautiful, touching, close, expressive*, that it is therefore suitable for general use.

Miss Havergal knew this; not many of her hymns ought to find their way into public hymnody, but scores of them will find a resting-place in the private chamber.

Of course, it is quite possible to carry this point too far. Rigidly adhered to, no hymn-book could be framed; if only those hymns were to be included which express the feelings of *ALL*, how few should we find! In fact, who of us but has been struck with the contrast in congregational singing; one verse or line sung with full voices, and then comes a marked cessation in the mass of sound. Why is this? As a rule, it proceeds from some close personal statement that at once pricked the heart and tied the tongue. (This is most marked when a hymn has been sung that bears on the subject of the preceding sermon.) Do not let us drive *personal* statements from our hymnody; but let us be very cautious in the public use of experimental hymns which are only understood of the very few, and which lose all their power when exposed to public voice. But to turn from *experimental* to *doctrinal* hymns. It is not because a hymn expresses a truth, that therefore it expresses it poetically. Some modern compilers forget this. Let them but catch a hymn that teaches the doctrine they desire to enforce, and then, regardless of *rhythm, poetry, or plan*, it is included in the selection. They forget that it is possible that sound doctrine should be enshrined in bad poetry; and, on the other hand, who has not been struck with hymns all poetry—and no precept, “beautiful,” well beautiful—nothings? I dare not adduce any of these two classes of hymns before the Congress; I am really afraid of the consequences, the authors may be present!

But, then, there are not only hymns of *all* doctrine, of *no* doctrine, but hymns of *wrong* doctrine. For the most part these are translations. Let us never forget there are translations and translations. How the hearts of all true Christians must rise at the thought that truths they now hold most dear were hymned in bold simplicity by holy men of old! Ah! would that there was more of this ancient hymn spirit amongst the hymns of to-day; would that the mantle of Clement, and Hilary, and Gregory,

and Ambrose, would fall on some Elisha now. Take up some of their hymns (I do not say all), how they teem with the spirit of a holy adoration, and force even reluctant hearts into holy awe! It is not, therefore, of all these ancient hymns that I wish to speak. For a long time they were almost the sole depositories of gospel truth, their whole breathing was too azure to be defiled by the tinkery of mediæval Papacy; it is not to these that I allude, but to others—hymns used in certain portions of the Roman service, and adopted into our own; hymns that breathe the whole spirit of mediæval, and not of early, Christianity. These, surely, ought to find no home in a Church of England hymn-book. But it is not in reference only to this class of hymns that wrong doctrine is inculcated. Take some of the devotional hymns that have lately come to the front; in them, over and over again, desires are expressed with reference to the inner life that are suited for *glorified*, rather than for *mortal*, tongues. And then to mention children's hymns in this connection, why put such hymns into children's lips that suggest that it is desirable to be an angel, or that at death we at once enter heaven? I know it is very difficult so express the truth on this latter subject. As an instance of this, let me mention that a well-known clergyman had been speaking on hymns before a crowded audience. In the first part of his lecture he had been declaiming against the very point I have mentioned, the wrong teaching as to paradise; and then, in conclusion, he said that he would recite one of the best of modern hymns. It begins thus (Alexander's hymn)—

“Within the churchyard, side by side,
Are many long low graves.”

He went on to the last two lines—

“And Christians only fall asleep,
To wake again IN HEAVEN.”

It was too much for him; his very best of modern hymns had the very flaw which he denounced.

But from hymns of wrong doctrine, let me say a word about hymns of *adoration*. How few there are (in our modern collections) of such as these; hymns that fill the heart with a holy fervour, and raise it to the Father's throne! Where, at the present day, are hymns like Heber's “Holy, Holy, Holy,” and Watt's version of Psalm xc., “O God, our help in ages past”? They tower like giant mountains in the midst of the plains of songs, and bring us very nigh to God. But, after all, the standard of our present hymnody is immeasurably higher than it was at the commencement of the eighteenth century. The first to make a great alteration in this respect was Isaac Watts (“*the inventor of hymns in the English language*,” as Montgomery calls him), when he published, in 1707, his, “Hymns and Spiritual Songs.” Think of congregations being asked to sing, *line by line* (*i.e.*, not each *verse*, but each *line*, singly given out, and then solemnly sung), very like this:

“Tis like the precious ointment
Down Aaron's beard did flow;
Down Aaron's beard it downward went,
His garments skirts unto.”

Or this—

“The race is not for ever got
By him who fastest runs;
Nor is the battle won by men
Who shoot the longest guns.”

These, doubtless, are extreme cases ; we may smile at them now, but our forefathers did not ; and however much we may nowadays put aside Watts' hymns (they, together with Wesley's, are gradually dropping out from the popular collections), yet surely his place in the hymnody of this country ought to be better recognised than it generally is ; it was owing chiefly to his work that such hymns that I have quoted came into disuse. But let us take care, lest, having escaped the Scylla of plain matter-of-fact hymns, we fall into the Charybdis of an opposite extreme—a spurious, weak, and mawkish sentimentality. A few years back this style of sentimental hymn proceeded from one who subsequently seceded to the Church of Rome ; at the present day it seems to come from an opposite quarter ; but whether from Rome or Geneva, let us of the Church of England keep the good old way of reverential praise. Oh ! if every hymnist would remember St. Paul's word, "Quit you like men, *be strong*."

A word on children's hymns, with reference only to a special point. We must not forget that the old Church had children's hymnists as well as ours of to-day. Clement of Alexandria (one of his earliest hymns extant is written by him for children) and Ephrem Syrus join hands with Luther and Watts, and Wesley and Montgomery, and Taylor and Houlditch, and Gurney and Alexander, and all those friends of little ones who have cast their mite into the treasury of children's song. Wherever there has been an active, living Church, there has also been a singing childhood. It was so in Luther's time (*he knew* the value of children's hymns), in Wesley's, and in our own. Show me children that sing songs of the better land, and I will show you a Church that is not dying. It is to the absence of Psalmody in the public worship and homes of the Society of Friends that the steady decay of that body may be largely traced ; their service finds no play for the exercise of young lips and hearts. Talking of Friends, I cannot resist mentioning an anecdote of a publisher in Boston who discovered one day that the Friends possessed no hymn-book ; he determined to avail himself at once of so good an opening for a promising trade. He compiled a book, and it would have been a success if the Friends had purchased it ; but too late he discovered that they did not sing !! (this by the way). The special point in connection with children's hymns that I desire to enforce is this—the total absence of any good, sober, temperance hymns. Nowadays when our children are joining the Bands of Hope throughout the country, there is hardly anything better that we can give them to sing than the trash—"Join the Temperance army, boys ;" "Softly the drunkard's wife breathed her last prayer ;" "Beer, beer, thou hast bereft me." This is a great want. I do not think it is met by the Church of England Temperance Society's book, good as it is. Will no one supply it ?

A paper on hymns would be imperfect without an allusion to the vexed question of *versions*. Staunch adherence to the original will often spoil the best of hymns,—e.g., "Before Jehovah's awful throne ;" "Hark, the herald angels sing ;" but yet for all this almost every hymn-writer of the present day can endorse the quaint preface of John Wesley's :—

"Many gentlemen have done my brother and me the honour to reprint many of our hymns. Now they are perfectly welcome so to do, provided they print them just as they are. But I desire they should not attempt to mend them, for they really are not able ; none of them is able to mend the sense or the verse. Therefore I must beg of them one of these favours :

either to let them stand just as they are, or to add *the true meaning* at the bottom of the page, that we may no longer be accountable for the nonsense or the doggerel of other men."

But yet, for all this, John Wesley himself altered many a hymn of Watts', notably the one just mentioned. Alterations are more frequently desecrations than emendations. For instance, take a well-known case. Charles Wesley wrote—

" Jesus, *Lover* of my soul,
Let me to *Thy bosom* fly,
While the nearer waters roll,
While the tempest still is high."

But some one has improved (?) the hymn thus—

" Jesus, *refuge* of my soul,
Let me to *Thy mercy* fly,
While the *raging billows* roll,
While the tempest still is high."

To take another instance of improvement by an amateur hymn-mender. Watts' 92d Psalm has these two lines—

" Oh, may my heart in tune be found
Like David's harp of solemn sound ! "

But, altered, it ran thus—

" Oh, may my heart be tuned within
Like David's sacred violin ! "

On very, very few is the gift of judicious alteration bestowed ; as a rule, hymn-mending is hymn-spoiling. No alterations ought to be made without the writer's consent if living. If it be an alteration that tends to the better glorifying of our common Father (for no one ought to write hymns for profit), permission—as in the case of leave to print whole hymns—will be readily accorded. "The glory of the Father." Ah ! if every hymnist kept that *one* object as his aim, what a power there would be in the hymns of the Church ! Such a spirit animated Frances Ridley Havergal. She was always ready to listen to suggestions for alterations, always willing to grant permission to print. Hymn is not a song. If it is neither for God's glory, why should not all be allowed to join in its strains ?

But a short time remains to say anything on hymn-books. Their number is legion. If Solomon had been living, he undoubtedly would have written, "Of making hymn-books there is no end." Few have any idea of the number printed in the English tongue. I thought I had a goodly number, say 200 or 300 ; but it was only the other day that I was offered a collection of 2400 ! This will give some faint idea of the work that lies before any modern hymn-collector. But on many sides there is a desire to add yet another to the list. "Why not have a common hymn-book to be used in all the churches ?" I cannot agree to this suggestion. There is enough of rigidity in our Church without binding her members with fetters of praise. A book to suit every one will be either a *compromise*, and therefore a weak, insipid composition, or else a *comprehension*—which

not even its greatest enemy would call insipid. A compromise hymn-book would please no one; a comprehensive hymn-book would displease every one.

I do not believe that at the present time such a book would be even generally accepted; it would provoke endless dissension, and lead to countless appendices. We have one book in common; we all would resist any attempt at its alteration unless we could alter it in our own way! I feel convinced that, just as we have an Archdeacon who comes staff in hand to the defence of common prayer, so we shall have a Canon opposed to any suggestion of common praise. The Church of England is longing for liberty, not license. Do not let us add another to her many chains. We have choice enough. What with the "Hymnal Companion," "Ancient and Modern," "Church Hymns," and the "Irish Church Hymnal"—I mention these for they have the largest circulation of any of our Church hymn-books—any Churchman, of whatever views, ought to be satisfied. The "Irish Church Hymnal"—the best indexed book, with the exception of a Presbyterian American book, that I know—is not a case in point. If the well-known similarity of views throughout Ireland, where the book is adopted in all but about thirty-six parishes, existed in our own country, then by all means have a common hymn-book. But till that day comes let us follow the example of Convocation, which, after many years of discussion and delay, has determined to leave well alone.

The number of hymns in modern hymn-books increases daily: 1500, 1100, and 700 are not uncommon instances; such a size is needlessly large because of the various *special* hymns. Compilers seem to go out of their way to produce hymns for special occasions; many of them occur but seldom; and, when wanted, a printed leaflet would answer every purpose. I cannot conclude without suggesting to those that have to do with the compilation of hymn-books, that they bestow greater pains on the indices; especially would I commend to the attention of the Society for the Promotion of Christian Knowledge the fact, that in not one of the editions of Church Hymns do they publish the names of the authors of their hymns! This is a great omission, which, I trust, will soon be remedied.

Our subject is not tunes, or else I should like to draw attention to the new fashion of separating the bond between hymn and tunes that has long existed—*Hollingshead* separated from "Jesus, lover of my soul;" *Rockingham*, from "When I survey the wondrous cross;" *Cape Town*, from "Our blest Redeemer;" and, wondrous to relate, the *Old Hundred*, from "All people that on earth do dwell;"—surely in all these instances, "the old is better." When a tune is wedded to certain words, do not let us too hastily forbid the banns. A good hymn is a rare jewel, a good tune is rarer; but a good hymn joined to a good tune is one of the rarest of rare things. Such a hymn *lifts*; and the testimony of Augustine becomes the experience of ourselves—"The voices sank into my ears; and the truth distilled into my heart. And now at this time was I moved, not with the singing, but with the things sung. When they are sung with a clear voice and modulation suitable, I acknowledge the great use of this institution." This witness is true. Would that hymn-book compilers thought more of "*the modulation suitable*."

ADDRESSES.

THE RIGHT. REV. WILLIAM ALEXANDER, D.D., LORD BISHOP
OF DERRY.

AFTER the papers we have listened to, and from which we have learned so much, I must suppose that I speak only for the minority of the clergymen—those who have never made, and who never intend to make, a collection of hymns. In fact, I address you as a disagreeable person, simply as an elderly worshipper, and as a sort of aggrieved parishioner at large. Hymn-books have of late years enormously increased, and even the best of them are gardens which require weeding more or less; and I will offer a few critical remarks for the benefit of those who have to select hymns every Sunday. With regard to an Irish hymn-book to which reference has been made by a previous speaker, I am too respectful to say much against it, and too honest to say much for it. My remarks may be taken as a humble contribution to the "Hymn-book of the Future;" but general rules as to hymns are not of much value. Four canons have been laid down with reference to this subject:—

1. That subjective hymns are to be avoided. The most extreme form in which I have seen this point put was in a private letter I received a few weeks ago, in which my correspondent said, "Of one hundred and fifty so-called 'General Hymns' in *Hymns Ancient and Modern*, nearly one-third are in the singular, and therefore not adapted for a plurality of voices." But that rule would exclude—

"When I survey the wondrous Cross."

2. The next is what, to use a very long word, may be called the anti-idiosyncratic objection. It is said that hymns are not to be used which contain the expression of thoughts and feelings which it is supposed only a small part of a congregation can sympathise, or at least utter literally. This would exclude hymns with such lines as—

"My longing soul faints with desire
To view Thy blest abode!"

But in hymns, as in prayers, we must assume the existence of elementary principles and yearnings; otherwise a hymn-book is impossible and absurd.

3. A third canon has been laid down by one who aims, and sometimes hits, but sometimes also has missed gloriously. It is the anti-emotional, anti-materialistic, anti-theatrical objection. But I fear that those hymns which drew tears from St. Augustine at Milan were emotional, and would have fallen under this ban. Mr. Martineau objected to the Holy-Week hymns, that "the several acts in the drama of Redemption are played out in them with a hard precision;" in other words, that they are theatrical.

4. Then there is the anti-extravagant canon, which objects to hymns that are too metaphorical, poetical, or mystical. That will apply, I suppose, to such language as—

"India's strand of torrid light."

But lay down what canons you will, hymns will continue to justify themselves and their existence by their beauty. For example, "The Pilgrims of the Night" combines every conceivable violation of every conceivable rule with every conceivable beauty; and we must not lay our icy fingers upon lips which have been touched with hallowed fire. But I will give you a few rules that will be more practical. First, as to doctrine. I will only venture to express a hope that our hymn-writers will not sail too near the wind, whether towards the coast of Italy, or in the opposite direction of Plymouth Sound. A hymn for use in the Church of England should assuredly be required

to observe the balance of Holy Scripture and the Book of Common Prayer. For instance, I refer with regret to the hymn beginning—

“In the hour of trial,
Jesu, pray for me.”—*Montgomery.*

True it is that our Lord said to St. Peter, “I have prayed for thee;” true that we have a High Priest Who ever liveth to make intercession for us. But the intercession of Christ is what the schoolmen call *intercessio realis non verbalis*; and there is no instance of an *ora pro nobis* addressed to our Lord. Then I object to the use of the Sacred Name with questionable reverence, or as a convenient vehicle for a rhyme. I do not refer to such hymns as, “Jesu! the very thought of Thee;” or, “Jesu! Name all names above;” but in the Prayer-Book our Saviour is only twice addressed by His Name—“O Lord Jesu Christ!” and “O blessed Jesus.” Surely our Prayer-Book and our hymn-books should be composed of the same material. Hymns should, of course, be accurate in giving the real meaning of texts of Scripture. Then, as to children’s hymns. There is a bird called a bower-bird, from its habit of forming a little bower at the entrance to its nest, adorned with anything it can find that is bright and glittering, spangles and bits of glass. Well, there are bower-bird hymns, which deal with words and play with the most solemn things exactly as the bird plays with bright feathers and pretty bits of spangle. I think there should be some limit to children’s hymns and children’s fancies. I object to dealing with our children as if they were dainty little sectarians, who must be wheedled into going to church by a miscellaneous scramble of metrical lollipops. Hymns for children are for use rather at home or in the schoolroom, than for church, and anything is better than bower-bird hymns. Each hymn for children should aim at fixing a dogma, or teaching a moral or spiritual truth. It should be a pellucid stream, as clear as crystal, in which the dogma should be seen, clear, true, precise, and definite. It may be an innocent amusement for children to say that a river is a “river,” a “bright river,” or a “shining river,” and the rest of it; but it is little more. Bower-bird hymns violate the great canon of St. Paul: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. iii. 16). They mean little or nothing, and therefore they teach little or nothing. Human hymns should be kept in subordination to the Divine, or almost Divine, which form the great heritage of the Church. In the Prayer-Book there is almost no provision for metrical hymns; and Bingham mentions amongst the hymns of the Early Church the Doxology, the *Gloria in Excelsis*, the *Trisagion*, the Alleluia, the Hosanna, and the *Magnificat* (Antiq. xiv. 2); whereas nowadays it is almost esteemed to be more spiritual to prefer metrical hymns, that is to say, mere human compositions. This Divine element would be the best corrective of a vicious taste. It would correct that over-estimate of mere emotion and mere temporary effectiveness which fills our hymn-books. Church poetry, like church music, is not a mere means of gratifying ourselves; it is an offering to God. The apparent fervour which it evokes is considered ample justification in spite of faulty composition, sensationalism, and questionable doctrine. As St. Augustine said, “*Inflammat ebriates eas*”; and there is some risk of our even learning the grave and lofty speech of the *Grandis ecclesia*. A weak excitability, propagated by unregulated hymnody, may be the *phylloxera vastatrix* of the English Church. So much for criticism. I wish I had time to cite examples to you of some of our glorious hymns, for I regard hymns as the witness of all that is best in Nonconformity to the liturgical principle. Fain would I say something of the *Korvaka* of the Eastern Church; and would that I could express half of what we owe to men and women of every communion and party for such hymns as—“When I survey the wondrous Cross;” “Oh, come and mourn with me awhile!” “Abide with me;” “I heard the voice of Jesus say;” “The roseate

hues;" "When wounded sore." Hymns which speak about heaven teach us as nothing else can. It was reported the other day that when one of our great generals returned home from Africa, and was received by a body of school children singing, "Home, sweet home," the familiar strain drew tears from the bearded veteran. Hymns do two things. They tell us, in a materialistic age, that we have affections; and they tell us of an infinite God and an eternal Father. One who wrote, "Thou art coming, O my Saviour," sang a verse of a hymn ten minutes before her death, her utterance expiring in one sweet, loud note. Was not this what the Psalmist said, "I will lift up psalms to my God while I have my being"? God grant that we may look to our hymns to help us, and that they may continue to be—

"A cup of strength to be
For other souls in some great agony."

CHARLES LONGUET HIGGINS, Esq., Turvey Abbey, Bedfordshire.

THE ministration of praise to our Divine Master, in the service of the Church on earth, is to a very great extent carried on through the instrumentality of metrical hymns.

In our cathedrals and larger churches in cities and towns, the Psalms and the sweet Canticles of the Church are chanted, and anthems of exquisite beauty and of rare skill swell out in almost angelic harmonies to heaven. But in the thousands of our humble village churches, which are scattered everywhere in the plains, on the hillsides, and along the valleys of our favoured land, metrical hymns form the chief, if not the only, channel through which the voice of song in thanksgiving ascends to Him who dwells on high. The great multitude of our poor people, men and women and children, engaged in the lower works and walks of life, need the help of easy, simple words, which, joined to pleasant and devout music, may assist in lifting their weary and often sorrowful spirits from the toil of daily care, and enable them, in lowly faith and love, to join with that portion of the Church which is at rest, and with the angels, in humble and adoring thankfulness and praise.

An endeavour to supply this want, which is everywhere felt and acknowledged, has been attempted times almost without number. We all know the result, and lament it. The one voice, which is so significant of the one spirit, and which we are privileged to enjoy in the Book of Common Prayer, is lost the instant we raise our thoughts and hopes towards heaven in praise. One congregation has this book, another that, until it has come to pass that not less than 180 hymnals are used, to the sad division, and disturbance, and distraction of the Church, which in its songs of thanksgiving, as in its supplication and prayer, should be one.

It will surely be acknowledged by all that this is not a condition of things which should be allowed to continue; and that if a hymnal could be prepared which would satisfy all portions of the Church, or at least in which all would, for the better edification of the Church, consent to join, a great and good work would be accomplished.

That much has been done of late years in a right direction is thankfully acknowledged. It would be almost impossible to speak too highly of what has been attempted by those to whom we are indebted for two or three of the best-known hymnals of the day; but the principle for which I humbly venture to contend as able to supply us with that which we really need is not touched, and never can be, by any of these, however excellent they may be.

Oh, how glorious and blessed a thing is praise! and how suitable are metrical hymns for its expression! We must never forget that all sections of the Christian community admit this, and act upon it. The Wesleyans, Independents, Moravians, and others have each their collection of sacred songs, from which they do not deviate; and these are found by experience to be a great means of keeping up among them a fellowship of

the deepest and most important kind. The hymnal is a bond of great strength and value in holding together those who form the communion for whose use it has been prepared ; and I believe that a Catholic "Book of Common Praise," large and wide in its embrace, as it must be, would be a method the value of which cannot be over-estimated for drawing closer together many of the wandering and wavering members of our Church. It is, at all events, surely worthy of a trial. A great fact is before us, and we cannot ignore it. Churchmen gather together at Congresses, Diocesan Conferences, Archidiaconal Meetings, Ruri-decanal Chapters, and the like ; and talk about and lament over the multitudes who do not in any way belong to the Church, and discuss means and methods by which the young members, so carefully and lovingly trained in their early days, may be retained, and by which those who are unhappily estranged from her communion may be regained ; and this has been going on for years, and some are leaving still, and the people are not all brought back yet. Now, then, let us attempt another means, one which is at present unknown among us, although long tried and approved by those of whom I have spoken. Let us offer a large, wide, earnest, loving, dogmatic, catholic, English Church hymnal ; which shall have for its object the glory of our great Lord and King ; the setting forth the Divine [Second Person of the ever-blessed Trinity, in the manifold aspects of His nature and work ; and the sweet and sanctifying influences of God the Holy Spirit. Let it adopt, as far as may be, the plan of the Prayer-Book, following out the Church's Sacraments, ordinances, and seasons, with hymns for occasional services and festivals. Let it be such as the poor can ponder over, learn by heart, understand, and love. Let such a book as this be sent forth under the recommendation of the Bishops—those heads of the Church whom Almighty God has set over us for our spiritual benefit ; and there can be no doubt that great and very blessed would be the result.

And it seems to me that there is an especial fitness in the present time for such a work as this. Almighty God is blessing the Church in a manner and to an extent unknown in the days which have gone by. In all the ages, since the time when Miriam's tuneful voice broke out in sacred song on the occasion of Israel's deliverance from Egypt (the type of all the Church's deliverances from the world's bondage), to the present, an outburst of thanksgiving has always attended the manifestation of every increase of grace bestowed upon the Church by her Divine Head. Surely, then, we ought not now to stand still with closed mouth and silent tongue. Open your eyes. Look upon the fields. Did ever any one see such a sight before ? In our own land, notwithstanding the worldliness and scepticism of the age, never did the light of Divine grace shine more brightly in the Church than it does now ; and through her instrumentality the fruits of mercy and truth are growing up and ripening in every land, and fields all round the world are becoming white for the harvest.

We will not talk about supposed difficulties. Difficulties will always arise, of course, if they are allowed to do so ; but suffer me, as a layman, to assure you who are clergymen, that Anglican Christendom demands the consideration of this subject at your hands. Let us not be for ever disunited and distracted, and divided and dissevered one from another, in our service of praise. Our being so may be one cause why our Zion is so much at variance. We cannot, do not, will not, unite to praise Him from Whom blessed, heavenly unity alone can come.

Forgive me if I respectfully remind the reverend and learned members of the Houses of Convocation of the Northern and Southern Provinces, some of whom perhaps are here to-day, that this is a work the commencement of which especially belongs to them. A Committee has been granted by the Lower House of the Southern Province for the consideration of the subject, and a full and favourable report has been prepared. Why, then, should the work be delayed ? What the Church wants, and what at least we of the laity ask of you—almost demand from you—is a book which shall have a Church recommendation. Not one of the hymnals at present in use has this in the slightest

degree. They are the efforts (good perhaps in their way) of individuals, or of small committees, and have not any pretence to catholicity about them. This, then, I say is what the Church needs, that a recognised authority, such as perhaps would be that of the Northern and Southern Provinces conjointly, should recommend a hymnal. Let both Provinces unite and prepare a collection of six or seven hundred hymns, to be used by those who may choose to use it, and criticised and found fault with by those who are inclined to do so. People amuse themselves sometimes by looking at the spots which are visible in the sun. Ah! there they are, and those who look for them may see them; but the sun is the sun for all that, and the eyes of the whole world rejoice in the light; so the book may not at first be without blemishes, but it will be the Church's "Book of Common Praise" for all that; and ten thousand weary hearts will be made glad, and ten times ten thousand faltering tongues will thankfully rejoice and sing.

But more. The American Episcopal Church would unite in this work. The Colonial Church, from Nova Zembla to New Zealand, would unite. The Scotch Episcopal Church would unite. The Church in Ireland would unite. All would unite if they were earnestly invited to do so. Do not say they would not. I say they would; and the glorious result would be that within a few years—oh, that it may please Almighty God that many here present may see that happy day—there would be a faithful and loving attempt made to provide the whole English branch of the Catholic Church of Christ with one book of sacred thanksgiving and praise. Oh, dear sirs, what might not be expected from such an endeavour springing from the north, south, east, and west! What blessings might it not bring down upon the Church, when once, as we know, even a few hundreds of devout worshippers, united in one voice, and making one sound to glorify God, so wrought, that even the priests could not stand to minister, for the glory of the Lord filled the house of God!

REV. WILLIAM PULLING, Prebendary of Hereford, Rector of Eastnor.

My apology for addressing you is that, as Chairman of *Hymns Ancient and Modern*, I can offer to you facts, now known only to myself and four others, relating to the origin, compilation, and remarkable success of that book, which may interest Churchmen and the lovers of hymns.

It is hardly possible, at this day, to realise the deplorable condition of hymnology a quarter of a century since, just before the origin of *Hymns Ancient and Modern* in 1858. The venerable *Tate and Brady* was the sole refuge for many a congregation from the deluge of hymn-books, colourless, most of them, and defective, when not unsound in doctrine, cold and bald in composition, or, at best, sacred lyrics or impassioned monologues. Amidst this multiplicity in quantity and barrenness in quality, there was a certain number of high merit and sound Church tone. Such were the *Hymnal Noted*, the *Leeds*, the *Salisbury*, the *Scotch Hymns and Introits* by the Rev. G. C. White, used at All Saints, Margaret Street, by the revered Upton Richards, *Mozley's Hymnal*, by the Revs. F. H. Murray and Christopher R. Harrison, one of the ablest promoters of *Hymns Ancient and Modern* and its late deeply-lamented Chairman; Dr. Woodford's, Mr. Denton's, and Mr. Chope's. Many of these compilers welcomed the idea, first originated by Mr. Murray, of Chislehurst, of attempting to obviate the great evil of a multiplicity of hymn-books formed on a Catholic basis, yet differing without any reasonable difference.

Happily for the English Church, and for her hymnology, Mr. Murray at this time became acquainted with Sir Henry Baker, who, in his secluded Monkland parsonage, had for some years meditated upon and longed for the possibility of one uniform hymn-

book for the English Church. Having ascertained by private communications the widely-spread desire of Churchmen for an approach to such an uniformity, Sir Henry Baker, early in 1858, associated with himself for this object about twenty clergymen, including the editors of many existing hymnals, who agreed to give up their several books in order, as far as might be, to promote the use of *one*. In the autumn of that year an advertisement was inserted in the "Guardian" inviting co-operation, to which more than two hundred clergymen responded. In January 1859 the Committee had their first meeting at St. Barnabas, Pimlico, and after saying the *Veni Creator*, the invariable use at every meeting since, they began the work destined under God for so marvellous success and for imperishable influence on all English-speaking churches.

In connection with the subject for discussion this evening, "Hymns and Hymn-Books," it will not be useless to ask to what causes, humanly speaking, is this success mainly attributable?

I. First, to the *timeliness*. It was *felix opportunitate*. It met a confessed want, and satisfied in great measure the desire for greater uniformity long felt by Churchmen wearied and distracted by the existing babel, wherein well-nigh each congregation had its psalm or its hymn, expressive at best of the private views and preferences of individual priests.

II. *Another* cause was, the earnest desire of the compilers to consult and ascertain *the mind of the Church*. With this object proof-leaves of proposed hymns, with carefully-framed questions, were circulated to the number of many hundreds among laity and clergy, including Bishops, theologians, hymnologists, and pariah priests, who were consulted not only on doctrinal questions, but on the merits and claims of each separate hymn, and even on verbal alterations in a verse; whilst no hymn was finally retained or rejected without most careful weighing of the balance of votes and opinions.

III. *A third* cause. The *comprehensiveness* of the book. The compilers acted upon the advice given them by the revered John Keble, to whom they were indebted for valuable assistance and counsel, and for many MS. translations of Latin hymns. His advice was, "If you wish to make a hymn-book for the use of the Church, make it comprehensive." Hence the large introduction of Latin hymns, and the efforts to make them more English, more adapted for singing, more congregational, rewarded by this proof of success, that many of the Latin hymns are among the most popular in the book. On the same principle were included rich gems from the inexhaustible mines of the Greek Church, first made available to English use by the greatest hymnologist of the present century—the saintly Mason Neale. Whatever the failures and defects of *Hymns Ancient and Modern*, they have secured a position for the ancient hymns of the Church Catholic from which they can never be dislodged.

IV. But beyond all other causes of success was the happy—may we not believe providential?—circumstance, that one was called to the guidance and superintendence of the work who was endowed for it with singular and special gifts, in which he had few, if any, equals—Henry Williams Baker.

For nearly twenty years he was the Chairman and acknowledged leader of *Hymns Ancient and Modern*. His whole heart was in the work to which he had devoted himself. His earnestness and ability overcame difficulties which at times seemed insuperable. His unequalled knowledge and retentive memory of hymns drew unfailing supplies of materials from sources old and new, whilst his loving nature and warmth of faith and piety are undyingly portrayed in his own hymns, which are already household words in the devotional treasures of the Church. To mention a few only, "The King of love my Shepherd is," the touching lines in which—

"He, on His shoulder gently laid,
And home, rejoicing, brought me,"

were the last words he uttered just before his death. "There is a blessed home," sung over his grave, as over thousands of others. "O Holy Ghost, Thy people bless;" "O perfect life of love;" "I am not worthy, holy Lord;" "Lord, Thy Word abideth;" "Oh! what, if we are Christ's;"—these and many others will for generations to come endear their author to the heart of millions. "Millions" I say advisedly, not by way of *αἰγῆσις* or exaggeration, since they have been sung by millions *already*, for the circulation of *Hymns Ancient and Modern* has exceeded 20,000,000 copies, of which no inconsiderable proportion has been given to poor parishes in every part of the United Kingdom, and throughout the colonies, by free grants averaging £1100 a year, amounting to more than £20,000. It ought to be thankfully acknowledged that a work begun with the sole view of the glory of God, and the good of His Church, has been so signally marked by the Divine blessing, and that the special *object* of the compilers, greater uniformity in the hymnal worship of the Church, has been so largely accomplished. In place of the multiplicity and endless diversity in 1858 there are now *three* books which practically cover nearly all the ground, and meet the present requirements of the Church—(1) *Hymns Ancient and Modern*; (2) *The Hymnal Companion to the Prayer-Book*, of Mr. Bickersteth; and (3) the *Compilation of the Society for Promoting Christian Knowledge*.

In no spirit of boasting—God forbid—it is lawful to ask, Is there no hopeful significance in this marvellous success of *Hymns Ancient and Modern*? The learned and devout Bishop Forbes said that he saw in it the most hopeful sign for the future of the English Church. Would that our spiritual rulers, apprehensive that "Catholic teaching alienates the laity;" would that those who, to "conciliate the laity," are willing to eliminate or mutilate a creed; would that the energetic, yet sometimes despondent, younger priests, who have the warmest sympathy of us their elders—would that all these would recollect for their encouragement that these millions of a hymn-book, which gives no uncertain sound, but enunciates clearly and uncompromisingly *all* the Articles of the Christian faith, are bought, and sung, and lovingly appreciated, and taught to their children and children's children by—the laity.

A few words as to the future of *Hymns Ancient and Modern*. To quote once more advice given to the compilers by the author of the "Christian Year": "I deprecate stereotyping a hymn-book. To my mind the Church's Hymnal should be always in a state to be improved and perfected and adapted to the need of the Church. So it grew, and so it must grow on—touch upon touch, line upon line—if it is to fulfil its mission."

That the mission of *Hymns Ancient and Modern* may be fulfilled has been provided for so far as human foresight can attain. It never has been and never will be private property. No representatives of the original compilers will have any control over its management, but so important a work, called some years since by a venerable Archdeacon "almost national," and now one might almost say Pan-Anglican, will be committed to a body of trustees to hand on, revised it may be and enlarged, to the generations that are yet to come, until it shall please God to open the way for an authorised English Hymnal, and vouchsafe the blessing of one Common Song of Praise, as of one Common Prayer and one Common Liturgy.

DISCUSSION.

REV. THOMAS HELMORE, Priest in Ordinary to Her Majesty's Chapels Royal.

I HAD no intention of saying anything at this meeting, but as it has been intimated to me that some present wish me to speak, I may remark that since I have been here the following thoughts have occurred to me. First of all we must recollect that of all the portions of our present Prayer-Book by far the best and most beautiful are those which have been translated from the old service books. I may refer, for illustration, to the nervous and manly composition of the Collects, and the vigorous English of their translation. Archbishop Cranmer, at the Reformation, was very anxious not only to preserve these and other prose portions of the ancient Liturgies and Offices, but also the ancient hymns of the Church (which had been handed down from very early times, and accumulated through many centuries), and wished that they could be translated into the vernacular. These hymns, which had for so many years enriched the ritual of the Church, are unequalled for their devotional tone and for the classic beauty of their poetry. The spirit of sacred poesy has been abundantly poured out upon many in our day, and what could not be done three hundred years ago has been, to a great extent, accomplished now. It is therefore highly desirable that the old Office hymns should be restored to the English Church as an authorised addition to the Book of Common Prayer. We certainly want an authorised hymnal, if it could be properly compiled. Withers published a hymn-book in the last century, which was approved by Convocation, but its use has not become general. We ought first, then, to be secure that all really excellent ancient hymns shall be restored to us in good English translations; and that might be done if Convocation would say that they shall be used as duly-appointed Office hymns, as the translations of the ancient Collects are now used; and if this were done, it would be a great accession to the theological store of teaching in the formularies of the English Church.

It is well known that a hymn becomes, as it were, stereotyped and inalienably bequeathed to the Church, if approved of by the most pious, the most learned, and most conscientious of its members; and looking over the Report of a former Church Congress, find that in the eleven hymnals most in use, there are, besides the old Latin hymns, some one hundred and fifty original English hymns, which seem to be inserted in every hymn-book. Those hymns would make a good nucleus on which a Hymnal Committee of Convocation could start. A third point is, that if it should please God that we may one day have a common hymnal, we shall find it a very great addition to our means of influencing people all over the world. As I was travelling to Swansea from town, I met the Secretary of the Seamen's Association, and he remarked that great pains were being taken to teach sailors the use of the Prayer-Book. It is an important thing to get captains of ships to use it, and the value of it would be greatly increased if there was an authorised hymnal attached to it. Such a hymnal would be well received by our soldiers and sailors if authorised by Convocation, as both in the army and in the navy there is a great respect for authority. In the Church at large, too, I am sure that an authorised Church hymnal would be very acceptable to the people generally. The number and variety of hymns now used are, to say the least, undesirable, and in several ways. On the whole, I am disposed to agree with those who think we may look forward with satisfaction to the time when a duly authorised hymnal will be issued with the recommendation and approval of our Fathers in God, the Bishops of the Church.

REV. E. T. HOARE, Curate of Cranbrook, Kent.

So much has been said on this subject, and said far better than I can say it, by the readers and speakers, that I should not have troubled the Congress, but that, having been a compiler of hymns in a small way, I wish to make one or two remarks. I take a great deal of interest in this matter, and I am very glad to find an evening has been put aside at this Congress for this discussion. We can hardly fail to observe the very great improvement which has taken place in hymns during the last thirty years; in fact, it is a marvellous improvement. But even now, although we have some good compilations, there is still great room for further improvements. I quite agree with the readers of the papers that the advantages of a universal hymn-book would far outweigh its disadvantages. I believe that in time a good authorised book would be generally and almost universally used. When the change was made in the *Lectionary*, many of the clergy declared their intention of continuing the use of the old *Lectionary* for so long as they could, but they soon began to use the new one; and so it would be with an authorised hymn-book. It is said that it is impossible to get all the clergy to agree, but I do not think so. It may be difficult, but we are drawing nearer to each other every year, and the gulf between the different schools in the Church is not too wide to be bridged over. I think we might agree on one general hymn-book. Other bodies of Christians have but one book; and a member of the Congregational body, who is now entertaining me at his house, tells me that they all use one book. It would be a bond of union amongst us as Churchmen, and we should seek after it. The hymns which are generally admitted to be the best are to be found in nearly all our versions; and as Mr. Helmore pointed out, there are about 150 which all would gladly accept. I think that nearly all our hymn-books contain too many inferior hymns, and I cannot help feeling that everything we use in the service of God ought to be the best of its kind. There are many hymns, and even popular ones, which are not good poetry or good grammar. I can mention one or two favourite hymns which contain bad grammar. (Cries of "Name.") Well, I did not wish to say which, but there is the hymn, "Christ the Lord is risen to-day," and

"Songs of praise the angels sang,
Heaven with Alleluias rang,
When creation was begun."

The word "begun" is not right; it should be "began." My ideal of a good hymn-book contains only the best hymns, and the book of the future should only contain the best. It may be said that a hymnal compiled on this principle would contain too few hymns; but suppose we have only 200, I do not think that objection worth considering. We have the same prayers Sunday after Sunday, and 200 hymns will give us sufficient variety.

REV. S. CATTLEY BAKER, Vicar of Usk.

THIS subject of hymns lies very close to our hearts, as it affects the worship of God; and one aim of the discussion of this subject at the Congress should be to raise the service of praise to a higher level than it now seems to occupy. In all our services, prayer is properly the most prominent; but I think that praise (strictly so-called), the melody in our hearts—the spiritual, as distinguished from the musical in our songs—holds too subordinate a part in our worship. We meet in church with the hope that hereafter we shall meet in heaven; and in heaven praise is to be the supreme occupation.

Here in earth, therefore, the worship of God in praise should occupy a more important position in our services; and be the pouring forth of the adoring heart, more than the pleasing of the cultivated ear or poetical taste. The hymns should not merely be pretty poetry; but they should be that which will carry with them the aspirations, as well as the voices, of the worshippers. Music should be the handmaid, not mistress, of our song. We should sing of our hopes and joys, as well as "hear of heaven and learn the way," and use hymns that tend to animate those hopes and bear the heart heavenwards. I quite agree with Mr. Higgins, that one of the most desirable things for our Church is to have a Book of Common Praise as well as a Book of Common Prayer; but there are immense difficulties in the way, which I am afraid we shall not easily overcome. I think we shall never be content, considering how many new and beautiful hymns come into existence, to have but one and the same hymn-book, unchanged and unchangeable, as is our Book of Common Prayer. We must have a variety of hymns, including hymns for special occasions, special states of feeling, and for special seasons. But, under the same *head*, the same train of *thought* should not be too closely followed up in succeeding hymns, thus riding an idea to death. There is often a great difficulty in selecting a hymn-book for adoption in a church; and a first inspection, which appears satisfactory, is possibly not borne out when the book is well brought into use. In my church, we use a book with head-lines of the general subject running across the top of each page. Such a classing is likely to be misleading. Once, for example, when the subject of the Gospel for the day and of the sermon was the marriage-feast, I selected a hymn not unsuitable for a wedding thought. It was that of the Rev. W. H. Bathurst, commencing, "How sweet the hour of closing day," &c., which describes the happy soul in its peaceful departure just going to meet the bridegroom. It was not incompatible with the current of our thoughts; but its supposed incongruity was remarked on by one of the congregation, as being "a funeral hymn for a wedding occasion," for, unfortunately, it was under the heading of the "Burial of the Dead." On another occasion, my choir remonstrated against a really congregational hymn I selected as too childish, because they found it under the head of "Catechism, or Hymns for Children;" and at another time, a hymn was objected to because it was under the head of "Easter," when it was not Easter-tide. The mistake is to make such headings too prominent; and in the hymnal I refer to, the strict adherence to the order of the Prayer-Book is strained and inconsequent. Then there is the question of tunes. We are not all of us experts in music, but the use of hymns is to supply matter for sacred song, not only to the musical, but to all willing worshippers who desire to sing them. When, however, different tunes are assigned to the same hymns at different times, and in various books, they can seldom so join. Tunes are exclusively assigned with well-known songs, such as "Home, sweet home," "God save the Queen," and "Rule Britannia," and the mere mention of the words of the song suggests the proper tune to the mind at once. Why should we not have our best and standard hymns thus associated with special tunes? Such an arrangement would be very useful in families, religious meetings, and many occasions where there is no choir, to those who have to raise the tunes. This is done in some instances, such as "Abide with me," &c., "Sun of my soul," "O Paradise," "The Church's one foundation," &c.; and I want to see that practice more generally carried out. If copyright claims were sometimes waived in the musical world, I think it might be so; and if we had not a book of common tunes we might, at least, have tunes common to our books.

REV. CHARLES H. RICE, Rector of Cheam, Surrey.

It has been urged this evening that it would be difficult to find more than two hundred hymns that could be inserted in an authorised hymn-book. But surely that number would suffice. Taking ten hymns for every Sunday (and making all needful allowances), there would be no need to use each hymn more than four times in the year; and surely a hymn that is worth singing at all is worth as much as that. The fact is, we have introduced far too many hymns into our churches. A church with such a Prayer-Book as ours ought to be jealous of allowing the use of third-rate or even second-rate hymns, simply because they are set to a pretty tune, or because the words run with a sort of jingle-jangle. But I am told that some of these hymns are very popular. I can only acknowledge myself incompetent to make out their meaning. You have only to sit down and write a paraphrase of some of them (the suggestion is prosaic, but it was once made to me by a poet), and you could not fail to acknowledge with me that people would not sing them if they were really thinking what they said. Even among the most popular hymns you will often find bad rhyme, bad poetry, bad sentiment. A lady once challenged me to prove this in the case of a very popular hymn which had been sung in church that day, and was obliged to acknowledge, after we had gone through it carefully, "You have spoilt that hymn for me."

If we are to have large and mixed hymnals, at any rate I hope the clergy will not allow the choice of the hymns for use in their churches to pass out of their own hands. The practice seems to be a common one, but it certainly ought not to be. In my own parish there is a black mark against nearly half of the hymns in "Hymns Ancient and Modern;" not always because there is anything positively objectionable, but because we ought to have better, because we ought to try and use the very best hymns we can get.

Something has been said about temperance hymns. I cannot help re-echoing the complaint. Some of them are like some of the so-called temperance drinks, of which one is tempted to say that the remedy is worse than the disease. I do hope that this subject will not be lost sight of.

One remark more. I must thank the Bishop of Derry for what he has said about the use of the sacred name of our Lord. For years it has appeared to me that there is here a source of weakness and danger; and I have felt inclined to strike out every hymn which uses only that human name, without any mention of any other of our Lord's titles. The present generation of Plymouth Brethren may be sound in the faith; but I fear a great outburst of Socinian doctrine amongst them when a generation has grown up which has not enjoyed Church teaching in its youth. And we in the Church should take great care that the hymns we sing are in accordance with the creeds which we rehearse.

REV. JAMES CARSON, Curate of Winwick, Lancashire.

I REALLY should not have presumed to address the Congress, but after what Mr. Rice has said I want to state that the Dean of Canterbury has written a little book—it is published by Longmans & Co.—which shows how inharmonious are our hymns with our Prayer-Book. It is called "The Hymnal Companion." On that account I think it is desirable that we should have a universal hymnal. I also specially wish to recommend a pamphlet which shows how the modern hymns should be altered so as to respect God and man. It is called, "Whom do Christians Really Worship?" by the Rev. Mr. Jenner. It is the best shilling's worth I ever had.

MUSIC HALL, THURSDAY MORNING, 9th OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair at Ten
o'clock.

THE PAST AND PRESENT CONDITION OF THE CHURCH
IN WALES.

PAPERS.

The RIGHT REV. the LORD BISHOP of BANGOR.

THE subject on which I have been requested to read a paper is hardly one which I should have chosen for myself. It seems so large, as altogether to defy compression into the twenty minutes during which I am permitted to claim your attention. We are here, however, not for the indulgence of literary or antiquarian tastes, but to consult on questions of present moment, as influencing the future condition of the Church of Christ; I shall therefore omit everything which does not appear to have a direct bearing on the present, and obvious lesson for the future.

At two distinct periods of its history, the Church in Wales suffered wrong from a State policy, which sought in it an instrument for the amalgamation of Wales and England. In the time of the Norman kings, its effect was to transfer to the monks and friars the influence which had been possessed by the primitive Bishops. But that to which I would direct your attention is the period following the Revolution of 1688. The people of Wales had transferred to the Stuart dynasty that loyalty which, since the accession of the House of Tudor, had bound them to the British throne. In order to suppress this feeling, Bishops were systematically introduced, who were zealous supporters of Revolution principles, but who were strangers to the country, had little sympathy with its inhabitants, and were therefore considered less as chief pastors of the Church of Christ, than as abettors of a secular polity. Of these Bishop Hoadley is a conspicuous, even if an extreme, example. He was so conscious of the feelings with which he was regarded that, during the six years of his holding the bishopric of Bangor, he never resided in the diocese. No doubt this, by weakening the confidence of the clergy in their Bishops, lessened the moral influence of the latter; besides which, their imperfect acquaintance with the clergy rendered the exercise of Episcopal patronage uncertain, even when not corrupted by nepotism, and helped to prepare the way for the condition of things which ultimately ripened into the secession of a large portion of the people. Still, the remarkable similarity between the state of the Church in England and Wales at the beginning of the eighteenth century, disposes us to look for the main cause in what was common to both. As in England, the Reformation had been generally accepted. The Nonconformist congregations were few and unin-

fluent, and the great body of the people maintained their hereditary attachment to the Church with unquestioning submission.

What, then, was this common cause? In one word, it was the failure of the Church to impart to the people at large that instruction in Divine truth which, by God's blessing, is the instrument of man's sanctification. There was no want of learning, nor of controversial power, among the *leaders*. What was wanting was the patient care that should conduct the healing streams of the water of life over the entire field. In the Principality, we are told that old superstitions, dating from the times of heathenism, were allowed to mingle with others arising from the corruption of revealed truth. To quote the words of the historian of the eighteenth century: "In the beginning of that period, the Principality was in a condition of extreme and general religious languor. Scarcely any of the lower orders could read, and hardly any serious efforts were made to meet the difficulties arising from the language. In many churches, according to the testimony of Howell Harris, there was no sermon for months together; and in some places, nothing but a learned English discourse to an illiterate Welsh congregation." They had, indeed, in their own tongue a translation of the Bible of great beauty. Though, for the most part, unable to *read* it, the people must have had opportunities of hearing it read in public. They had, too, the Book of Common Prayer, in their own language, bearing a constant witness among them. But they wanted the living *voice* of power, speaking from a heart quickened by God's Spirit, to make them *feel* the value of what they possessed, and use it for their soul's health.

Such was the state of things when, at a period rather earlier than the corresponding movement in England, Griffith Jones of Llanddowror first sounded the trumpet which awakened his countrymen out of sleep. A man of earnest zeal, great popular eloquence, self-denying singleness of aim, he succeeded in striking a chord which vibrated in the national heart. The steps which he took to render permanent the impression created, are such as commend themselves unreservedly to our judgment. The establishment of circulating schools; the organisation of a band of schoolmasters, who went from village to village teaching the people to read the Bible in Welsh—the foundation of a training college for schoolmasters—these were among his works. In them he was liberally assisted by the Society for the Promotion of Christian Knowledge; and if his zeal had been generally supported by his brethren, we should only have known him as an able and exemplary clergyman, who added to his pastoral cares and labours in his own parish such general schemes of usefulness, as, thank God, are not uncommon in our own days. But hungry souls came to him from parishes of which the cure was not committed to him;—came, were fed, and came again. Others he saw, who were perishing for lack of knowledge, but who, not feeling their hunger, came not. Should he go to them? Ecclesiastical discipline, in the interest of *unity*, forbade, because they were assigned to other shepherds. Still, they were *unfed*; and if the unity of *life* is to be sought for, what shall we say of the unity of *death*? He saw souls starving for which Christ died; and he had heard, as addressed to his own heart, the command, "Feed My sheep; feed My lambs." Shall we blame him, if the Voice, unheeded by those to whom it specially belonged, was appropriated by him? Shall we not rather blame those who turned a

deaf ear to it? Well would it have been for them if they had blamed *themselves*, instead of resenting what was the consequence of their own neglect. We must, I fear, in part hold the *parochial* system responsible, which *then*, as *now*, though admirable in theory, required modification, in that it makes no sufficient allowance for imperfection in the human instrument. But Griffith Jones lived and died in the communion of the National Church. So did Howell Harris, whose religious convictions were first awakened by words addressed to him in his parish church by one whose name has not come down to us, and were deepened by the confession in the Communion Office, in repeating which it struck him how feebly his actual feelings had hitherto responded to the words he had habitually uttered. So did all the earnest and gifted men, who joined in the movement, and whose names are as household words in our cottages, from the year 1709, when Griffith Jones received priest's orders, to the year 1811, when the formal separation took place. During upwards of a century, through evil report and good report—at first amidst general opposition, often accompanied by violence, eventually followed by passionate support, but uniformly discountenanced by authority—these men were stirring the heart of the country to the very centre. Yet in all this time were no means devised by which they might have their gifts utilised, and a sphere of action assigned to them in the Church which they loved. There was, I verily believe, no wish on the part of the Bishops to bear hardly upon them; the *violent* opposition was from the people, whose sins they reformed, and with whose amusements they interfered. But the Bishops were occasionally *obliged*, at the instance of the clergy, to put the law in force; and at this moment, whatever the feelings of his Diocesan may be, a clergyman is liable to punishment who preaches in the parish of another without his consent, however pure the motive, however great the need. But to return. It is touching to read such sentences as the following:—"This is a great day indeed; the first day we had the Communion, according to our wish and request; and this privilege has been given us in answer to our prayer, and is a further open proof of our Saviour's love to us." They had at last succeeded in having a monthly celebration in the parish church, instead of one only four times a year. Again, we read: "As the late revival in religion began in the Established Church, we think it not necessary, or prudent, to separate ourselves from it; but our duty to abide in it, and go to our parish church every Sunday, to join in the prayers, to hear the reading of God's Word, and to use the ordinances. We find that our Saviour meets us there, by making them a blessing to our souls." So wrote Howell Harris in the year 1764, nearly thirty years after he had received those impressions which determined his future life. And the bond which held these men was not broken until 1811; yet nothing was done to retain their services.

Let us now hear a lay Churchman, whose opinions are especially worthy of respect. Sir Thomas Phillips' book on Wales was published in the year 1849. The Church was then in a state of transition; and it is gratifying to observe, how entirely the statistics, in his chapter on Church Establishments, are already out of date. When he wrote, the scandalous accumulation of benefices in one person had already become a thing of the past. There still lingered, indeed, pluralists, content to enjoy the revenues of several parishes, while leaving the duties to be performed by scantily-paid

curates; but they were the relics of a bygone age. Much, too, has been done—largely, though not solely, with the aid of the Ecclesiastical Commissioners—to remedy the poverty of insufficiently endowed parishes, and to divide them when their extent and population made it necessary. In my own diocese, I find *four* parishes particularly singled out as examples of inadequate provision. Of these, three have been considerably augmented, while one has been also divided, and the new parish endowed, so as to make it equal in value to the augmented mother church. In the fourth, a handsome new church has just been completed. The fabrics of our churches generally present a striking contrast to what they did then. These, you will say, are matters which are only important if *signs and means of spiritual* advancement. Such, I believe, in the main they are. I am far from saying that, even where the fabric is best restored, there are no instances in which the effect of our beautiful Liturgy is marred and hindered by the slovenliness with which it is rendered; but this is becoming more and more rare. If it exists, there is no country where such neglect is less to be excused, as there is no people on whom any want of reverence has a more repellent effect than on the Welsh; none whose hearts are more open to the genuine accents of devotion; none more instinctively alive to anything *unreal*. The complaint has often been made, that the *sermon* is all they cared for, and that they thought little of the prayers. I am thoroughly convinced that where it is so, the fault lies mainly with him who officiates. If the prayers are *prayed*, and not only read; if the love of music, so characteristic of the race, is made to minister to devotion; if the reading is distinct and earnest; and if care is taken that, even in small things, there is no sign of irreverence jarring upon the feelings and disturbing the thoughts of those present, I believe that nowhere will congregations be found more responsive to the call to worship God in the beauty of holiness.

I am not concerned to speak smooth things. While I firmly believe that there has been a marked general improvement during the last thirty years and upwards; and while I am prepared, did time admit, to illustrate this position by entering into details, I am aware, painfully aware, that parishes may be quoted in which there has been an actual retrogression. It has been a heart-breaking sight to witness the dispersion of a flock, collected with labour by a faithful servant of the Good Shepherd, by the neglect, or worse, of his successor. It is, if possible, an aggravation when that successor is one who gave promise as a curate, was perhaps promoted over older men in consequence of that promise, and only betrayed the spirit of the hireling when placed in an independent position. This much, however, I am bold to say. I have never seen earnest, sustained labour remain unfruitful. When a faithful man *first* goes into a hitherto neglected parish, he meets, probably, with active opposition, timid neutrality, lukewarm support. The craft is in danger, peace is flown, quiet is disturbed. By and by, however, the prospect brightens. Sickness comes, and the ministrations of religion, lovingly offered, find their way to the heart. Here and there the arrows of conviction are brought home by the Spirit to the conscience. A keen opponent becomes a zealous supporter, or inveterate prejudices melt away before the power of a Christian example. So the Church receives increase. It was the *truths* they preached, and the labours and sufferings which proved to the popular mind the sin-

cerity of the preachers, contrasted with the deadness around, which led to the movement ending unhappily in division. It is easier to pull down than build. The wise Master-Builder is still with His Church. The same truths in conjunction with others, too much lost sight of, forming together the whole counsel of God revealed to man, preached in love, must finally prevail. Our want is men. That want is increased by a tendency which, where it exists, is much to be deplored. In bilingual parishes it is generally much easier to procure the attendance of the English-speaking portion of the people. They form, too, the *richer* portion; and I have observed that the incumbent is often apt to give his chief attention to them. Now there are cases when it may be better thus, when the incumbent may minister more efficiently in English, and does best for the whole parish by securing the exclusive services of a thoroughly competent Welsh curate. As a rule, however, it should be otherwise. The difficulty of reclaiming the Welsh-speaking people is greater. They form generally a large majority. They most represent those for whom the endowment was given. They demand the greater experience, with the best advantages of position. It is effort thrown away to seek to reclaim an alienated population, by placing among them an inexperienced curate at so small a salary that he is constantly looking out for a change; while the idea of introducing English, by stinting Welsh services, is absurd in itself, and disloyal to the Church.

What we want, I repeat, is men. If things are allowed to drift, this want will increase. It is, indeed, hardly patriotic in the gentry of the Principality, when their sons are drawn towards the ministry, not to bring them up so that they may be fitted by a knowledge of the language for the service of the Church at home. The fact is, however, that the tendency of the wealthier classes is to become more and more English-speaking. It is not so with the masses. We are forced, therefore, to go lower in the social scale for men who *think* in Welsh, whose own language it is. In doing so we must guard against lowering—we must seek to raise—the tone and culture of the clergy. The plan pursued in the diocese of Bangor is this:—We seek out boys and young men of promise; some we keep at grammar schools; others, too old for this, are maintained and prepared, by one of our Minor Canons, for the University. They all are to complete their education at Oxford or Cambridge, and are helped with exhibitions, according to their several needs, to enable them to take their degrees. We have at present twenty-two on our list, at a university or in school. In every case they are distinctly told that our object is, not to assist persons to improve their condition, but to supply the Church with faithful ministers. If their bearing is unworthy, they must expect their exhibition to be stopped. If they become for any reason indisposed to take orders, they are expected in honour to give it up. We hope, by means of friends in the Universities, to procure for them the word of counsel when required; while they are invited to Bangor during a part of the Long Vacation, to receive instruction from the Dean in theology, and from parochial clergymen in pastoral work, all their expenses being provided.

Thus, and by mission chapels in our remote hamlets—may I not say by increasing labours generally?—we are trying, by God's blessing, to “build the old waste places, to raise up the foundations of past genera-

tions." It is not for me to say with what result. And I fear that, short as I have tried to be, I have exhausted the time allowed me. God trieth the work of each. May He own ours for His Son's sake, once more gathering the scattered sheep into one fold, and making His Church among us a praise upon earth!

THE VERY REV. H. T. EDWARDS, Dean of Bangor.

THE wording of this subject is significant. Till the twelfth century the Church was the Church of Wales. Then Norman force, filling Welsh sees with strangers, maintaining Harvey at Bangor by arms, subjecting St. David's to Canterbury, vanishing Gruffydd, rejecting Giraldus Cambrensis for Peter de Leia, provoking the appeal of the Welsh princes to the Pope, changed the Church of Wales into the Church *in* Wales. The native Church seems to have been free from Roman influence. The oldest parish churches are rarely dedicated to the Virgin. The churches of St. Mary, Llanfair, are found under the shadows of the fortresses built by the Normans. In Wales Mariolatry was a Norman import. In the thirteenth century the bards, impatient of an anti-national clergy, tried to supplant the Church by theosophical Druidism. In 1402 A.D. Glyndwr burnt the cathedral at Bangor, the cathedral, palace, and canons' houses at St. Asaph, and the Bishop's castle and Archdeacon's house at Llandaff.

Eighty-three years later, a Welsh dynasty, indebted to the Welsh soldiers of Bosworth, ushered in happier days for Wales. In 1588 A.D. Bishop Morgan gave her his version of the Bible, and Archdeacon Prys a Metrical Psalter. In the seventeenth century the Welsh Church, tried by the blasts of Republican Puritanism, was not moved; for she was then not a sickly exotic, but the Church of the people. Native clergy ministered, scholars like John Davies wrote for her, and Rhys Pritchard sang sacred songs still cherished in the homes of Wales. Then the popular cry was "Church and King." In 1715 A.D. there were but thirty-five Nonconformist chapels in Wales.

At that date the Government, resenting Jacobite sympathies, began to import ecclesiastics ignorant of the language and manners of the people. The fountain-heads of her ministry then froze in worldliness. In dark days Gruffydd Jones taught 150,212 souls to read the Welsh Bible. With intelligence came spiritual thirst. A ministry frozen at the fountain could not satisfy it.

Then Howell Harris and Daniel Rowlands, the preachers, Peter Williams, the commentator, and Williams of Pantycelyn, the poet of Methodism, opened new wells in the wilderness. In 1800 A.D. the thirty-five chapels of 1715 A.D. had become well-nigh a thousand. Methodism, long exposed to the outrages of mobs, and to the frowns of authority, grew; for its roots were nourished by the waters that forced their way outward, when men had choked their true channels in the Church. In 1879 it has 1,134 congregations, 116,016 communicants, 275,406 hearers, and raises £164,073, 5s. 4d. a year. The Welsh Congregationalists have 983 chapels, more than 180,000 adherents, and raise more than £100,000 a year. The

Welsh Baptists have more than 600 chapels, and the Welsh Wesleyans are a considerable body.

The number of worshippers, above ten years of age, adhering to these four bodies has been stated on good authority to be 686,220, of whom 656,000 worship in Welsh. Thus out of 1,006,100 souls, who, according to Mr. Ravenstein, speak Welsh, 800,000 are attached more or less closely to the 3000 chapels. Statistical apologists will hint that these Nonconformists exist only on paper. Paper adherents do not give money. The Welsh Nonconformists give far more than £300,000 a year.

Now Wales, with the Welsh parts of Monmouthshire, in 1871 had about 1,300,000 souls. Some 300,000 use English only, and of them a majority, probably, conform. Thus some 400,000 souls may profess more or less allegiance to the Church. But she has lost the mass of the Welsh-speaking population, of whom 500,000 must be virtually monoglots. There are many proofs that confirm this conclusion. Twelve weekly journals, eighteen magazines, and a large number of books are published in Welsh. Of this literature more than five-sixths are produced by Nonconformists for Nonconformists. Again, although the landlords of Wales are mainly Churchmen, at least two-thirds of the political power of Wales are Nonconformist.

Such is the present position of the Church in Wales. She has lost five-sixths of the Welsh-speaking people, and her strength survives among the English-speaking upper and upper middle classes. In 1715 A.D. she was confronted by thirty-five Nonconformist chapels; in 1879 A.D., by more than 3000. Then the Welsh literature came almost entirely from the clergy; now it comes almost exclusively from Nonconformists.

These are facts which some would hide. The old Welsh principle, "Truth against the world," will prove to be the Welsh Church's best physician. To veil sores is not to heal them. To conceal ailments is not to cure, but to perpetuate them. To unfold the worst symptoms is but to invite the remedies that will avail.

How has this exodus been provoked? Let the greatest Welsh pastor of the eighteenth century answer: "I must do justice to the Dissenters in Wales," said Gruffydd Jones, "that it was not any scruple of conscience about the principles or orders of the Established Church that gave occasion to scarce one in ten of the Dissenters in this country to separate from us at the first, whatever objections they may afterwards imbibe against conforming. No, sir! they generally dissent at first for no other reason than for want of plain, practical, pressing, and zealous preaching in a language and dialect they are able to understand; and freedom of access to advise about their spiritual state."

That is true. None will deny it but those who, being ignorant of the Welsh language, are unqualified to judge of Welsh life. Other causes, common to England, doubtless contributed. Some allege the poverty of Welsh endowments, forgetting that where the Church is poorest—as in Cardiganshire, where the tithes were small enough to be left to the natives—there among the Welsh she is strongest. The analogies between English and Welsh Dissent are partial. Dissent in England is sporadic, in Wales endemic; local in England, national in Wales; stronger than the Church in some English districts, in all Welsh.

In Ireland, Scotland, Cornwall, Wales—among every Celtic people—

the Anglican Church lost her hold, because she became a Church *among* but not *of*, the people. Was it from lack of endowments? No. In Ireland and in Wales unendowed rivals won the hearts which the clergy had lost. The Irish Sogarth and the Welsh Pregethwr, differing in faith, had this in common—natives of the soil, unfed by its wealth, they beat the stranger-clergy fattened by the chiefest of its offerings.

The tale of the Church's ruin in Wales is simple. Where did the malady begin? "As in human bodies," Pliny wrote, "so in states, the worst disease is that which is diffused from the head." ("Ut in corporibus sic in imperiis gravissimus est morbus qui a capite diffunditur."—*Epist. lib. iv. 22*).

In the 150 years preceding 1700 A.D., when the Church had the Welsh people, Wales produced more than forty chief pastors; in the 150 years succeeding 1700 A.D., in which the Church lost the Welsh people, not one. For 150 years the head of every diocese was an imported ecclesiastic, ignorant of the language, out of sympathy with the people. He came into Wales strong in his narrow national creed that all things un-English were unpardonable. To root out the sin of Welsh, he transplanted into all sunny places English brothers, cousins, connections, friends. Thus it gradually became the mark of the dignified clergy that they were dumb in the language of the people. To the Welsh the cathedral city became a fortress garrisoned by men who despised everything Welsh except Welsh endowments; the cathedral itself a consecrated icehouse, in which Welsh hearts were chilled to find strangers, wearing Welsh dignities in person, doing Welsh duties by deputy. This treatment was tried upon a people so proud of their race that, under their old laws, the descendants of a foreigner settled in Wales were not accounted Welsh until after nine degrees of ascent by generations of intermarriage with natives of pure Welsh blood.

In Wales, as in India, natives were enlisted to fill the humbler posts. Who were they? The favourites were feeble, pliant, unpatriotic men, who cringed to climb, who told their patron not what was true, but what he wished to hear, viz., that all things Welsh were dying. Aping their masters, they affected contempt for the popular language. Ceasing to be Welsh, failing to be English, they became—nobodies. Of Welsh enthusiasm, oratory, literature, poetry, patriotism, they were innocent. Obsequious to the squires, arrogant to the people, they had no influence. They had no Welsh culture, and very little English, for, like North American Indians, they learnt the vices sooner than the virtues of their conquerors.

Instinctively strong Welshmen, of eloquence, intellect, and influence, shunned the Church. Dissent was more attractive to them, because the chapels contained their countrymen, and the Church had lost them. They preferred flocks without tithes to tithes without flocks.

The clergy, imported as apostles of English, retarded the progress of the English language by associating it with ecclesiastical abuses, by throwing the people under the exclusive influence of monoglot Welsh teachers, by neglecting to promote higher education. During 150 years these dignitaries—one of whom bestowed on his family more than half the revenues of a diocese—never endowed a single grammar school, and left Wales with barely a third of the school endowments existing in the

average English districts of equal population. Chief pastors, devoid of Welsh sympathies and illiterate in the Welsh tongue, produced a clergy in their own image. Hence for 150 years every teacher, whose name lives in the hearts of the Welsh people, has been almost without exception a Nonconformist. While the Bishops were laying hands upon unfit men, the natural heaven-born teachers of Wales were influencing thousands in the chapel and *Cymmanfa*. Of the clergy, those who were educated knew no Welsh, and those who knew Welsh were not educated. Those who had something to say couldn't say it to the people, and those who could say it had nothing to say.

The Bishop, good easy man, went around to confirm. Each pastor of empty pews filled his church for the day. How? Sight-seeing Nonconformists came to the durbar of the great English official, and many knelt before him. Too often the candidates had received no instruction. Sometimes they were hired for the day, to make a show before the Bishop. They heard what was to them but a magical incantation, and gazed at a pompous mechanical rite without religious meaning to their minds. But the good Bishop, an overseer without insight, saw the crowd, and went away—delighted. No one told him that, if he had gone there on the following Sunday he would have found the church empty, and the newly-confirmed all in chapel! These confirmations, themes of endless Welsh ridicule, confirmed the Bishop in happy ignorance of his diocese, and confirmed earnest Dissenters in their Dissent.

The Church has made material progress of late. Churches, parsonages, schools, have been built, and on the cathedrals, after great efforts over many years, half as much money has been spent as is raised by Welsh Methodism in one year. But how many of the churches are empty? Five-sixths of the Welsh-speaking million are outside the Church. That is the present position. Is it satisfactory? I think not.

Well, how can it be altered? The Church must be treated as the Church of the Welsh people, and not as the Church of the English-speaking minority. As long as more than half the people of every diocese worship in Welsh, clergy occupying diocesan positions ought to speak and write both languages, not as schoolboys falter through a French exercise, but with power. But I shall be told by some worthy clergyman, whose sight is weakened by the strength of his will, who is blind to most Welsh facts, but has an eye to Welsh preferments, who tells his Bishop that all the Welsh in his parish are dead, because they are all gone to chapel, "Is not the Welsh language to die out?" My answer is, "It may die, but you'll die ages before it. You can't justify your present position by saying that you are waiting for the shoes of a dead language. You may serve the Church in Wales if you live till 2079 A.D. To-day you are a possible pastor for posterity, a light fitted to shine only in the Church of the future."

But it is said, "There are no men of sufficient culture who know Welsh." Why? Because ignorance of Welsh has been treated not as a disqualification, but almost as a sign of fitness for high promotion in the Welsh Church. Let it be known that no man can minister in the chief places of a Welsh diocese, unless he has power over both languages, and soon men so qualified will be forthcoming.

In every diocese £2000 a year would be better spent in training de-

vout, gifted Welshmen for the ministry, than in building churches doomed to be kept empty by ordained illiterates and mouters of marvellous Welsh. These men wisely chosen ought to be sent to the English Universities for general culture, and to be trained in the cathedral city for a few weeks in the Long Vacation in Welsh speaking, writing, and ministerial work. Such a system would dry the springs of Dissent. The flower of Welsh youth would give themselves to the Church, if she had a discerning spirit to choose and charity to educate them. A clergy trained at the Universities and masters of Welsh, losing narrowness and winning popular sympathy, will be at once eager and able to lead their countrymen in all paths of true social and religious progress.

As to the future of the Church in Wales, I have confidence in the religious instincts of my countrymen. Show them the Church in all her fairness, and they will see the meanness of sectarianism. Take away, if you will, the privileges of the Church ; take away, if you must, her endowments, but give her back a living ministry that can win the heart of the Welsh people. That warm, religious heart of Wales—chilled out of the Church—has built 3000 humble shrines, and gives £300,000 a year for God. Let the Church have a native ministry that can regain the Welsh heart, and she will be strong and rich ; and when another Congress is held in Swansea by our children at the end of thirty years, some of us may then be living to hear them calling her not the Church *in* Wales, but the Church *of* Wales, strong in the love of the Welsh people ; when their “nobles shall be of themselves, and their governor shall proceed from the midst of them.”

REV. W. L. BEVAN, Vicar of Hay, Canon Residentiary of
St. David's.

IN accordance with the title of our subject, I propose to take my stand, in the first instance, at the commencement of the last century ; and I select that period, partly because it has come to be regarded as a turning-point in the history of the Church in connection with the subject of the Episcopate, and partly because then, more than at any other time, we are able to witness the full effects of the system of reckless spoliation pursued by the Tudors.

I will first endeavour to define in what sense the period forms a turning-point in reference to the Episcopate. It is said that William III. contracted a dislike to the Welsh on account of their Jacobite proclivities, and would have no more Welsh Bishops. But, in point of fact, William III. appointed only Welshmen to the few sees that fell vacant in his reign, and therefore the change, whatever it may have been, is not attributable to him. But further, the change was not so decided a one as is commonly thought. Though Elizabeth adopted the policy of a Welsh Episcopate (thirteen out of the sixteen Bishops appointed in her reign having been Welshmen), the Stuarts did not altogether follow in her steps. Of the thirty Bishops appointed by them, only seventeen were Welshmen. The only sense, therefore, in which 1700 was a turning-point was this, that henceforth the Bishops were almost exclusively Englishmen. This has been

attributed to a deliberate Anglicising policy. Whether there is evidence, irrespective of the fact of the appointments themselves, to prove this, I am not aware; I have never seen such evidence adduced. But, if there be not, I would observe that it is not the only explanation that may be offered. It should be remembered that a general change took place at this period in reference to the Episcopate. The statesmen of the Georgian era exhibited a cynical indifference to the true interests of the Church, and prostituted the Episcopate into a reward for political services. This indifference extended to Wales. Even the exceptional cases in which Welshmen were raised to the Bench seem to bear out this view. Two were appointed to St. Asaph, and both were translated; one of them, Bishop Thomas, even before his consecration, though it might have been supposed that both had been selected on the ground of their special fitness for a Welsh diocese. Wales suffered not only from having Bishops incapable of using the vernacular, but still more from the incessant translations that took place. The Welsh sees, being then poor and remote, served as the lowest rung on the ladder of Episcopal promotion. No less than fifty-three Bishops were sent into Wales during the last century. The natural result was unsettlement, indifference, absenteeism.—a paralysis, in short, of Episcopal government; and this at a time when, if ever, sympathetic and paternal guidance was needed in order to keep within due bounds the rising tide of religious enthusiasm.

To pass on to our main subject—the condition of the Church in the early part of the last century. It is supposed that the period of declension set in with the change of policy to which we have referred, and was mainly, if not wholly, due to that policy. I think the causes lie deeper and further back in the history of the Church. We have fortunately a most graphic description of the condition of the diocese of St. David's, at this time, from the pen of Dr. Erasmus Saunders; and I have been enabled to verify and supplement his statements from other sources, and particularly from the archives of the Bounty office. Crushing poverty and the disorganisation consequent thereon, were, in Dr. Saunders's view, at the bottom of all the evils that then afflicted the Church in Wales. There were about 500 churches and chapels in the diocese, which were distributed between 308 benefices, and served by less than that number of clergy. Scarcely six of these livings were worth £100 a year. One hundred and sixty-one cases were reported to the Bounty office with incomes averaging only six guineas each. As examples: Aberdare, with its present population of 37,000, £10; Rhayader, a market town, £1, 15s.; Colwen and Coelbren, chapelries not far from here, £3 and £1; four chapels in Llanddewi Brefi, 13s. 6d. each; Dyffryn Honddu, and five or six others, *nothing*. Things were not much better in Llandaff diocese, whence seventy-six churches and chapels were reported to the Bounty office with an average income of £10, 10s. What was the consequence? Pluralist incumbents as a matter of course; absenteeism, on the ground of plurality, and sometimes for less justifiable reasons; curacy pluralists (the expression is Saunders's), men who served some three or four churches for £10 or £12 a year (not the wages of a day-labourer), and as to whom he pathetically asks, "How appear in gowns and cassocks when their mean salaries will scarce afford them shoes and stockings?"—men whose qualifications were as mean as their stipends, as Bishop Bull

found to his great distress; dilapidated buildings, some chapels even "buried in their ruins," and not a few parish churches unserved, going to decay, and their tithes lapsed—chancels fallen down, in some instances pulled down by the impropiators, and the people obliged to sit exposed to the winds of heaven—roofs decaying, tottering, and leaky—walls green, mouldy, and nauseous—windows without glass, and darkened with boards, mats, and lattices—such was the state of things in St. David's. And we find in the Bounty books occasional notices of a similar tenor relating to Llandaff, such as these:—Resolven, "Divine service not performed for many years;" St. John's, Llantrisant, "No divine service for forty-six years;" Llandeud and Llanbedr, "Both decayed and ruined, and no service here." Even the cathedrals were not exempt from the general desolation; and Saunders utters his wail over the sacred and most ancient edifice with which he himself was connected. The services, in country places more especially, were scant, irregular, dull, meagre; and the tone of the clergy not such as to command the respect of their flocks. In short, the Church in South Wales was at its lowest ebb; and the united voices of the writers of the day pronounce that all the wreck and ruin was due to the greed of impropiators, in other words, to the ruthless spoliation of the Church by the Tudors—a spoliation which was felt in an exceptional degree, as there is abundant evidence to show, in the South Wales dioceses.

In North Wales the endowments were better, and the dilapidation less glaring. Yet even here we find Bishop Lloyd assuring Archbishop Sancroft that it was impossible to carry out the regulation of Convocation in reference to the ordination of none but graduates. But the chief cause of weakness here was the scarcity of churches, and the still greater scarcity of clergymen. The supply of churches was, in proportion to area, far below that of South Wales. The parishes in the counties of Merioneth and Montgomery are of great size, averaging about 9000 acres, and are but ill supplied with chapels-of-ease. And in districts where churches were more numerous as in Anglesey, there was no corresponding increase of clergy, in consequence of the consolidation of two or more parishes into a single benefice.

In spite of the inefficiency and disorganisation, it is generally assumed that the people were satisfied, and in proof of this the statement is confidently quoted that there were only thirty-five chapels in Wales in 1715. Even if the statement were correct (which it is not; for there were at least double that number), the conclusion would not be warranted. It must be remembered that there was about this time a lull in the activity of Dissent. "The Puritans," it has been said, "were buried; and the Methodists were not born." But no sooner was Methodism born, than it exhibited in Wales the strength of a young giant, and met with a success which goes far to prove that the Church of that day did not satisfy the spiritual aspirations of the people; and this is probably equally true of the quantity and the quality of the nutriment she offered to her children. Yet the people were firmly attached to the Church of their fathers, and their ready acceptance of Methodism was due to their conviction that it was a Church movement—a reform and a revival within the Church, and not a separation from it. Welsh Methodism was characterised throughout the last century by the touching tenacity with which it clung to the ever-weakening link

that bound it to the Church ; and I find in this fact a proof that it did not have its rise, as some think, in semi-political disaffection, or as a consequence of the treatment of the Church by the State. I consider it a purely religious movement, and untinged by political feeling down to the time of its rupture from the Church by the ordination of its own ministers in 1811. That rupture was the natural outcome of a divergence from the unity of the Church, at first so slight as not to be perceptible to its leaders, but which kept on increasing as the lines of the angle were prolonged. I believe that Methodists justify the act of separation on the ground of the internal condition of the Church. I am far from saying that there was no material to supply a basis for such a plea. But I still say that there were other causes, internal to Methodism itself, which rendered the step almost inevitable.

While the Church was thus enfeebled by the loss of many of her children, her position was further affected by the growth of a dense population in the South Wales coalfield. This population is located, as most of us are aware, in secluded glens and on bare mountain-tops, which were occupied in olden time only by a sparse population of hill-farmers. The seven parishes which in 1851 constituted the union of Merthyr Tydvil, have an area larger than that of the county of Rutland, and a population five times as great. The organisation of the Church failed to meet the emergency of providing for the deficiency of spiritual provision when it arose in this district ; and though something had been done in that direction previously to 1851, the want of Church accommodation made itself painfully apparent in the columns of the census. The percentage of attendance to population was about 60 per cent. below that of the Church in the rest of South Wales. Great energy has since that time been shown in this district, and the Church provision in the seven parishes referred to, which in 1851 amounted to seventeen places of worship with 4900 sittings, now amounts to forty-seven places and 15,000 sittings. How far the Church deserves *blame*, how far *sympathy*, in regard to this district, it were bootless to inquire ; but evidently the effect on her position has been serious.

Turning to North Wales, we find evidence in the census of 1851 of the existence of a similar area of depression in certain portions of the diocese of Bangor. Into the causes of this I cannot enter ; but I mention the fact with a view to show that the degree of depression throughout Wales as a whole, marked by the census of 1851, was largely due to the extreme depression in certain areas. So much was this the case that the population of Wales may be divided into two nearly equal moieties, one of which exhibited double the church attendance of the other. To draw a picture of the position of the Church solely from the less favourable of these moieties is, I need hardly say, wholly misleading. Nor is this the only complaint Churchmen have to make in respect to the handling of the census report. The figures have, perhaps unintentionally but not the less unfairly, been taken crudely, and without testing their significance, by comparing them with the population, or with returns derived from other quarters. It has thus escaped notice, on the one hand, that the Church in Wales, depressed as it undoubtedly was, was yet hardly below the level of the Church in certain parts of England ; and, on the other hand, that the returns of the Nonconformists exhibit an abnormal attend-

ance to such a degree as to raise the percentage of attendance in Wales to a point more than 40 per cent. above that of the country generally. These points ought to have been taken into fair consideration, before asking for a sentence of *Delenda* on the Church on the strength of the census returns. Those returns have been employed to prove that the Church is approximating to annihilation; but a comparison of the position of the Church in Wales with that of the Church elsewhere, as measured by the census, proves depression indeed, but no approximation to extinction.

It is said, however, that the Nonconformists are thoroughly alienated from the Church. I hardly think that the experience of the clergy, as they go about their parishes, bears out this statement; and though it is difficult to adduce statistical evidence on a point of this sort, I think I may without impropriety refer to the marriage returns as having some bearing on the point. From the last report we find that, in thirty-three out of the fifty-one districts into which the Welsh counties are divided, the marriages at church exceed those at Nonconformist chapels; and the total marriages at church throughout Wales exceed those at chapel in the ratio of four to three. At the same time I must state—and I do so with unfeigned regret for the cause of religion generally—that no less than 30 per cent. of the marriages in Wales take place without any religious rites at all, more than half of which occur in the South Wales coalfield.

But it is not so much on the census report, or other such documents, that I would rely, as on other facts which strike me as being wholly inconsistent with the idea that the Church is in the moribund condition ascribed to her. Lord Hampton's return showed an expenditure of considerably above a million and a quarter in the thirty-four years to which it applied; and there are no signs of relaxation in the work of building new churches and restoring old ones. About two hundred and fifty places of worship have been added since 1851, above one hundred of which are of a type admirably adapted to the pressing needs of the Church in Wales—school and mission chapels. And should our friends over the Border desire some further evidence than brick and mortar can yield, I may mention that I have taken note of the choral gatherings this season in South Wales, and I find that 115 churches have supplied a contingent of 4000 singers, and that the cathedral of Llandaff received at one time 900 Welsh-speaking singers, most of whom issued from that which we have described as the area of extreme depression.

Everywhere there meet the eye signs that the age of declension and dilapidation has passed away. Is it presumptuous to hope that the zeal and vigour which are now displayed are as the first streaks which preface the dawn of a Renaissance period? Much has, indeed, been done, but much remains to be done. The organisation of the Church has been wonderfully improved; and I would in this respect particularly specify the grant of their proper functions to the Archdeacons, who, from being simple dignitaries, are now active servants. The extreme poverty of the Church has been in a degree mitigated by Queen Anne's Bounty, to which we owe the survival of our chapelries, and by the Ecclesiastical Commissioners, as well as by numerous private benefactors. The supply of Welsh-speaking clergy has never (I believe) been so good as at present, thanks to the wisdom of Bishop Burgess in the establishment of St. David's College.

Much has been done, but much remains to be done. And I would urge on the laity to come to the help of the Church in two ways. Firstly, as regards the improvement of her finances, and secondly, as regards active participation in public ministrations. Poverty is still the besetting infirmity of the Church in Wales. Poverty is still the main cause of her existing inefficiency, as arising out of the consolidation of livings and the consequent paucity of services. And the effects of poverty are doubled when it coincides with bilingualism; for a duplicate language can only be effectually met by a duplication of clergy and churches. Might not the laity (I do not say the wealthy laity; my appeal is to the *many* and not to the few) devise some plan for supplementing the present inadequate funds of the Church by some systematic form of voluntary contributions; if it were only to do this by re-establishing the offertory in every parish on a scale commensurate with the evident intention of the Church and the exigencies of the case? One thing is certain, the utmost economy in the redistribution of the endowments of the Church will do little towards relieving the present poverty and nothing towards providing for future expansion. "Ways and Means" are the pressing questions of the day, and it is one which could be more effectively handled by the laity than by the clergy. Looking again to the difficulties of the clergy in contending sometimes with a large parish, sometimes with bilingualism, how much might be done by a lay diaconate—done with satisfaction to those who undertook the duty, as well as benefit to those for whom it was undertaken. By these two means which I have suggested it is hardly too much to say that the special difficulties under which we now labour might be almost neutralised. And then with a more thorough training for our clergy, and a closer organisation, combined with a more ready way of dealing with the negligent as well as the scandalous parson, the Church might yet stand forth in Wales fully equipped for her high mission and prepared to meet the demands of the future.

What may be the ultimate effect of such an improved condition of the Church on the population of Wales—whether "the bees will return to the old hive," as a Nonconformist of a past generation vividly expressed it—this is a point which it hardly befits us to take into consideration. If the Church has reason to exclaim, "*Mea culpa, mea culpa*," in ever so small a degree for the loss of her children—and the degree, in my opinion, is not small—she must bear with patience and humility the penalty of her conduct. It is easier to scatter than to gather. Still, we are not debarred from hoping and praying that unity may once more return to this distracted region, and that the Church may bear an honourable part in the promotion of the temporal and spiritual interests of the Welsh nation.

ADDRESSES.

RIGHT HON. the LORD ABERDARE.

THE three very admirable papers which we have just heard relieves me from the necessity of entering into anything like an historical disquisition upon the past condition of the Church in Wales ; the history, in fact, of fifteen centuries in fifteen minutes. Before making the few remarks I shall be able to offer on this subject, let me congratulate the gentleman who has just addressed you upon having restored to this meeting that spirit of judicial calmness in which subjects such as this should be considered. No man feels and enjoys eloquence like that of my friend the Dean of Bangor more than I do ; but at the same time I would ask you to consider that we are a deliberative assembly, and what tends to disturb the judgment, and to unsettle the calm balance of mind which should exist, is not favourable to thoughtful deliberation. Having but a short time at my disposal, I will give up the historical question, and deal only with the Church as I have known it in my own time. Fortunately I was not born in the era of the gross degradation of the Welsh Church, which we have heard described, and I believe it has not been too strongly painted ; but when I was a young man the majority of the incumbents in my neighbourhood were men of whom it was not too much or too bad to say that they were indifferent to their duty, leading, some of them, flagrantly immoral lives. My recollection does not extend to days in which my father saw the pastor of the parish led home by two farmers from the public-house with his face to the horse's tail ; but I do remember a time when the immense majority of the Welsh clergy were, I do not scruple to say, utterly unfit for the sacred duties imposed upon them. Where they were respectable there was a want of feeling and sympathy with the people, and the consequences were what might be expected. They were men to lose congregations ; certainly not men to win back congregations. All progress to be lasting must be gradual ; and I must say that, looking at the previous state of the Church, and calling to mind the condition of the Church as I remember it, I see reason to be grateful to Almighty God for the change that has taken place, and to be thoroughly hopeful for the future. At a recent meeting in the diocese of Llandaff, I entered into some statistics to show the cause of my belief that the Church is gradually growing in public confidence. I will not trouble you with these figures now—there is no time for such illustrations. There are at present more clergymen in proportion to the population ; they are infinitely better suited for their positions, and their flocks are far more numerous than they have been. These remarks are not confined to the Welsh-speaking portion of the English Church. During the ministry of my friend Canon Lewis at Aberdare, a Welsh church, to contain 600 persons, was built at that place, and from that time to the present that church has been always filled, and it is often overflowing. In my own village of Mountain Ash, a church entirely for the Welsh portion of the inhabitants has recently been erected. We made a modest estimate for it to accommodate 250 persons. It has been found too small, and I am told that it is inconveniently crowded every Sunday evening. These are proofs of what has been done by Churchmen in Wales. In these days the weather is closely watched, and I will illustrate my meaning by drawing your attention to the barometer. We all know that if we expect fine weather, it is better to live in a time when the barometer is low, and is gradually rising, than to live when the barometer is highly pitched and is falling. At present the barometer of the Church in Wales is low, but it is gradually and steadily rising. I am afraid it is not rising to the point of "settled calm ;" perhaps we ought not even to desire it, and I will tell you why. Conceive, if you can, the sudden disappearance of Dissent from Wales, and you could not conceive anything that would be more perplexing or more painful for members of the Church of England ; for if such a phenomenon happened, they would be utterly

unable to meet the spiritual wants of the people. All we can hope to do is to win back gradually those who have left our flock. If you ask me as one who has watched the Welsh mind, whether there is any prospect of the Church reinstating itself in the position it occupied in the seventeenth century—that is to say, when the whole of the Welsh belonged to the Church, I am bound to admit that, humanly speaking, I see no such prospect. My friend, Mr. Vivian, has intimated his opinion that the Church has only to throw open its arms in a kindly, charitable, and tolerant spirit, and the whole of the Dissenting population would be ready to fly into them: I do not believe that.

MR. H. HUSSEY VIVIAN.

Neither do I; although I should be glad to see it.

LORD ABERDARE.

I am sorry to have misunderstood my honourable friend. I thought he made a most admirable speech in favour of comprehension. He certainly traced a large portion of Nonconformity to the intolerance and unfitness of the Church, and he certainly gave large hopes to the Church that, if she would turn over a new leaf in future, be more comprehensive, and preach doctrines more in accordance with the spiritual wants of the people, the Dissenters would come back.

MR. H. HUSSEY VIVIAN.

I am sorry to interrupt; but I did not go nearly so far as that.

LORD ABERDARE.

I have no wish to misrepresent my honourable friend, but I do not know why he should repudiate so admirable a prospect to hold out. All I wish to say about it is, that I am hopeless myself of success in that direction. There are not a few Welshmen "unattached," and I have observed that where the clergy are able and earnest, many who are classed as Dissenters attend their ministrations; and many respectable and earnest Dissenters, who never go near a church, and are most attentive to the religious worship of the sect to which they belong, permit their children, if they prefer it, to go to church without any restriction whatever. I say this from my own observation, and it seems to me that the Church has a very large field of operation before it, quite large enough for its existing organisation. We have heard much of the "bilingual" difficulty. This, doubtless, is a serious matter. We have 400,000 English-speaking people, and probably as large a number of Welsh-speaking people, both of which classes have to be provided for. Thus it so happens in most parishes there are two ministrations and a double machinery to be provided for out of endowments, small in themselves, and rendered smaller by spoliation. That is a great difficulty, and one which ought to make us content with the gradual extension of the Church; for I should be misleading you if I held out any prospect, humanly speaking, that however excellent our ministrations, however high the qualities of our clergy, of bringing back a great number of the Dissenters to the fold they have left. The Dissenters are men strong in their convictions; they believe that in coming back to the Church they would lose a great deal of the liberty in the religious life which they enjoyed in their own denomination. For these and other reasons I believe we shall find very large numbers of earnest and excellent Dissenters without any desire for admission to the Church. Then, again, the greater part of those not within the Church are Celtic people, who were once members of the Anglican Church, as they had been before of the Roman Catholic Church. It is the tendency of the Celtic people everywhere to go into extremes. They are an ardent, emotional race, and enjoy what is called extreme views of religion. If you go to France, you will find more extreme Catholicism among the Bretons than anywhere else. If you look to the Highlands of Scotland, you will find that there the Established Church has almost entirely disappeared, and that the people are all mem-

bers of the Free Church. If you go into Ireland, you find the most extreme and ultra-montane views, and here in this country we know the extreme and extravagant views adopted by the population ; indeed, as a matter of fact, the Welsh people have supplied more converts to Mormonism than any other people ; and here there is now another example of what I have said in the Salvation Army, which seems to find no lack of recruits in the mining population of Wales. All this shows that the Celtic character is given to extremes, and that, therefore, a calm theology, such as the Anglican, is not so well suited to them as the vaguer and more exciting doctrines which exist among the Nonconformist bodies, which change from time to time according to the feelings and convictions of the people. Taking all this into account, I see great reason for exertion and great reason for hope, but I cannot see any reason for anticipating complete success. Of this, however, I am sure, that the whole country has derived enormous advantage from the improved character and fitness of their clergy. I should be unjust were I not to admit the good the Dissenters have done ; religion would have disappeared from this country if it had not been for the exertions of the Nonconformists. I am sorry that my last words are those simply of praise to "Nonconformists, because while I give that most readily, I should have been glad to have completed by saying how much is due, in my opinion, to the recent operations of the Church.

REV. T. WALTERS, D.D., Vicar of Llansamlet, near Swansea.

It is difficult to conceive of a more important subject for discussion than this one. The past condition of the Church in Wales extends to the first establishment of Christianity in this country. It is venerable in its antiquity. It is not the Church of the Reformation. Historical facts prove that the Church in Wales can trace its origin to the days of the Apostles themselves, and that it has been handed down to us in the unbroken succession of ministers without interruption from that time to this. It is one of the original branches of the Christian Church established many centuries before Popery came to Britain. It is a matter of history that our Bishops took part in the Œcumenical Councils of Europe many years before Augustine and his Romish mission arrived in this country. Augustine arrived here in 597, and we have records of British Bishops taking part in the Œcumenical Councils as early as 314. This proves that the British Church had an original independence. At the Reformation she reasserted it—she shook off the corruptions of Rome, and appeared in all her pristine beauty. We have heard a good deal during the Congress about our Nonconformist brethren, but, as a matter of fact, the Roman Catholics were the first Dissenters in this country. Before 1570 there was but one religious community here. At the time of the Reformation, during the last thirteen years of the reign of Henry VIII., and through the five years of Edward VI., the five years of Queen Mary, and the eleven first years of Queen Elizabeth—thirty-four years in all—there existed but one religion in this country. The people all sat to hear the same ministers, attended the same churches, and partook of the same Sacraments. In 1570 the Romish party dissented from the Church of England—not for conscience of anything done in it contrary to God's Word, but because the Pope had excommunicated and deposed Queen Elizabeth, and cursed those who should obey her. I wish to impress upon this Congress that we have never dissented from the Roman Catholic or from any Christian community, but that they dissented from us. The condition of the Church in Wales, if we are to believe history, has at times been a prosperous one. Canon Bevan, in his paper, referred to Dr. Erasmus Saunders as an authority respecting the condition of the Church in the diocese of St. David's in his time ; and he has advanced the theory that "crushing poverty and the disorganisation consequent thereon, were at the bottom of the evils that then afflicted

the Church in Wales." Let me refer to an authority of equal credibility, and one who is better and more generally known than Dr. Erasmus Saunders. Notwithstanding this crushing poverty and alleged disorganisation consequent thereon, Bishop Davies, in his address to his fellow-countrymen, published as a preface to his New Testament in Welsh, alluding to the native Welsh Bishops of Queen Elizabeth's time, has recorded this fact, that they found a people immersed in Popery, and left them a nation of Protestants. I have no wish to advocate Welsh interests as against English; and although I have always advocated the appointment of Welsh-speaking clergy to Welsh-speaking parishes, yet I have never done it with a view of retarding the growth of the English language. We have, however, to face difficulties as we find them. The question now before us is whether the present condition of the Church in Wales is satisfactory. I submit that it is not. There may be encouraging circumstances—one has been handed to me, since I came on this platform, by a friend in whose judgment I have the greatest confidence, and for whom I have the greatest respect. He says :—(1.) "The Church Choral Union of the lower part of the Archdeaconry of Cardigan held two choral festivals in July last at Newcastle-Emlyn and Cardigan. 540 choristers attended at the former, and 360 at the latter, making a total of 900 singers belonging to the respective choirs in that part of the archdeaconry. (2.) Sunday-school festivals are also flourishing in the Vale of Tivy. Ten Sunday-schools attended at Llandysail, January 12, 1879, and six at Aberbank National School on Easter Monday; and the same number attended the Aberayron School gathering. (3.) The Church is not weak in the number of her communicants in the same part of this diocese, the proportion of communicants in respect of the population in six adjoining parishes being as follows :—

	Population.	No. of Communicants.
Llaneler,	1600	320
Llanfair Orllwyn,	500	90
Bangor Teifi,	196	63
Henllan,	112	42
Llandysail,	2900	300
Penboyr,	1154	110
	6462	925

Thus in six parishes adjoining one another the number of communicants are about one-seventh of the population." Several other parishes in Cardiganshire are named in which it is shown that the communicants are in the proportion of from one-sixth to one-tenth of the population, and that Sunday-schools are improving every year.

I submit, however, that the Church is not comprehensive enough to include the large masses of the population remaining outside her pale. In fact, the Church wants more comprehension and more extension. She is not extensive enough to supplement the services of those who are now estranged from her. Then, is the position of the clergy quite satisfactory? I feel I am treading on delicate ground; but on the principle of "present company always excepted," I trust my remarks will not be considered personal. Well, then, I submit with all respect that the treatment of Welsh clergymen engaged in purely Welsh parishes has been neither respectful nor considerate. Those men who have showed themselves to be endowed with popular gifts and power to influence the minds of the people—those who have been able to command the sympathies of the Welsh—have been denied Episcopal favour in the shape of ecclesiastical dignity. The Bishop of Bangor referred to the good work done by Griffith Jones of Llanddowror, &c., but neither Jones of Llanddowror, nor Griffiths of Nevern, nor Griffiths of Llandilo, nor Parry of Llywel, ever had any ecclesiastical dignity conferred on them. I submit that such a system must inevitably damp the zeal, cool the courage, and chill the ardour of the Welsh

clergy. The fact is, there is no *recognised* system of patronage in Wales, no sure reward for industry, zeal, and ability, and no aptitude for existing requirements. The round man is often put into the square hole, and the square man put into the round hole. A young man who has never distinguished himself as a scholar, nor done anything practically to promote the public welfare of the Church, is often put over the heads of men who have borne the heat and burden of the day, and grown grey in the service of the Church. Then we have to face another fact. The people are religious, and if no effort is made to provide spiritual food for them in the Church, their innate love of religion would impel them to seek for it outside. Canon Bevan spoke of many of the people as not having any sympathy with the Church. There may be want of sympathy, but I do not believe there is any element of hostility amongst the Nonconformists against the Church. I have lived among them for more than thirty years in the Swansea Valley. During that time I have always had much sympathy and co-operation from them. There may be contention and envy amongst some of them in consideration of the superior position occupied by the clergy and the patronage of the Church by the State, but there is no violent hostility. The position of the Welsh clergy is, however, an anomalous one, in consequence of their being obliged to superintend flocks that have strayed to other pastures, while at the same time they are denied that sympathy and encouragement to labour, which they are justly entitled to look for from those in authority. But, after all, they must look beyond all humanly devised schemes to make the Church more useful and effective. Much good might be done by a wise and discriminating use of patronage. Humanly speaking, the welfare and even existence of the Church depend perhaps more upon this than upon anything else. In saying this, I do not refer to the Bishops only, but to all those who have the responsibility of patronage resting upon them. Unless, however, the blessing of Heaven rests on it, our labours will be in vain. We must always remember that "it is not by might nor power, but by My Spirit, saith the Lord of Hosts." Paul may plant, and Apollos water, but God alone can give the desired and anticipated increase.

G. B. HUGHES, Esq., Barrister-at-Law.

I AM here as a raw recruit, called in at short notice to fill an unexpected and regretted vacancy. I consented to do my best on the emergency. Since then my time has been so completely occupied by professional work that I have been unable to collect any additional materials or information in aid of my previously acquired knowledge and experience. But I feel I follow those who have already fully and ably treated the subject. Mine, at least, shall be no mere hearsay evidence. I will speak only to what I am fully assured of, or what has been within my own knowledge and observation. My father for nearly fifty-five years held a living in South Pembrokehire. There I was born and bred. Time and changes have never entirely severed my connection with the dear old neighbourhood. What things were in that district, and what things are, I will briefly narrate. It may not be quite without interest to strangers, though I should apologise for offering it to inhabitants of the Principality. I may tell our visitors it is an English-speaking district, civilised and flourishing, as compared with the wild wastes of Cardiganshire and Breckonshire. It may be taken, therefore, as a favourable specimen of the Principality. The Deanery of Castlemartin—the peninsula formed by the sea and Milford Haven—was originally a colony of foreigners, and no Welsh is spoken there. I fear, however, when they hear what I must say even of a comparatively favoured district they will exclaim that "bad is the best!" But they will rejoice at the change the last

half-century has produced ; and see the Lord's doing in the marvellous progress the Church has made. I hasten to the facts ; if my area is limited, my information will be likely to be all the more accurate and precise. I think I can photograph that district truthfully by the light of my experience, if I cannot venture to take in a wider field of view. As a rule the parishes are not large, as in the mountainous parts of Wales. The livings are poor, though above the average of some districts, generally vicarages. The few better livings, rectories, are either in private patronage or in the gift of the Crown. The vicarage houses were miserable, scarcely any of them fit for the residence of a gentleman's family. A boarded parlour was a luxury not often met with, and used only on special occasions. There were no parish schools. The lower class could not read. Even now the very old people are in that condition. In nearly every case the clergyman had charge of two parishes. "Giving double duty," as it was called, was practically unknown. The Holy Communion was administered at most four times a year, rarely that. The churches were miserably out of repair—ruinous in some instances ; always damp, mouldy, and unwholesome. The pews fast falling into decay, in many cases incapable of occupation ; but, alas ! seldom put to the test. A coat of whitewash, or possibly the insertion of a hideous sash window to keep out wind and weather, or the application of a patch in the roof for the same purpose, was the extreme ever contemplated or performed, even that was too often omitted. As regards vestments, the black gown was a luxury, and its fortunate possessor considered a distinguished individual. No "surplice *versus* gown" discussion disturbed the tranquillity of the district. The solitary surplice, provided at the expense of the parish, was, in its normal condition, dirty, ragged, and covered with iron moulds. That was the only vestment, and the scantiness of the supply was, I know, in one instance, attended with a very inconvenient, though somewhat ludicrous, result. The stoutest incumbent in the deanery was from home, and his place supplied on the Sunday by about the thinnest clergyman to be found in the neighbourhood. The consequence was that, as the surplice was made to the vicar's measure, and wider at the neck than the waist of his *locum tenens*, to prevent its dropping off altogether, he had to perform the service and preach with out-stretched arms in the painfully ludicrous position of a scarecrow. Only one word more as to the surplice, by way of interpolation. I once saw, in another county of Wales, a garment rolled up under the trippet in the reading-desk, which baffles all description, but which I was told was used by the clergyman on the few occasions when service was performed. It was a hybrid between a surplice and a nightshirt, put on after the manner of the former ; but the material was coarse calico, and it buttoned tight at the wrist, after the fashion of the nocturnal habiliment. If a question had been raised as to its legality as a vestment, it would have been a very difficult and perplexing point even for the Judicial Committee of the Privy Council to decide, let alone Lord Penzance ! or, even for the House of Convocation, whose Very Reverend Prolocutor now sits at my side. But to more serious matters. I pass from the churches and vestments to the clergy. As a general rule, they were supplied from the locality. Scarcely any were graduates of Oxford or Cambridge. The college at Lampeter was not then founded, and the clergy were, for the most part, educated at the Endowed Grammar Schools. They have furnished good and great men ; but these were, I fear, exceptions. As a general rule, these institutions could not afford satisfactory or sufficient training for candidates for Holy Orders. What the clergy were generally I hesitate to say ; but we are met to hear and speak the truth. If a clergyman was sober, moral, and respectable, it was, I fear, an exceptionally fortunate parish that claimed him. The services were slovenly and irreverent ; the congregations—what wonder !—miserably small. The singing was often confined to a painful solo, executed by the "Amen" clerk. The Old Version

was not always superseded by Brady and Tate. In one parish a woman was clerk. Save at the Bishop's visitation, the clergy were never brought together. The Archdeacons never visited; and Ruri-decanal Meetings were unknown. It is a painful and humiliating picture to present to you. I have not, I think, exaggerated it. No wonder to find Dissent in nearly every parish flourish and abound. Let us thank God the country was not abandoned to utter and hopeless heathenism, when we in these days realise and deplore the evils of schism! But I hasten to turn to a better state of things. And here it must be admitted as an unquestionable fact, that this was at first brought about by the Evangelical clergy. I am not associated with that school, as a party, and I shall not be misunderstood in acknowledging this debt of gratitude. I am in duty bound to do so. They failed to realise much of the distinctive teaching of the Church; but they failed not to preach Christ crucified; and it was the power of God unto salvation to many who believed. In the year 1819, my father, only just in priest's orders, was instituted by Bishop Burgess to the vicarage of Penally, near Tenby. He held it until his death, in 1873. The living was about £70 a year, with no house, and the parish had long lacked a resident clergyman. I think he was the first originator of a better state of things, and I must not shrink from saying so because he was my father. Immediately on his institution he gave a second Sunday service, and commenced monthly Communion. He built a vicarage house. A plain, homely village school was established; not all that could be wished—not what schools are now—but where a modicum of secular teaching was combined with religious instruction. Changes soon took place in other parishes as the old incumbents were removed. Some of the new clergy were Englishmen; a valuable and wholesome infusion, if, as a native, I may be forgiven for saying so. There were among them men of mark. At the risk of being thought invidious, I must mention one lately taken to his rest. The honoured name of George William Birkett, Vicar of St. Florence, will long be held in grateful and affectionate remembrance. A zealous and loyal Churchman—singularly free from all party bias—he exercised for nearly half a century a powerful influence for good in the locality. When it pleased God to take him, it was, indeed, a good and faithful servant who entered into the joy of his Lord. And thus, as from time to time fresh clergy occupied the ground, a new and better order of things generally followed. More frequent services and communions—earnest, faithful, and effective preaching—congregations largely increased—schools opened—churches, though not restored, repaired and kept decent and clean—parsonages built, or at least made habitable. This was the state of things twenty-five years ago. And since then the progress has been still more marked and cheering. Every day more and more is found to cause us to thank God and take courage. Earnest, hearty, hard-working Churchmen are now found doing the Church's work in its own appointed way. The churches that had been before only decently repaired, have since been, for the most part, well and satisfactorily restored, and the South Pembrokeshire churches are of a type well worthy of careful restoration. The schools are high-class and efficient. The clergy in the Deanery are, for the most part, graduates of our two great Universities—in one or two instances distinguished scholars. Where not so educated, they have had at Lampeter, King's College, or elsewhere, a good theological training. The Archdeacon visits regularly, and Ruri-decanal Chapters are held at frequent intervals. I have had to speak of a blessed change of circumstances. I have told you only of the state of things during my own recollection; or what it was in my father's earlier time, and within his personal knowledge. Doubtless it is not a solitary instance. From other districts of Wales there must be those present who could gladly and gratefully testify to the improved condition of the Church in their own several localities. Only one word more, by way of departing speech, before the inexorable

bell rings my knell. On Monday last, under singularly happy auspices, there was consecrated, in this immediate neighbourhood, a building everywhere suited for the worship of Almighty God. Close beside it stands—mean and ruinous—the old parish church it has been built to replace. It is well that they should remain for a time thus side by side, monuments proclaiming truly and forcibly, to all who see them, the past and present condition of the Church in Wales! And as regards her future, I have no morbid misgivings. Much has been already done. Far more remains to do, and I doubt not it will be done well and faithfully. “God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early.”

DISCUSSION.

THE LORD BISHOP OF LLANDAFF.

THERE is something indefinite in the word “past” as it stands in the text for discussion. But as the Bishop of Bangor and others have taken us back to the Reformation and the reigns of Henry VIII. and Edward VI., I hope I may be permitted to call the attention of the meeting to the latter end of the reign of Elizabeth.

During the last few years all the four Welsh cathedrals have been either partially or entirely restored. That circumstance may be regarded as an indication of a greatly improved Church feeling, for although the building of a sacred edifice is, in itself, only an external act, it may be supposed to proceed from a religious feeling. Even a heathen poet taught his fellow-countrymen that they could not expect the blessing of the gods, unless they restored and cleansed their temples, which were lying prostrate and defaced with smoke. We know how the Psalmist loved the tabernacles of God. We know also that of our blessed Saviour it was said, “The zeal of Thine house hath eaten me up.” With regard to my own cathedral, we happen to have some very interesting evidence of its condition at the time to which I have referred. In 1853 the Dean and Chapter unexpectedly found themselves in possession of an old MS. written on a few pages of vellum. On examination I found it was entitled, “*Ordinationes et Consuetudines*,”—Ordinances and Customs of the Cathedral-Church of Llandaff. It contained also a speech of the Bishop to his prebendaries assembled in chapter. That speech was very remarkable, as showing the condition of Llandaff Cathedral at the time of Queen Elizabeth, for the Bishop speaks of it as a “ruined church” (“*hæc ruinosæ Landavensis Ecclesiæ*”), as untidy, covered with dust, and almost irreparable (“*hanc solam Ecclesiæ incomptam, pulverulentam, peneque irreparabilem*”). He tells them that it is despised by their own members, and not likely to be much esteemed by others. (“*Vos cum vestram hanc Ecclesiæ ac loca circumjacentia sic abhorreatis, quis magni referat?*”) It had been, in old times, surrounded by the houses of the residentiary prebendaries, but in his day all these were taken away or levelled with the ground; the church was the only building that was left; and that was in such a state that no one could look upon it without feeling anxiety on its account; and he repeats that there is not a single residence remaining. (“*Videte, circumspicite, nihil enim hic reliquum est, ut certo certius dici possit, campus ubi Troja fuit . . . Nullam huic Ecclesiæ adjunctam remanendi domum reliquistis*”). In the buildings which had been dedicated to God, and which never ought to have been transferred to other purposes, instead of the ministers and stewards of Christ always residing there, he complains that horses were stabled and pigs fattened. (“*In ædibus Deo dicatis, quas amplius ad alios usus humanos transferre vobis non licuisset, pascuntur equi, saginantur vestri pro dolor, porci!*”)

When the prebendaries did come to the cathedral, they were booted and spurred as if they wanted to go away as soon as possible. ("Quoniam huc redeundi consolat, cui non nisi succinctis palliis, ocreis ac calcaribus indutis urgente necessitate, adesse velitis.") Such was the condition of the cathedral. With regard to the parochial administration throughout the diocese of Llandaff in those early days very little could now be known, but I find a very remarkable minute in our Chapter Act Book, which throws a little light on the state of one of the parishes in 1644. It is as follows:—"It was ordered and agreed upon by the Bishop, Archdeacon, and Chapter, upon a petition presented to them from the parishioners of Eglwysilan for a supply of sermons, that there shall be a sermon preached in the said parish church of Eglwysilan, which said Act bindeth for this year only." That last condition, that it should be binding for one year only, is very significant as to what must have been the general condition. In connection with this subject I wish to make one remark, and I hope the Dean of Bangor is in the room. He will see that the Bishops at those two states, viz., at the end of Queen Elizabeth's reign and in 1644, were not alien Bishops introduced into the Episcopate by the House of Hanover. Both of them must have been genuine Welshmen. At least I so judge by the names, the first being that of Blethin (derived, I suppose, from Blaid, the Lupus of Welsh history), the other must have been of the true Welsh red blood, for his name was Hugh Lloyd. In 1641, I find the following very notable minute in the Chapter Book:—"The Archdeacon and Chapter, considering the small revenues of this church, and the irregular management of the choir thereof by the singing men and singing boys, voted that choir singing be put down and discontinued. The schoolmaster (was) appointed to give out the singing Psalms, and £4 a year allowed him for doing so." That was the state of the cathedral music down to the time of my own installation as Bishop. When I was enthroned I had to walk through the western half of the cathedral, which was a roofless ruin, until I came to a cross wall dividing it from a Grecian building at the east. On knocking for admission, I was received by the respected father of the present diocesan architect, Mr. Pritchard, the parish schoolmaster, with a fiddle, and six national school boys, who walked on each side. And so we marched in procession to the eastern chapel.

H. HUSSEY VIVIAN, Esq., M.P.

How I am to get through the period from Joseph of Arimathea and Bran the Good down to the present time, in the short space allotted to me, I fail to understand. The early history of the Welsh Church has always been extremely dark to me, but also extremely interesting. I have always believed as an historical fact that Christianity was introduced at a very early period amongst us, and I believe that Christianity never died out among the Welsh people. It is mainly to that that I attribute the strong religious feeling which now exists among the Welsh. We know beyond all doubt that, in the year 314, three Bishops—the Bishop of London, the Bishop of York, and the Bishop of Lincoln—sat in the Council at Arles. From 500 to 1280 is a dark period; and I should be glad indeed if that dark period could be cleared up; but I hope it will be borne in mind by our English brethren that Wales had a distinctive national Church one hundred years before St. Augustine came and converted the infidel Saxons. I now wish to speak more practically as to the present condition of things, and I do not think the position of the Church in Wales can be wondered at when we think of what exists in our own immediate neighbourhood. Take the parish of Llangyfelach, which con-

tains 27,500 acres. The income of that parish is £1050 a year. Of that the vicar receives £205, and the lay impropiator £845. I believe that there is more vitality in a voluntary religion, a religion voluntarily supported—and I think that Welshmen have every ground for saying so—than in a fully endowed religion. At the same time, I cannot but feel that if the Vicar of Llangyfelach had been in the possession of £1050 a year, we might not have, at this moment, to deplore the miserable condition in which that parish stands in regard to church accommodation. I will not take up time by alluding to other large parishes in this neighbourhood, such as Cadoxton, with its 31,000 acres, but I will say that such things partly explain why the Church has got into this condition. During the past thirty or forty years very great advances have been made by the Nonconformists in this immediate neighbourhood. Fifty years ago there were four Calvinistic Methodist chapels, holding about 100 each, within a radius of five miles of Swansea, and there are now twenty-one such chapels, with an average congregation of 500 on each Sabbath day. The Congregationalists, in 1829, had eight chapels, and these were all very small; now they have about twenty-four chapels, holding on an average 600 each, or nearly 15,000 worshippers, and since 1829 they have contributed £57,029 towards the erection of chapels. What has been the case with regard to the Church? I can call to mind only nine new churches—four erected by private benefactions, and five by voluntary subscriptions. If you compare the one with the other, you will see that there has been a great lack of Church zeal among us, and I trust it may not be so in the future. I am myself fully persuaded that the Church is well able to meet the religious wants of the people. I believe in the purity of the doctrines of my Church when properly adhered to, and I have no doubt that if new efforts are made, she will obtain her fair hold in the future on the people of Wales. I would only wish to add a few words of advice. I would earnestly impress upon all clergymen and ministers of my own Church that they should always bear in mind the admirable address which was delivered by the Primate of England at the opening of this Congress; and I would refer them to the verse preceding the text, viz., the forty-ninth verse of the ninth chapter of St. Luke, "And John said, Master, we saw one casting out devils in Thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." How can any Christian read those words of our Saviour without feeling that Nonconformists are doing the work of their Master; and how can they do otherwise than co-operate with them in the great work of Christianity? I wish to make one remark on what has been said by Lord Aberdare in reference to Nonconformists. I am not aware that I ever said the Dissenters would fly into the arms of the Church, but I spoke in favour of Christian unity. That is a very different thing to absolute uniformity. The Primate said that absolute uniformity was not to be looked for, and that is my opinion; but it is the duty of the Church to bring about Christian unity, if possible. Let us be first of all Christians, and then Churchmen. There is no antagonism whatever between the great Nonconformist bodies and the National Church. I know this well, because I have had long experience of Nonconformists, and I say that no such feeling of antagonism exists on their part. The only barrier, in my judgment, between the Church of England and orthodox Nonconformists is the Dogma (no Doctrine of our Church) of Apostolical Succession, which is held by some to carry with it a special Grace of Orders. So long as that is maintained, and Nonconformist ministers are regarded as Pariahs, there can never be Christian Unity.

CHARLES MARSHALL GRIFFITH, Esq., Q.C.

I CERTAINLY should not have offered myself to your notice on this occasion, but for the desire expressed by his Lordship (the President), that, as a layman occupying an official position in this diocese, I should express my views on this great question. I regret the language in which the subject has been presented to you. Our subject includes the present, as well as the past, condition of the Church in Wales. I should have preferred if we had had to consider the present as contrasted with the past condition of the Church in Wales. All the eloquence of the previous speakers has been lavished on the errors of the past, rather than on pointing out the remedies for the future. In the eloquent speech, which touched all our hearts, of the Dean of Bangor, he hardly said anything of what should be done to remedy the abuses which he so powerfully described. In fairness, however, I should remember that, at the close of his speech, he did say something of the necessity to improve the education of the clergy in these days. Personally, I can bear my testimony to the great advances the Church has made of late years. I live in the south part of Cardiganshire, and I am glad to state that there is there a great improvement. There are new churches, better services, and a large increase in the number of communicants, and I feel no doubt but that the Church is making its way into the hearts of the people in that district. I think it most important that the clergy should be educated to preach in both languages, and they should not be all drawn from one class. It was pointed out yesterday by Prebendary Davey, that the mastery of both languages ought to form an essential part of the education for clergymen for Wales, but the speaker went on to say that above all things the clergyman must have also a liberal education. That, I think, is important. The clergyman should be able to hold his own with the best educated layman in his parish, and he ought to be at the head of every good work in it. An educated clergy, who are also able to place the Word of God in both languages before the people, would be supported by every class of persons in their parishes. I wish, however, to point out the great necessity for laymen to co-operate with the clergy in the work of the Church. If the laity were better instructed, and more fully realised what their part in the Church is, Church feeling would be much higher in all parts of the Principality. I trust that one of the many blessings which, I believe, will be the outcome of this Congress, will be a great increase of mutual co-operation between the clergy and the laity. I was sorry to hear the Bishop of Winchester say that nine-tenths of the educated laity did not understand even the alphabet of the Churchman's belief. I hope and believe that this is not the case; but still the laity have, no doubt, much to learn of the importance of their taking their share in the work of the Church, of which this forms an essential part. I desire to express my opinion that, in dealing with Nonconformists, we must not in any degree sacrifice our position as Churchmen. I do not know of one single doctrine we hold that will not be found in Holy Scripture, and our wisest policy is to bring that fact before the Nonconformist bodies without attempting any compromise. I was much struck, in the discussion on Wednesday morning, to hear that there were only forty-nine Board schools which had no religious teaching, and that forty of them were in Wales. The Welsh are a religious people, and the only way of accounting for such a fact is the antagonism which exists between political parties. I would say let the clergy abstain, by all means, from taking part in political matters. Nonconformist ministers are greatly blamed for that; let us be careful not to do the same. Let not the clergy take any part in politics—I mean by "politics," political struggles. We have in this diocese, at Lampeter, an institution for the special training of the clergy, and I do hope its claims in any scheme for providing higher education in Wales will not be forgotten.

REV. DANIEL EVANS, D.D., Canon of Bangor, Vicar of
Carnarvon.

We have heard that 150 years ago the majority of the people in Wales belonged to the Church, and that, for example, in one country parish church in the diocese of St. Asaph, no less than 700 persons partook of the Sacrament of the Lord's Supper on one day. Those brethren dwelt together in unity. But to-day we see every hamlet and every little village on our hillsides torn to fragments by the rivalry of religious sects. In speaking of the past and present condition of the Church in Wales, it is necessary to dwell upon the relation of the Church to Dissent. Now, although several things have been urged to justify the separation from the Church of those who, in the early part of last century, worshipped within her fold, yet I am bold to say that, judging of the matter in the light of God's Holy Word, Dissent cannot be justified. I know it has been urged that the low state of morality in Wales, and the corruption of the Church, justified those who separated themselves; but I cannot find in God's Holy Word anything to justify separating from any Church, even a corrupt one. I find from the history of the Church in the Old Testament, that there were times in which, as in the days of Manasseh, the Church was corrupt through and through, yet I cannot find that that corruption was regarded as any justification for the people separating themselves from God's Church in those days. The Church of Corinth, as we find from St. Paul's letters to it, was not immaculate. There were in it evil and ungodly men; yet we find that the Apostle not only did not approve, but that he severely censured those who formed themselves into religious parties, calling themselves after the names of Paul, Apollos, Cephas; and charged them with being "carnal." I fail to see that, if it was a mark of carnality for people in the Corinthian Church in the first century to call themselves after the names of Paul and Apollos, it can be a mark of spirituality for persons in the nineteenth century to call themselves after the names of Calvin and Wesley. Some of the Seven Churches of Asia, addressed by our Ascended Lord through the Apostle St. John, were very corrupt. One of them, that of Sardis, is spoken of as "dead;" yet the members of this Church, a Church that was not corrupt only but "dead," are urged to reform, and not to separate. Indeed, whether in the Old Testament or in the New, from the time of Moses to the Revelation of St. John, I fail to find one single hint as to how those are to proceed, who wish to separate themselves from the one society which Christ founded upon earth. On the other hand, I find the unity of the Church always insisted upon. Our blessed Lord prayed that His Church might be one, and His prayer evidently refers to the visible Church; the unity He prayed for was to be visible, for it was to be instrumental in convincing the world that He was the sent of the Father—"That the world might believe that Thou hast sent Me." I think, therefore, that I am right in saying that in the Old Testament and the New, in the whole revealed will of God, we do not find one word to justify the conduct of those who separated themselves from the one society which Christ came to establish.

THE RIGHT REV. the PRESIDENT.

The question before us is the "Past and Present Condition of the Church in Wales." I have no doubt that what the Reverend Doctor is saying will ultimately lead up to that, but it is better that he should come to the main point as quickly as possible.

REV. DR. EVANS.

It seems to me impossible to speak of the past and present condition of the Church in Wales, without speaking of it in its relation to Dissent. However, I will come to the point at once. I am quite willing to allow that, although in God's Holy Word

nothing can be found to *justify* Dissent, something may possibly be said by way of excuse for the position of Dissenters. I have already referred to the reason so frequently urged, namely, the low state of morality in Wales during the last century. I think, however, that those best acquainted with the history of my country during that period, and with the moral state of Wales at the present day, will be forced to confess that we are little, if any, better than our fathers were. The late Rev. John Hughes, of Liverpool, in his "*Methodistiaeth Cymru*," has dealt largely, far too largely I think, in black paint, when describing the state of morality in Wales at the rise of Calvinistic Methodism. His reason for having done this is not far to seek. It is true that our forefathers gathered themselves together to play football on Sunday; but I have yet to learn that, in the sight of God, that was a sin of deeper dye than the sin of those who, in our own day, congregate by thousands in our public-houses on Sunday.

I wish to refer briefly to one other point. Lord Aberdare said it would be an unfortunate thing if Dissent ceased to exist in Wales. I, as an honest Churchman, am bound to say that it would, in my opinion, be the most fortunate and happy thing possible. The meeting held in this hall last night was convened to discuss the best means of healing the divisions of the Church, and of bringing back those who have strayed from her fold. I hope and pray that the time is not far distant when the Methodists and the other Nonconformists will come back to the arms of the old Mother—the Church of England—which, as Mr. Vivian has told you, are stretched out to receive them; and that, as one great army, we shall fight shoulder to shoulder against sin, and not against each other.

LORD ABERDARE.

As I appear to have been misunderstood by so intelligent a listener as Dr. Evans, I hope your Lordship will permit me to explain. I said that the imperfection of the Church's machinery was so great, that it would be most embarrassing if the whole body of Dissenters were to present themselves at once as members of the Church. I said nothing as to the future, except hopelessness as to our ever getting into our fold the entire body of our Dissenting brethren.

REV. J. P. NORRIS, Canon Residentiary of Bristol, Vicar of St. Mary Redcliffe.

ONE conclusion I would draw from all that I have heard this morning—The Welsh Episcopate must be strengthened; more Bishops and more manageable dioceses. Fifty years ago no one would have suggested this remedy, when Bishop Watson was planting the Westmoreland hillsides with larches. But we, in our happier days, have learned to value the Episcopate. What was said of the first Napoleon, that his presence in the field was worth many battalions, may be said of a Bishop; his frequent presence among his clergy puts heart into their work. But look at the diocese of St. David's. How can a Bishop, however unwearying, however active, visit such a diocese thoroughly? When York and Lincoln have been divided, it will stand at the head of all our dioceses in point of area—more than two millions of acres of country that railways can never make accessible. How can St. David's be relieved? First, make a vigorous effort to get Brecon, with its noble Collegiate Church, erected into a separate see. The endowment may not be forthcoming for many years; but get the diocese of Brecon constituted at once, and ask the Bishop of St. David's to be Bishop of Brecon also provisionally. Then, for the relief of St. David's, let Swansea and Gowerland go to Llandaff. This would take off some hundred thousand souls. Future Bishops of Llandaff would then have the whole of

Glamorganshire. Mr. Beresford Hope, to whose efforts in this cause the Church is so deeply indebted, has taught us how much the Bishops would be strengthened if dioceses were coterminous with counties. The ideal state of things would be that every county should have its Bishop and its Lord-Lieutenant. Many of our counties would, of course, have to be grouped; but Glamorganshire, with its population of nearly half-a-million, would make a compact diocese, with a residence for its Bishop in its two foci, Cardiff and Swansea. How, then, about Monmouth, now united to the diocese of Llandaff, though an English county? If the Bristol Rural Deanery, with its population of a quarter of a million, were united to Monmouth, we should have a very workable diocese of nearly half-a-million souls. The Severn tunnel, now near completion, will bring every part of Monmouth within a couple of hours' distance from Bristol. A Bishop of Bristol would, perhaps, prefer the present Bristol Archdeaconry for his diocese; but the urgent need of relieving South Wales should be a paramount consideration. Such is the very simple scheme which I would propose for relieving the unwieldy diocese of St. David's. Let it yield all Glamorganshire to Llandaff, and let Llandaff yield Monmouth to Bristol. Doubtless the Monmouth clergy are attached to Llandaff; but this is an argument which, if allowed to prevail, would stop all rearrangement of dioceses in England or Wales. I would earnestly commend the scheme to the attention of the Congress.

THE RIGHT REV. THE LORD BISHOP OF ST. ASAPH.

WE have heard much on one part of our subject; I should like to make a few remarks as to the practical working of our Church system, in the Principality. We are agreed that the Church is not in the state in which it ought to be, and into which it must be brought, if the Church of England is to be the Church of the future in this country. There are certain difficulties standing in our way, and not the least of them is our bilingual difficulty. Two languages prevail in the larger number of our parishes—the one spoken by the wealthier classes, the other by the middle and lower classes of the population. It is essential that Divine Service should be performed in English and Welsh, if the spiritual wants of the population are to be satisfied. Unfortunately, in a great many parishes the Welsh service has been discontinued, and a large portion of the inhabitants deprived of the opportunity of worshipping God in the Church of their fathers. The important town of Swansea, in which we are now assembled, will serve as an illustration. It contains a large Welsh population, but there is no Welsh service in the parish church. It does not, however, stand alone in this respect. There are many parishes in North and South Wales in which Divine Service is not performed in the language understood by the people; or, if performed, it is often at an inconvenient hour. It is not sufficiently considered that to discontinue the Welsh service in parishes in which the Welsh language is commonly spoken, is in direct violation of the law. I do not forget that I am speaking in the presence of one of the most distinguished ecclesiastical lawyers of the day—I mean the Chancellor of this diocese—when I affirm that the Statute of Elizabeth, and also “the Act of Uniformity” prefixed to our Prayer-Book, enact “that the whole Divine Service shall be used and said by the Ministers and Curates throughout Wales, within the said Dioceses, where the Welsh language is commonly used, in the British or Welsh tongue.” According to this, the Welsh-speaking inhabitants of Swansea, and of other parishes similarly situated in the four Welsh dioceses, are legally entitled to have Divine Service performed in their parish church in the Welsh language. For many a long year this has not been the case; the wealthier portion of the inhabitants have appropriated to themselves what the law of the land had enacted should belong equally to

their poorer brethren who used the Welsh language. We are all agreed that English services should be provided in all our bilingual parishes. But surely some means should be found to secure so important a benefit without sacrificing the rights of the poor. To deprive the Welsh people of their parish church, is like taking the poor man's ewe lamb to supply the table of the rich. In the house of God the poor have an equal right with the rich. There is another serious difficulty in our way, arising from the action of the Ecclesiastical Commissioners in reference to what are known as "local claims." The Act under which the Commissioners deal with the revenues of the Church, provides that parishes having local claims—that is, parishes in which the tithes are vested in them—should have their spiritual wants supplied before any portion of such tithes are appropriated to other parishes. The rule is carried out with equal fairness in all parishes similarly situated. They fix an adequate income to meet the requirements of the locality. Unfortunately in Wales many of our parishes, in common with many parishes in England, are beyond the reach of one clergyman, owing to the extent of surface. But, in addition to this, Welsh parishes have another difficulty, as I said before, arising from the prevalence of two languages, so that we require just double the amount of services that an English parish of the same extent and population requires. This increases our difficulty in that proportion. But, alas! the only expedient to extricate us from this difficulty hitherto suggested is, that our Welsh-speaking people should learn the English language. How far the clause referring to local claims will bear the interpretation thus practically put upon it, I will not attempt to say. But the question might be advantageously discussed in either House of Parliament.

STANLEY LEIGHTON, Esq., M.P.

THIS is a day for suggestions, and I regret that the suggestion which I am about to make has not been already made. We have listened to the history of failure. Some, like Canon Bevan, have assigned the cause to the poverty of ecclesiastical endowments. I remind him that Nonconformity was founded in the absence of any endowment at all. Others have assigned it to the manner in which the Bishops exercise their patronage; and I am not surprised that that explanation has been received with some favour, for each one of us is naturally deeply conscious of his own exceeding merits, and of the calamities which occur when they are disregarded by others. That livings should be sufficiently endowed, and efficiently filled, we are most of us ready to admit; we can give an easy assent to the proposition that virtue is a good thing. But the condition of Wales demands something more. The Dean of Bangor has described in burning words the failure of the parochial system; Lord Aberdare has spoken in the spirit of judicial calmness of its inadequacy to meet the spiritual wants of the Welsh at the present moment. We cannot curtail the area of the thinly-peopled mountain parishes; we must face the fact of the bilingual difficulty, which creates the necessity for double services. The parish church is and must remain stationary—often inconveniently situated. The population has moved, and is moving. We must establish movable services. Therefore, the revival of the practice of the Primitive Church seems almost forced upon us, that is to say, the employment of an itinerant ministry—not to supplant, but to maintain and to support our parochial system; and such seems to be the most hopeful channel for Church extension in Wales. The cathedrals are the centres from which such a movement would proceed. Two conditions of its success must not be forgotten—(1) Those who are commissioned for the office must be young, because they must be continually travelling; (2) They must be highly paid (say £500 a year), because they must have the rare and precious gift of eloquent utterance.

THE RIGHT REV. the PRESIDENT.

I DO not propose to go again over the ground covered by the speakers and readers in this most important debate. I wish to trespass on your time for not more than five minutes. Mr. Griffith has suggested the establishment of a Diocesan Conference. I stated elsewhere, last night, that I hope, God helping me, to institute one in this diocese next year. Canon Norris recommends the formation of a see at Brecon. This suggestion is doubtless a very important one, and I would give my best attention to any well-considered scheme for carrying it into effect; but at present I see great difficulties lying in the path, which cannot be discussed in five minutes. The historical theory that the depression of the Welsh Church has arisen from the policy applied to it by the State from the date of the accession of the Hanoverian Dynasty (a view which was, I believe, formulated by an eminent statesman, whom I will not now name), has been tolerably well disposed of by Canon Bevan. It is a compact and pretty theory, but one which rather breaks down when looked at in the light of history. According to my calculations, I make out, that there were from the beginning of the reign of Queen Elizabeth to the accession of the House of Hanover, twenty-four Welsh and twenty-four English Prelates appointed to sees in Wales. In point of fact, I am only the fifth Welsh Bishop of this diocese appointed from the reign of Elizabeth till now. It is true that Queen Elizabeth, acting under the advice of Archbishop Parker, tried to fill all the vacant Welsh bishoprics with Welshmen (there was no vacancy at Llandaff at that time), but it is plain that there was a difficulty in finding fit men; and, strange to say, the plan was opposed in one diocese by the people, or the clergy, of that diocese. Archbishop Parker wrote to Cecil that one diocese would not have a Welshman to reign over it. I may mention, in passing, that the diocese in question was that of Bangor. I still hold to the opinion that I expressed when I first addressed you, that the two great difficulties we have to contend against are the poverty of our endowments and the bilingual character of most of the Welsh parishes, combined with the very large area of many of them. The Ecclesiastical Commissioners, it is well known, in the distribution of the funds at their disposal, take account of population, but take no account of area. I have, on a former occasion, stated that this is, in my opinion, eminently unfair. The question is not how many sheep a man has to tend, but how widely they are scattered. Again, the Commissioners take no note whatever of the bilingual difficulty; they do not consider that this difficulty gives a clergyman a double amount of services to perform. I would ask the Right Reverend Prelates, the noble Lords, and the Members of Parliament who are behind me, to consider whether it would not be possible to induce the Commissioners to make a change in their policy in these respects; and if they have not the power to do this, then whether it would not be possible to pass an enabling Act to meet these two difficulties, the former of which we share with the North of England, while the other is peculiar to ourselves.

THE DEAN of BANGOR.

I MUST ask permission to explain. I have been misunderstood by the Right Reverend Prelate. I did not say that there had been more than forty Welsh Bishops presiding over dioceses in Wales during the one hundred and fifty years preceding A.D. 1715; but that during that period more than forty Welshmen had risen to the Episcopal Bench. I added that in the one hundred and fifty years succeeding A.D. 1715, not a single Welshman had been appointed to a bishopric. That date clearly marks the commencement of an era of exclusion. I will now only add that what I have stated in my paper I am fully prepared to establish.

The RIGHT REV. the PRESIDENT.

THE words of the Very Reverend speaker, for I made a note of them at the time, were, that "at that date" (speaking of the commencement of the Hanoverian period) "the Government began to import ecclesiastics ignorant of the language and manners of the people."

NATIONAL SCHOOLS, THURSDAY, 9th OCTOBER.

The VENERABLE the ARCHDEACON of ELY took the Chair at
Ten o'clock A.M.

BEST MEANS OF PROMOTING INTERNAL UNITY IN
THE CHURCH.

PAPERS.

The CHAIRMAN.

I TAKE the chair provisionally until the arrival of the Bishop of Oxford, whom we hope soon to see here. I regret to say that Canon Ashwell is unable to be present to-day from serious illness;* but it was felt to be so important that we should have his views on this interesting question, that we have asked him to send his paper, and it will be now read by the Rev. J. G. Gauntlett, one of the secretaries.

REV. CANON ASHWELL, Principal of the Theological College,
Chichester.

I WELL remember, many years ago, being present at a meeting between Bishop Wilberforce and a bevy of churchwardens from the parishes of a country town in the diocese of Oxford, whose professed object was to consult him how best to restore peace to a disturbed town. There was great strife of tongues, their tone did not much make for peace, and I never saw the Bishop more embarrassed where or how to begin a conciliatory reply. At last, speaking very slowly, each word dropping separately from his lips, he said words which the most elaborate preparation could not have rendered more appropriate: "Gentlemen, you come to me to make peace, are you quite sure that you yourselves really wish for peace?" Something of the kind ought to be said by us, to ourselves, now. Here is a whole sitting of this great Congress devoted to the "Best Means of Promoting Internal Unity in the Church of England;" and we ought honestly to ask ourselves, "Do we really desire it?" And by "desiring it," I do

* This illness terminated fatally. Canon Ashwell was called to his rest on the 23d of October.

not mean the merely thinking it a pity we are so divided—that these divisions are a scandal and a hindrance, and would be better avoided; but that, after all, it is no business of ours—we cannot help it. I mean do we feel in our heart of hearts that all these bickerings and uncharitablenesses, and treating this or that prominent man, of whom perhaps we know nothing but what we have read in some party newspaper, as though his name were a synonym for all that is dark and hateful? What I mean is, do we really feel in our heart of hearts that these things are proof positive that there must be a worm at the root of much that wears the aspect of religion among us, that, as St. Paul says, we must be carnal, not spiritual; and, if religion loses its spirituality, what then? The doom of the savourless salt awaits us, Church and individuals.

Let no one therefore say, "This does not concern me; I keep to myself and stir up no strife; I do not contribute to the evil." It does concern us all. If the atmosphere is vitiated, it lowers the vitality of all who breathe it, whether they actively contribute to the taint or not. Controversy there must remain so long as men are men and errors arise, or why need St. Paul, the great assertor of the unspiritualising effect of party spirit and its adjuncts, have been forced himself to enter the controversial lists? But inevitable controversy is one thing, and that spirit of party division of which I speak, and of which I verily believe the majority of the victims could give no rational account either to themselves or any one else, is quite another. Now, as this is the first of a series of papers and speeches—all of what follow most probably going into much detail—and as time is short, it will perhaps be best to limit its range to the principles upon which all means of promoting unity must be based, if they are to succeed at all. And in the few suggestions I shall venture on I shall remember that I am not addressing a mixed audience, but, on the contrary, a most select one, scarcely a person here present but the personal influence of whose unconscious habit of speech and manner of dealing with sacred subjects has its serious influence in moulding the character and mode of thought of many around him. I may dismiss at once from consideration the case of those who in Church matters seem to make it their unhappy business to stir up strife. They mark themselves; and whatever mischief they do, we must bear as best we may. What we are most concerned with in this matter is, probably, the shortcomings of the good. It is as the training of our conscience deepens, and the spiritual life grows, that faults and errors which years back we recked not of, are seen and felt for what they are. And I, at least, have no doubt of this, that there is no barometer of the spiritual life more infallible than this—the degree in which we shrink, as from a plague spot, from this spirit of party; not as an inconvenience, or a hindrance, or a scandal, but as a distinct sin. And I honestly believe that the first of all the means of promoting internal unity in the Church, is the plain, old, simple—simple, but yet how difficult!—rule of deepening the spiritual life of each individual soul. God forbid that I, or any one, should cast a doubt or a slur upon the enormously increased religious vitality of which the proofs are all around us. But to my mind the most satisfactory proof of all—yes, more than all the great external works we know of—is the manifest stirring of the Church's conscience during the last few years, the stirring of the Church's alarmed conscience in view of this sin of party spirit.

The Christian religion, a religion of many institutions and a mighty literature ; a social religion, and one which touches you, day by day, at every step in life—such a religion offers so many points of interest that many a man may come to take no little interest in things pertaining to it, and, because he takes an interest in them, fancies therefore that he is influenced by religion. And doubtless it is also true that tens of thousands are thus enfolded in the many meshes of the Church's net, and, beginning with the external, are by God's grace led on to the interior and spiritual. But it is not while thus on the outskirts that men feel the utter incompatibility of the spirit I speak of, with that of the religion they thus take an interest in. Rather I have heard such persons almost innocently remark that, at all events, such things have their compensations, draw attention to the subject of religion, and so on. Such, at all events, is not the general feeling now ; and I believe, as I have already said, that the many tokens of an alarmed conscience—the Church's conscience, alarmed at the co-existence of deep rents of disunion co-existing, as it ought not, with great external activity in God's service—are the most genuinely hopeful sign that genuine spiritual religion is deepening among us. What, then, do I lay down as the one first and essential means of promoting unity ? Unhesitatingly I reply, The deepening of our own spiritual lives. After me many, I trust, will speak to you of the numberless ways of promoting active unity—fellowship in all good works, the fighting hand-to-hand like brothers against the forces of evil, and so coming to know and value one another, instead of stiffening by isolation into the rigidity of permanent mutual suspicion. But the central point is what I speak of. Let us ask ourselves whether in these days of multiplied activities, and tending of other's vineyards, we have duly kept our own ; whether, as we have grown older, our prayers have widened out and grown into what they ought to be, a whole life of converse and communion with God ; whether our communions, more deeply prepared for, better followed up, are closer and closer reunions of the soul with Christ ; whether we are growing, not merely into the sense of love of God and love to God, but into realisation of God's property in us, and the simple desire so to live that all our hearts, our intellects, our freewill, are not our own but His. With the spiritual life thus deepening as it ought to deepen, growing as it ought to grow, every one of us here present cannot help being, by the mere fact of his existence, a means of promoting unity. No such person could by any possibility utter, nor could any one else utter in his presence, any of those flippant uncharitable judgments of others which are remembered for harm when better words are forgotten ? The very atmosphere which such a man or woman creates around him is fatal to the expression of mere party-spirit, which, if it is often brought into such contact, at last dies out of inanition. And last, not least, every increment to the numbers of those whose spiritual life is thus growing truly, increases the numbers of those who, deeply feeling the sin, not the mere inconvenience, of our divisions, pray ceaselessly for the unity of our Church ; and that which the Church once sets itself to pray for in earnest, must come, not perhaps when we wish or as we wish, but come it surely will.

✧ May I not also add that this deepening of the spiritual life of all, whether laity or clergy, is not only the prime requisite to the usefulness and success of all other means of promoting unity, but that in the cir-

circumstances which seem likely to surround the Church in coming years it has an aspect of specially practical importance? It is an age of conferences, of debates, of meetings. Everything will be discussed, sides cannot help being taken; and all this, which must come, and ought to come, and which we would not stop if we could, has the inevitable concomitant of affording a new arena for the play of personal vanity and the development of partizanship. We cannot have the one without the other. It follows it as the shadow follows light. The man who did not know his gift, but whom a clever speech at some diocesan conference has brought to the notice of his fellows, will need all the grace of God and the personal humility it brings to save him from the temptation of using that gift for his own distinction or for winning the applause of the very people whose approval he ought to dread. No faculty so dangerous as eloquence; no power so misleading to its possessor as that of swaying a multitude. Yet as years go on we shall want men who have these gifts; and as years go on the circumstances of the Church are such as to bring such men more and more to the front. Never was there a time when, under God, the whole future of the Church of England seemed more and more to depend upon the personal religion, personal devotion, personal humility, of her more active sons, whether lay or clerical. With these graces we may look forward cheerfully to the gradual decay of the divisions which disgrace us and grieve the Holy Spirit of God; with these at their root we may look forward hopefully to God's blessing on all the external means which will be laid before you for gradually removing those divisions; with these graces abounding we may hope to reap the fruit, without the harm, of the age of infinite debate and discussion which is setting in on every subject connected with religion. Without them all will be hopeless. And this being so, is it not strictly true that every member of this Church Congress has his part to do in the promotion of unity, namely, the deepening to the uttermost of his own religion, and devotion, and humility?

REV. CANON RYLE, Vicar of Stradbroke, Suffolk.

I SHALL not waste the time of Congress with trite commonplaces about the priceless value of unity in a visible Church. We are all agreed, I presume, that in every Christian communion unity is one grand secret of strength, usefulness, and comfortable working. We are equally agreed, I am afraid, that there is a sad want of practical unity in the Church of England just now. Our parishes are often like islands in some parts of the Pacific Ocean, almost within sight of one another, but inhabited by distinct tribes, variously coloured, painted, and dressed, ruled by ever-quarrelling chiefs, and with a deep sea rolling between. The result of this state of things is not merely a degree of weakness in the Church, wholly disproportioned to our numbers, but something far more serious. The Holy Spirit is grieved, and the blessing of God is withheld.

I give notice at the outset honestly, and I hope conscientiously, that I shall spend no words on the idea of unity between loyal Churchmen and those within our pale who are striving to bring back amongst us Romish doctrines, practices, and ceremonial, and openly avow their dislike to the principles of the Reformation. Unity built on an amalgamation of Lam-

both and the Vatican is the baseless fabric of a dream. Protestantism is the backbone of the Church of England; and any attempt to procure unity by removing or weakening our Protestantism, will alienate the vast majority of Churchmen and kill the Church. Peace between Rome and the Anglican Communion, until Rome makes peace with Christ and the Bible, I hold to be alike objectionable and impossible. The parties were rightly divorced three hundred years ago. I protest emphatically against the idea of remarrying, and forbid the banns.

Nor yet shall I waste words on the wild theories of those who wish to do away with all Articles and written terms of communion, and to make a vague "earnestness" a substitute for faith and sound doctrine. A house must have a foundation, and a Church must have a creed. Unity purchased at the expense of distinctive truth, and built on the ruins of creeds and doctrines, is a miserable, cold, worthless unity. I, for one, want none of it.

The unity whose possibilities I desire to consider to-day, is unity among "loyal Churchmen,"—Churchmen who, while they occupy different stand-points, are honestly agreed on certain common fundamental principles. They love the Church of England; they love her Articles; they love her Prayer-Book. They do not want her to be un-Protestantised, or to give up her Confession of Faith. On these points they are at one. There are hundreds of such men, I am persuaded, at this moment, in each of the three great schools of thought,—men who have a common belief in the Trinity, the Atonement, and the inspiration of Scripture; men reading the same Bible and using the same Liturgy,—and yet men sadly estranged and separated from one another. And the one subject to which I propose to confine myself this day is this, "Can a greater degree of unity be obtained among these Churchmen?" I shall simply offer a few practical suggestions.

One preliminary remark I must make in order to clear my way. It is this. If any one has imbibed the favourite modern theory, that unity would be attained if all clergymen would abstain from handling disputable and controversial subjects, I do entreat him to give up the theory for ever.

No doubt you might have an appearance of perfect oneness among the trees of the forest if you lopped off all their branches and pared off all their bark; but you would see nothing but bare, dead sticks left behind. No doubt a British army would look one homogeneous body, if you took away the horses from the cavalry, the guns from the artillery, the rifles from the infantry, and made all the troops strip to their shirts; but you would find your army was a helpless, naked mob. Unity obtained in this worldly fashion, by throwing overboard all disputed points, and ordering the clergy to practise a kind of doctrinal teetotalism, is simply worthless and absurd. A living dog is better than a dead lion. Better a thousand times for Churchmen to disagree and be alive, than to exhibit a dumb show of unity and be dead; and all common sense might tell us that to muffle the mouths of a choir in order to prevent false and discordant notes, is foolishness. It is the plan of Rome, "*Silentium facit, pacem appellat*." I dismiss such theories as unworthy of Christians. The unity I want to promote is the unity of bold and outspoken witnesses, and not of tongue-tied mutes. To promote such unity among Churchmen I now offer four suggestions:—

I. My first suggestion is this : If we want to obtain more unity among Churchmen, we *must cultivate the habit of recognising the grace of God and love to Christ, wherever that grace and love are to be found.*

Admission of this principle lies at the root of the whole subject. That real saving grace in the heart is perfectly compatible with much error in the head, is a matter of fact which no well-informed Christian can ever think of denying. It is a phenomenon which it is hard to explain thoroughly. To what length of false doctrine a man may go and yet be a true child of God, and to what height of orthodoxy a man may attain and yet be inwardly unconverted, are two of the deepest practical mysteries in theology. But the proofs that a Christian may be very wrong in doctrine while thoroughly right in heart, are clear, plain, and unmistakable.

Think of the instance of the Apostles before our Lord's resurrection. Who can fail to see that their knowledge was most imperfect and their views of Christ's Atonement very obscure? Yet they were all good men. Consider the case of Apollos in the Acts. Here was a man who was "fervent in spirit, and spoke and taught diligently the things of the Lord." But he only knew the baptism of John, and needed to be "taught the way of God more perfectly." Yet he was a good man. There is many an Apollos, I believe, in England. Look at Martin Luther, and the whole company of his fellow-labourers in Germany. They all held stoutly the unscriptural doctrine of Consubstantiation. Yet they were good men. Examine the history of our English Reformers. How dim and indistinct were their perceptions of the Lord's Supper in the days of Henry VIII. Yet they were good men. Ponder, above all, the records of the Church of Rome. Remember the names of such men as Ferus, Jansenius, Pascal, and Queanel. They erred on many points, no doubt; yet who will dare to say they were not good men? He that wants to see this point well worked out by a master-mind, should study Hooker's first sermon.

What good will the admission of this principle do to the cause of unity? some one will ask. I answer unhesitatingly, Much every way! It will teach us the habit of *respecting* many Churchmen of other schools of thought, even while we disagree with them. How can we refuse to respect those whom we admit we shall meet in heaven, and dwell with for evermore! Thank God, there will be no imperfect knowledge there! As good old Berridge said, "God washes all our hearts on earth, and in heaven He will also wash our brains." Surely to have arrived at this stage of feeling is an immense gain. It is not unity itself, I freely grant; but it is one step towards it.

II. My second suggestion is this : If we want to promote unity among Churchmen, we *must cultivate the habit of tolerating courteously diversities of opinion and practice about the "non-necessaria" of religion.*

We all allow that there are things which are not necessary to salvation in the outer courts of Christianity,—things which are wisely left open by the Church of England,—things about which no hard and fast line has been drawn either by articles, rubrics, or canons,—things about which men may be allowed to differ,—things, in short, which are neither essential to salvation nor to loyal Churchmanship,—things about which we may hold as strong opinions as we please, but about which we have no right to anathematise and excommunicate our brethren.

Now what I contend for to-day is the immense importance of disagree-

ing courteously and good-naturedly, about such things as these. Nothing, I am convinced, divides and keeps Churchmen apart so much as the common habit of getting hot, and calling names, and throwing mud, and casting dust in the air about non-essentials. About things essential I hope I am as ready to contend for the faith as any one. I am prepared, for example, to gird up my loins and fight to the bitter end against any attempt to throw away the doctrine of the Trinity, or the Atonement, or to Un-Protestantise the Church of England, and reintroduce the Mass and the Confessional. But I do protest against the common practice of ramping and raging and using violent language about matters which neither exclude a man from heaven nor from the Church of England.

If, for instance, a High Church neighbour, of the school of Andrews and Archbishop Longley, is denounced as a Papist, because he preaches in a surplice, and has the psalms chanted, and turns to the east, and has daily services, I think he is unfairly used. I do not agree with him. But he is a Churchman, and I consider he has a right to feel aggrieved.

If, on the other hand, a Broad Churchman, of the school of Burnet and Archbishop Whately, is dubbed a sceptic because he does not think that St. Paul wrote the Epistle to the Hebrews, and dislikes the Church Association, and tries to see some good in all denominations, I think again he is harshly treated. I do not agree with him. But he is a Churchman, and I consider he has a right to feel aggrieved.

If, once more, an Evangelical, of the school of Usher or Archbishop Sumner, is sneered at as dishonest and no Churchman at all, because he agrees with Canon Mozley about the baptismal controversy, and is ready to meet Nonconformists on the platform of the Bible Society, I think again he is dealt with most unjustly. He has a right to feel aggrieved.

For Christ's sake let us all try to give up this wretched, narrow, illiberal practice of savagely condemning, anathematising, and even excommunicating our brethren about things indifferent. Let us try to disagree pleasantly, civilly, and like Christian gentlemen. Let us believe, if you please, that we have more light than others. But why cannot we have "sweetness" as well as "light"? By all means let us be honest, and stick to our own opinions like limpets to a rock. But if we want to promote internal unity, let us draw a broad line between things essential and things non-essential in religion, and judge one another accordingly.

III. My third suggestion is this: If we want to obtain more unity among Churchmen, we should *cultivate opportunities of meeting men of other schools on neutral ground.*

Prejudice, or unreasoning dislike of others, is probably one of the most mischievous causes of division in the present day. Nothing is more common than to find one Churchman disliking another, without ever having seen his face, heard his voice, or read one line of his writings! To dispel prejudices, the best plan is to get men together, and let them look at each other face to face. They say in the city that when they want a business matter pushed they seek an interview, and that one interview will do more than a score of letters. I can quite believe it. I suspect if some of us could have a quiet walk, or spend a quiet evening in company of some Churchman we now dislike, we should be surprised, when we got up next morning, to find what a different feeling we had about him. We should perhaps say, "I like that man, though I do not agree with him." Great

is the power of the face, the manner, the voice, and the eye. Seeing is believing.

At present, many of the clergy seldom or never see each other, except at rural-decennial synods and visitations; and then, I often think, we look at one another with as much curiosity as if we were looking at the last new beast arrived in the Zoological Gardens. The natural consequence is an immense amount of floating misconstruction and misunderstanding. Far be it from me to say that meeting one another will put an extinguisher on our divisions, melt down all our differences, and make us, like the fabled Corinthian brass, a body of one homogeneous consistency. I expect nothing of the kind. The prismatic colours of our Church's theological rainbow will never fade away and vanish in the cloudy atmosphere of this world. Nothing is colourless but perfect light; and the day of perfect light will never arrive until the Lord comes. I believe there will be High, and Low, and Broad Schools in the Church of England as long as the world stands. But yet there is room for much more approximation; and surely we might lessen the distance that now divides us, and get within hail of one another.

How we are to get opportunities of meeting men of other schools on neutral ground, is a point of detail on which every one must judge for himself. But I may be allowed to say that, to my mind, here lies one use of Congresses and Diocesan Conferences, and one reason why we should attend them. They enable men of different schools to see one another; and if they do nothing else, they help to rub off corners and lessen prejudices.

IV. My fourth and last suggestion is this: If we would obtain more unity with Churchmen of other schools of thought, *we must co-operate with them whenever we can.*

Co-operation for objects of a temporal or semi-temporal kind is clearly a possibility. For the relief of poverty and distress,—for general aid to sufferers from war, pestilence, or famine,—for supporting the maintenance of a scriptural system of education against a secular system,—for maintaining the union of Church and State,—for promoting measures of Church reform,—for all these ends I see no reason why loyal Churchmen of all schools should not heartily work together. I go further. I think they *ought* to work together. It would smooth down many asperities, narrow breaches, heal wounds, and induce a kind and genial feeling between men. Nothing so unites as real work and imitation of Christ. I should be ashamed of myself if I would not help to launch a life-boat to rescue shipwrecked sailors, or to work a fire-engine when lives were in peril, because I did not like my fellow-helpers. And I should be ashamed if I refused to assist works of mercy, charity, patriotism, or philanthropy, unless on condition that all who co-operated with me were Evangelical Churchmen.

But co-operation for direct spiritual work, for teaching religion, for direct dealing with souls, appears to me a very different matter indeed. Here, I must honestly say, co-operation with Churchmen who differ from you seems open to grave objections. It may be my dulness and stupidity that at present I am unable to see the answer to these objections. But it is my deliberate conviction that if High, Broad, and Low Churchmen are sincere, outspoken, hearty, and earnest in their several views, it is difficult for them to work comfortably together in direct dealings with souls.

Can they preach in one another's pulpits, except on rare occasions, with comfort and profit? That is the best and most practical way of putting the subject. A young, enthusiastic, and unreflecting mind may fancy that they can. I contend, on the contrary, that, as things are at present, they cannot. What decided High Churchman would like a decided Evangelical to occupy his pulpit and pour out his soul about regeneration? And what Evangelical clergyman would like a High Churchman to address his congregation, and say all he thought about the Sacraments? And where is the preacher, in such a case, whatever might be his desire for unity, who would not feel himself fettered and muzzled, and hampered, and unable to speak freely and fully, for fear of giving offence? And where is the English congregation that would not feel perplexed and annoyed by hearing conflicting doctrines and arguments to which it was entirely unaccustomed? It is easy for shallow thinkers to sneer at the divisions of the English clergy, as "divisions about trifles," and to ask us why we cannot all unite in trying to "evangelise" the neglected populations of our large towns! But what do such men mean when they talk of *evangelising*? What do they suppose an evangeliser ought to say and teach? Why, here is precisely the whole question on which "schools of thought" are opposed to one another! What one calls evangelising, another does not. What one would think wholesome milk, another perhaps would think little better than poison. In short, co-operation of schools for direct spiritual work seems to me impracticable at present. It may come some time; but the Church is not ripe for it yet.

This is a humbling conclusion, I grant. The theory of exhibiting the unity of all zealous Churchmen by co-operation is a beautiful one no doubt; but it is useless to ignore facts. There is a gradient beyond which no locomotive engine will draw a load: its wheels turn round on the rails, and the train comes to a stand-still. We must remember this in our zeal for unity among Churchmen. We must strive to co-operate with one another where we can; but we must not attempt to do it when we cannot, lest we damage our cause.

Suffer me now to conclude my suggestions with two words of caution. They are, I venture to think, cautions for the times.

(1.) Let us all take care that we do *not underrate the importance of unity*, because of the apparent difficulty of obtaining it. This would indeed be a fatal mistake. Our want of unity is one great cause of weakness in the Church of England. It weakens our influence generally with our fellow-countrymen. Our internal disunion is the stock argument against vital Christianity among the masses. If we were more at one, the world would be more disposed to believe. It weakens us in the House of Commons. In every debate about Church matters our watchful rivals and foes parade our divisions before the world, and talk of us as "a house divided against itself." It weakens us in the country. Thousands of educated laymen are annoyed and disgusted, and cannot understand what it all means. It weakens us among the rising generation of young men in the Universities. Scores of them are kept out of the ministry entirely by the existence of such distinct parties amongst us. They see zeal and earnestness side by side with division, and are so puzzled and perplexed by the sight that they turn away to some other profession, instead of taking orders. And all this goes on at a period in the world's history when

closed ranks and united counsels are more than ever needed in the Church of England. Common sense points out that this is a most dangerous state of things.

If disestablishment ever comes (and come it will, many say), the Church of England will infallibly go to pieces, unless the great schools of thought can get together and understand one another more than they do now. "A house divided against itself cannot stand." A self-governing Church, unchecked by the State, with free and full synodical action, divided as much as ours is now, will most certainly split into sections and perish. To avoid such a consummation as this, for the sake of the world, for the sake of our children, for the sake of our beloved country, Churchmen ought to strain every nerve, deny themselves much, and make every sacrifice, except that of principle, to obtain more internal unity.

(2.) Finally, let us all remember that, however much we may value unity, *we must beware of the temptation to sacrifice truth on the altar of peace.* We may buy gold too dear; and we make an enormous mistake if we barter away one jot of the Gospel for a mess of pottage under the name of unity. Let us not make an idol of unity. Let our first aim be to get nearer to Christ; and the nearer we are to Him, the nearer we shall get to one another.

By all means let us long for unity, work for unity, make many sacrifices for unity with all loyal Churchmen. But never let our thirst for unity tempt us to forsake the great foundation principles of the Bible and the Church of England. The more faithful we are to these principles, the more good men of other schools will respect us, even while they disagree with our views. Trimmers and compromisers are never respected, and carry no weight with them. John Bunyan's "Mr. Anything" in the "Holy War" was kicked by both sides. Boldness and honesty are always respected, and especially when they are combined with courtesy and love. Then let us strive so to live, so to preach, so to work, and so to love, that if other Churchmen cannot see with our eyes, they may at any rate *respect* us. Above all, let us never forget to pray, in the words of our Liturgy, that "all who profess and call themselves" Churchmen, as well as "Christians, may hold the Faith in the unity of the Spirit, in the bond of peace, and in righteousness of life." Prayer for unity is prayer according to the mind of Christ.

[While Canon Ryle was reading the above, the Lord Bishop of Oxford arrived, and took the chair in place of the Archdeacon of Ely.]

REV. A. J. ROSS, D.D., Vicar of St. Philip's, Stepney.

It is related that, not many days after he found himself master of the Roman world, the Emperor Julian invited to his presence the leaders of the hostile sects into which the Christianity of his day was split up, in order that he might have the philosophic enjoyment of "beholding their furious encounters." Arians, Nicenarians, Donatists, Novatians, the Macedonians, the Eunnomians—of whose existence, not to speak of the representatives of other "isms," we may assume that William Cowper's pious cottager had never heard—were all summoned before the unhappy

monarch. At times he listened patiently, and like a quite superior person, to their widely-divergent statements; at other times the clamour of their controversy provoked him to exclaim, "Hear me, for the Franks and the Alemanni have heard me!" He soon, however, made a discovery; and I—a Celt myself, and a lover of all my Celtic brethren, whether they are found in Scotland, or in Ireland, or in the Principality in which we have now the happiness of being assembled—will render that discovery in the accents of a celebrated Welsh preacher, who gave out, as the text of his English sermon, the words, "*Peas, peas, and there was no peas.*" Julian found that he could neither cajole nor frighten the disciples or masters of the different schools of thought into a merely verbal agreement or hollow compromise; and it is further reported that, before he dismissed the assembled disputants from the audience chamber, "he felt satisfied that he had nothing to fear from the union of Christians." Students of history are well aware that the seemingly-divided Christians, so far as they were Christians at all in more than name, were at heart far more really one than they themselves had dreamed of; and that the common danger to which their common Christianity—apart from merely technical renderings of its meaning or value—was exposed by the policy of the Emperor, especially in the matter of education, awoke in the Church a consciousness of its unity and of its divine origin, which, in the forth-putting of its inherent energy, would have utterly paralysed the reactionary endeavours of the Emperor—backed though he was by all the prestige of State and the strength of the Roman army—had Julian reigned longer than his tragic eighteen months; and which, on the occasion of his death, found itself unanimous enough and strong enough, even in the army, to elect a professed Christian as his successor. The question, accordingly, which I have here to ask is this: Are we—in one aspect, members of the whole Christian Church in England, and, in another, members of that National Church which, as Coleridge demonstrated some sixty years ago, is intrusted (accidentally) with the promotion of the best culture of the nation in all that tends to enlighten and purify and sweeten and elevate it—less in accordance than the representatives of the various shades of opinion in the Christian Church were fifteen hundred years ago? That I cannot, and I dare not, believe. No doubt there are so-called Broad Churchmen, who in some of their utterances remind us of the little boy in Hans Andersen's delicious story of the "Snow Queen." The faithless urchin of the tale, while being helplessly trailed by the ruthless Empress over the snowfields, tried hard in his distress to say the Lord's Prayer, but he found that he could only recollect the Multiplication Table; and there are so-called Low Churchmen who have lamented aloud in letters sent to the press, that Church Congresses are greatly to be deplored, because it has been found that in every town in which a Congress has assembled party spirit has declined (may it be so found in Swansea); and there are others whom, because of my reverence for such names as those of John Keble, Bishop Selwyn, and Canon Carter, I will not call High Churchmen, who, in presence of the tremendous evils with which we are surrounded, and in seeking earnestly and unitedly to cope with which we should find the blessed reward at once of a deeper vision of God and of genuine fellowship with each other, have openly proclaimed that "non-fasting communion is a national sin," and who are not only charged by the present

Bishop of London with reproducing in their teaching almost every doctrine and practice which at the Reformation was renounced and laid aside, but who themselves avow "that the marvel is that Roman Catholics do not see the wisdom of aiding them to the uttermost." But none of these "fierce inconsiderate fiery voluntaries" can be regarded as fairly or honestly representing the respective schools of thought to which they affect to belong. They are rather to be looked on, if not without some sorrow and amazement, as a species of free-lances—"Bashi-Bazooks" they were designated by our revered Archbishop at the Croydon Congress—who hang upon the skirts of the three divisions which do not disunite but constitute our ecclesiastical army, and whose common marching orders, though derived from such apparently diverse authorities as Pope, Pagan, or Pharisee, seem all to be a parody of the words, "Rise, Peter; kill, and eat"—eat the approval of a faction, and alay, so far as you can, all that seems to exalt itself against your latitude, your attitude, or your platitude.

But these extravagances notwithstanding, I venture here to affirm that we have not come to this Congress to "wash our dirty linen in public," (and we know that some of our friends decidedly object to the *Lambeth Baths and Washhouses*), any more than we have assembled and met together either to ventilate special nostrums, or to thank God that we are not as other men. We have assembled to strengthen each other's hands, and comfort each other's hearts, by the proclamation that we are not divided. The variation of terms in our interpretation of certain words, or formulæ, or practices, by no means implies a schism in sympathy. We believe that our conscious union—for in Christ, whether we realise it or not, we are all one—would be immensely promoted by the distinct recognition of the fact that the principles on which we are all agreed—all Christians in England, I would boldly say, certainly all we who belong to the National Church—are of vastly more importance than the points upon which we differ.

The principles are of primary, the points only of a quite secondary, significance. What Wordsworth says of the primal duties, we might affirm of all distinctively Christian principles, that they "shine aloft like stars." And the first great principle upon which all we who have come to this Congress, in this age of professed Agnosticism, are, without all controversy, of one mind, is this—whatever may be our metaphysical conception of our relation to the phenomena which present themselves to our sense-perception—that there is a living, self-conscious mind and will beneath, or within, or behind them all. We believe that there is a science of natural theology; that the order, the harmony, the proportion, and, generally speaking, the progressive arrangements which we have discovered, in the domain either of natural history or of natural philosophy, can only be rationally accounted for by referring them all to a reasonable origin. And, perhaps, I may be allowed to add here that I could not imagine a better means for deepening and strengthening our common Christian filial trust in the God and Father of our Lord and Saviour Jesus Christ, than by familiarising ourselves with such a philosophy of the grounds on which a pure natural theology can be constructed, as is furnished in Mr. Jackson's *Essay*, in Professor Fraser's latest account of the speculations of Bishop Berkeley, or in the lectures of Professor Wace.

What does not science, what does not history become, when the objects of both are, so to speak, rendered a *transparency* by the light of faith? And you will remember that in that great chapter in which the truly inspired author of the Epistle to the Hebrews hangs up before us the ancient heroes of belief, he is careful to enunciate—having told us, first of all, that faith sustains the same relation to the unseen sphere of realities which the eye sustains to surrounding phenomena—that by it we understand that the world was framed by the Word of God, that by it the “elders” everywhere caught echoes of the footsteps of the great Creator.

In the second place, after this common recognition of a central source of light and order and law, it must be the habitual conviction of all of us here assembled, in a far profounder measure than it was the conviction of the devoutest believer in less privileged dispensations, that we are beset behind and before; that in God we live and move and have our being; that He is directly the fountain-light of all our seeing; that He is Himself our eternal Home; and that within the great temple of His goodness, “the swallow,” i.e., the human soul, hath found her place of shelter from the stormy blast. And, no doubt, inasmuch as the way into the holiest of all has now been made manifest, we meet here as those who know, while some of us are specially called to teach that God is light, and that in Him is no darkness at all. We all profess, in common, to believe that the Gospel which He has sent us is so self-evidencing in its great affirmations, and contains such a direct and imperial appeal to our inmost consciousness, that we are not to listen to angel or apostle who would lead us away from its sublime simplicity. The unity into which we have been baptized is the unity of a common adoration of, and trust in, One whom we are to love and worship, with all our minds as the eternal fountain of all truth, with all our souls as the source of all beauty, and with all our hearts as the well-spring of all love. The “secret” of Jesus, whatever Mr. M. Arnold may say, was not “inwardness,” whatever that may mean, or “sweet reasonableness,” which may suffer us to hold ourselves daintily aloof from the claims of sinful, suffering, and sorrowing humanity; but it was the planting in the consciousness of man of a quite new trust, even trust in a perfect Father. And we claim to be the disciples of our Lord, not merely because He drove the ploughshare of a great moral principle more deeply into the human spirit than any antecedent moralist had ever done before, but eminently and especially because He brought to bear upon the growth of our best affections, upon our faith, our hope, our charity, a new atmosphere and a new light.

When a friend of mine was informed by myself what the thesis was on which the Subjects’ Committee had requested me to write a short paper, he replied, “That, surely, is a very difficult topic to handle?” “Yes,” I said, “it would be an altogether intractable one if I looked at it from the outside merely, but it does not seem to me so very formidable when you look at it from within; and the words of Wordsworth in a fine passage in the “Excursion” came to my recollection, that “wisdom is oft-times nearer when we stoop than when we soar.”

After this brief parenthesis, I would proceed to say further that there is one calling which has been given to us all, and to which we all profess to have yielded a willing obedience, and that is, *the fellowship of His Son*. And, surely, it would be a very doubtful kind of humility if we willingly

elected the position of servants, when we were commanded to take the place of children. But does not the very fact of our being intelligent disciples, not to say ministers, of Christ, imply that we have at least some knowledge of the truth that for our support and comfort, amid the hourly conflicts and trials of life, we have the same resource upon which to fall back as that which was the strength of Christ himself in the days of His humiliation, and of which He speaks in that thrice holy chapter which was read in our hearing on the opening of this Congress—"that the love wherewith Thou hast loved Me may be in them, and I in them?" Our common brotherhood involves these conceptions that we are learning to look at all things with the mind of Christ; that we are "living by His faith," the faith of the Son of God; that all nature and all human love are bearing witness to us, as they did to Him, of our Father's creative love and providential care; and that as it was His meat and drink to do the will of His Father in heaven by never-ceasing ministry to those whom He was not ashamed to call His brethren, in like manner, but at an infinite distance, we are endeavouring to live by Him, that His truth and love are the very "bread of life" to our souls.

Under six figures the great Apostle of the Gentiles sets forth the unity of the one Church and of the many Churches. Ideally, the Church is conceived of as the spotless Bride of the only Bridegroom of the soul amid its wants, weariness, and sorrow and sin; as the all-sympathetic Body; as the one holy Temple; as the Family dwelling together in unity as brethren; as the city in which there no more any strangers or foreigners; and as the army always "militant here on earth," but at last victorious. And the one grand creed into which the members of this one undivided holy Catholic Church are baptized, is thus set before us in words which I shall quote; but let me first incidentally say that it is largely because we have added to that creed or taken from it, or have "left the first love," by which alone we can retain it in our hearts, that instead of being outwardly one there are in the British empire alone seven hundred and fifty-five different Christian denominations! There is one Lord, in absolute surrender to whom—to Him, and not merely to any opinion about Him—we find not only rest, but regenerate newness of life for our reason, our heart, our conscience; one faith, which binds us over to inward fidelity to God and man; one hope, and a hope verily which maketh not ashamed, which bids us never despair for the individual or the race, and which thus saves indeed, saves alike from Sadducism and Pharisaism; one Spirit, and that the spirit of love, "without which whosoever liveth is counted dead before God;" and one God and Father of us all—who is above all, infinitely exalted in righteousness and love above all that the purest in heart can yet conceive,—who is "through all," penetrating with His providential direction even the darkest passages of human history—and who is in all, besetting them behind and before, and pledged alike by His justice as our Creator and by His redeeming mercy never to leave nor forsake any, urging and besieging each with His inexorable love, in order that each may say, "I will arise and go to my Father."

Having this blessed faith and hope, which, as I need scarcely remind this audience, are themselves the fruits of the Great Reconciling Sacrifice, we cannot but feel that we are always on a mission; and if any of us should find ourselves in a wholly isolated position, say in a heathen

country, and not delegated by any society or Church, we should feel ourselves at liberty, I presume, to carry out our mission in the way which might seem to us best fitted to raise men out of degrading habits and superstitions, up towards the height to which Christ has, to our common consciousness, raised us all. But I must here remind you of the distinction which we can never too frequently have brought before us.

There is one Church, but many Churches. There is the one holy Catholic Church which—

1st. Is not a kingdom of this world at all, which exists anywhere, in cathedral or conventicle, only by the miraculous grace of God. To deny this position is to incur, on the one hand, the heresy of Pelagianism which ignores the truth that there is never an aspiration of the human soul after good or after God which is not the direct effect of a divine inspiration ; or is to be guilty of that sin against the Holy Ghost which consists, as I believe, in ascribing the obvious fruits of the Spirit of Good to the Spirit of Evil. May all of us here be kept from this blasphemy. And let me add that, standing here on this platform, having so near me both Churchmen and Dissenters who are attached to forms or phraseology which do not commend themselves to my approval, I do not in the least feel as if I had come to a watershed on which I had nothing to do but to hopelessly lament the divergent courses which the various streams are pursuing. I say, on the contrary, that, by whatever special names these streams are called, they are all tending to the same great ocean ; and more, that they, all of them, have their origin in one common Source, “and that Rock is Christ.”

2d. This Church is a city set on a hill, and not a secret society ; and the one object of its existence is to enlighten the world.

3d. To this Church there is no visible earthly head. And

4th. It is universal ; neither Anglican, Gallican, nor Roman ; neither Latin nor Greek.

And here let me employ the language of the profoundest Christian philosopher whom our country has had the privilege of producing :—

“Kepler and Newton, substituting the idea of the infinite for the conception of a finite and determined world, assumed in the Ptolemaic astronomy, superseded and drove out the notion of a one central point or body of the universe. Finding a centre in every point of matter, and an absolute circumference nowhere, they explained at once the unity and the distinction that co-exist throughout the creation by focal instead of central bodies ; the attractive and restraining power of the sun or focal orb, in each particular system, supposing and resulting from an actual power, present in all and over all, throughout an indeterminable multitude of systems. And this, demonstrated as it has been by science, and verified by observation, we rightly name the true system of the heavens. And even such is the scheme and true idea of the Christian Church. In the primitive times, and as long as the Churches retained the form given them by the Apostles and Apostolic men, every community—or, in the words of a father of the second century (for the pernicious fashion of assimilating the Christian to the Jewish, as afterwards to the Pagan, ritual by false analogies was almost coeval with the Church itself)—every altar, had its own Bishop, every flock its own pastor, who derived his authority immediately from Christ, the universal Shepherd, and acknow-

ledged no other superior than the same Christ, speaking by His Spirit, in the unanimous decision of any number of Bishops or Elders, according to His promise, 'where two or three are gathered together in My name, there am I in the midst of them.'*"

But we who are assembled here are all members of a national institution; we are all "full privates" or officers of an army which, without undue partiality, we call a great one. And in that army, as perhaps is not sufficiently realised by any of us, we are weightied with the twofold responsibility of liberty and of order—nay more, the order itself is liberty. The Low Churchman, under the shield of the national law, may read a Low Church meaning into the confessedly High Church Baptismal Office; the High Churchman, under the sanction of the law, may read a High Church meaning into the notoriously Low Church Communion Office. And having this liberty I would ask the latter with all reverence, whether he thinks that "the life is not more than meat," and "the body"—*i.e.*, the Church itself, or his own conception of the body of Christ in the Lord's Supper—is not "more than raiment"? And the Broad Churchman, without being legally guilty of heresy, may believe that in all our teaching on the subjects of Inspiration, of the Atonement, and of the future of the whole human family, we may proclaim—(1) that that which is inspired by God must always be Godlike in character and in aim or tendency; (2) that sacrifice and punishment must always be conducive to the same holy ends which, in the language of one of our post-Communion Collects, are declared to be to the "relief of our necessities, and the setting forth of His own glory."

Well, my Lord, having these liberties—which, let me say, have changed the attitude of the whole clergy of the respective schools of thought in our Church from one of constraint into one of perfect freedom—what are our duties but these assuredly?—to respect reverently each other's *differentia* of opinion, and not to refuse to acknowledge any one heartily as a veritable brother in Christ, because, as we think, his face is set as though he would go to Geneva, or Germany, or Rome; to co-operate together in all those specially Christian works concerning which our one Master has said, "Inasmuch as ye did them to one of these, ye did them unto Me,"—we shall find the real presence of Christ in His suffering or help-needing brethren;—not to precipitate a mere intellectual uniformity, if that were possible, as if mere agreement in a logical formula were in the least like that ineffable oneness of spiritual sympathy which is expressed in the words respecting the Divine union of Father and Son, "Therefore doth My Father love Me, because I lay down My life that I may take it up again." And as to all attempts to substitute, for the unity of the Spirit which has been already given to us in Christ, mere judicial arbitration, in virtue of an infallible right which we claim as enabling us to sit in final judgment on each other's opinions or integrity, I would say:—1. That if we had, any one party of us, the power to silence the utterances of the other schools of thought in the Church, the effect and the result would imply that we had forgotten the contributions which they had all, respectively, furnished towards the present, which is the noblest and best condition in which the Church of England has ever presented itself to the world—the belief which the High Churchman has rekindled, that the Church is not a kingdom of this world—the humility and self-denial and accompanying philan-

* Coleridge: Church and State, p. 143.

thropy which have been the characteristics of the Evangelical school—and the aim of the Broad Churchman which is, that all practices and all opinions shall be brought under subjection to the Spirit of Christ, which is the Spirit of truth and liberty and love. 2. That party which should prove itself strong enough to coerce the others would find out ere long that, by a summary repression of the opinions of those whom it looked on as sects, it had only established a more concentrated sectarianism. Let me take two examples of this spirit that judges or craves for uniformity from the two extremes of ecclesiastical life. At the very same time, June 1438, when Eugenius IV. had effected the most amazing reconciliation in formulistic terms between the West and the East, the Synod of Basle, which the Pope had designated as an “assembly of demons,” deposed the Holy Father himself, branding him with the guilt of simony, perjury, tyranny, heresy, schism, &c., while the Council of Florence received him as the true and holy vicar of Christ. At the other pole of the ecclesiastical sphere, two of my own country people, John and Janet, had tried all the Churches and all the sects until at last they found themselves outside of all existing denominations, in a spiritual community consisting only of themselves. “Now, Janet,” said a neighbour one day, “you must have found the true Church at last.” “Na, na,” said she, “I’m no sae sure o’t, John.”

All claim to personal infallibility must take issue in one of these two at once ludicrous and absurd phenomena. Let us strive together towards the same end, which is the life of Christ in the soul; let us never forget that the end is infinitely greater than the means, that the one thing needful is not a rite or dogma, but that portion which a certain sister in Bethany had chosen; and that when all our controversies have fallen silent, and our “burning questions” have burnt themselves out, the only things which will remain are faith, hope, and charity. And if we should at any time be tempted to go from under the roof of our Holy Mother, the Church of England, let us be warned by these weighty words of Bishop Selwyn—

“May we all remain steadfast in allegiance and love to our own Holy Mother; and if we are ever forced to change our present position, at least let us never seek for refuge in the most corrupt Church and the most corrupt state upon earth. Better ten Privy Councils to adjudicate upon doctrine, than that monstrous coalition of triple crowns and cardinal hats and French bayonets which is now the state of Rome.”*

ADDRESSES.

REV. W. J. KNOX-LITTLE, Rector of St. Albans, Cheetwood, ' Manchester.

I MAY be pardoned perhaps, as a man who comes to you from Manchester, if I begin by addressing you in commercial phrase and saying that, when I was asked to speak at this great Congress on so important a question as that of Unity, I felt that there was given to me, as would be said in Manchester, “a large order to execute” in a short time. Fifteen minutes to suggest some practical assistance towards unity, implies, of course, that one is expected to do little more than throw out one or two

* Life of Bishop Selwyn, vol. i. p. 354.

trifling hints and suggestions upon one of the gravest questions at present before our minds. As I listened to the able papers which have been read just now, and especially to the outspoken and at the same time loving words of Canon Ryle and of the gentleman who followed him, I employed myself in the useful and spiritual exercise of self-examination. I kept asking myself, in fact, in my own conscience all the time into which of the categories I fell myself? I felt quite confident, whatever the Archbishop of Canterbury may say that I was not a Bashi-Bazook; and equally so that I had no desire for "sweetness" without "light." But to speak seriously, I think, from personal experience, that our unity, which is very much more real in our hearts than we imagine, is greatly disturbed in practice by one or two habits which have been allowed to grow unchecked among Churchmen, though utterly opposed to Christian principles. In the first place, we are over-sensitive about our over-particular likings and dislikings. There is a story about a Dean at Durham of the last century or the close of the century before, which tells how, in the cathedral, I believe, in Durham, they had been in the habit of using incense, to which laudable practice the Dean was the first to put an end; and the historian says, "He was a finical man and took snuff, and said that incense gave him the headache." I think there are a great many "finical" persons among us, whether we take snuff or not, and imagine that we are to wage unflinching war with many things for scarcely any higher reason than that they "give us the headache." Now, this over-sensitiveness about what we like and dislike is often a disturbing cause in the matter of internal unity. Some call themselves Catholics, which is quite right; but then they are always talking about "Church privileges." I should be sorry to fail in kindness or sympathy to any one in trouble, but I do hate people always squabbling and complaining about Church privileges, as if they believed in God the Son and not in God the Father, and as if God could not and would not take care of His own, and as if they would not worship Him in any corner of His Church whether quite to their taste or not. For my part, I honestly say that, much as I love a fine ritual, and think it consonant with our great Church, and most completely according to her mind and law, I have many times been as happy, if not happier, in what is called a "quiet" church, where the services are conducted in what people describe as "the ordinary manner." If we could get into the way of not looking to our likings and dislikings so much, we should not so often have our teeth set on edge and quarrel about things which ought not to be quarrelled about, and we should try more often to understand each other's feelings. We are all engaged in one great work. There are certain fundamental principles upon which we are all, I hope, agreed; and there are other points upon which we can, without rancour, disagree. Canon Ryle dropped a hint that he was ready to turn up his sleeves, and double his fists, and square his shoulders, against any one who should say a word in favour of confession. It seemed that at this point he drew the line. Certainly I should not like to accept battle with him, for I am afraid, judging from the Canon's build, I should get, in plain English, an awful drubbing. Still, I am one of those unpardonable heretics who believe in confession, and shall go on believing in it to the end, who practise it myself, and hear the confessions of others, and shall do so, please God, till I die. I must confess that I owe a great deal to Canon Ryle, though I never spoke to him in my life; but I should be glad to speak to him if he thought it right to speak to me. When I was a lad awakening to the deeper thoughts of spiritual things, as boys more often do, I think, than most men remember or imagine; and when I was groping about in the dark for something to get hold of, it was one of those beautiful tracts of Canon Ryle's that was my guide, and as long as I live I shall respect and love him for the sake of the tract that did me so much good, though I am afraid he will think he led me wrong.

We have different ways of approaching our Blessed Redeemer. The way in which

I have found that approach most blessed to myself, and hundreds and hundreds of those with whom I have to deal, is that which I have adopted, and which I am certain the Churches for centuries sanctioned. I cannot help thinking that, if we would only listen to one another's explanations and try to understand each other, there would be a better chance of unity within the Church. That is the second point which I wish to impress upon the meeting. The third point is, that we ought to strive more earnestly not to be ready at once to suspect each other. We are so full of suspicion; we know that it is one of the characteristics of an Englishman, the moment he does not understand a thing, to denounce it. There is a very good side to that. It represents a wholesome conservative feature of our nature. Not that I am much of a Conservative either; but still people should try to understand what it is to which they object, instead of first suspecting and then condemning it at once. A short time ago a Bishop said to me something of this sort, "My dear Knox-Little, what on earth have you been doing? I hear that you have been preaching about the 'Immaculate Conception.'" "The 'Immaculate Conception,' my Lord," I replied; "I'm sure I never said a word about the Immaculate Conception." Certainly it was within the great Antiphons of Christmas, &c. I began to think whether my enthusiasm had betrayed me into saying anything even possibly exaggerated about the Blessed Mother of our Blessed Lord, but no. I remembered that I had been preaching about the preparations for the Nativity. "Ah! Nativity!" said his Lordship, "that is it; he is prepared to suspect you: he thinks Nativity a High Church word, and fancies that it must mean 'Immaculate Conception!'" Let me give you another illustration. I remember going to preach for a friend of mine who was a Low Churchman, but who did not see any difficulty, as Canon Ryle did, in interchanging pulpits. Some of his people, however, did not like it, and a deputation waited on him to warn him of their honest fears lest I should upset everything if I preached in his church. I thought at the time I must be a very powerful person indeed, if I was able to overturn all their principles in one sermon; but that by the way. However, I did go, and was treated with great kindness, and many good Christians generously banished their dark suspicions; but one old lady stood out, I heard: "It's all very well, but I have no doubt the Rector of St. Alban's had got candles in his bag and would have lighted them, only our Vicar would not let him!" It would be a good thing for us all surely, if people would expect and hope the best till they have found out the worst, and this, I fancy, is an Apostolic rule. And again, another way to promote unity is to try to get a larger and more loving idea of what the Church of England is. She is comprehensive in her Communion, taking in men of various opinions and ways of putting things; but holding to the great fundamentals of the Christian faith. Comprehension without compromise is one of her great watchwords. I think it would make our Church more large, more powerful, more true, were we to allow greater latitude of practice in devotion and ritual, so as to bring in men of varying minds, varying tempers, and varying modes of approaching Almighty God. In a Church like the Church of England which now is by God's Providence spreading over the wide world; you must give immense breadth if she is to hold her own and keep out the enemies of God, and minister truly to His children; you must give immense width to the thoughts, feelings, and desires of men, so long as they stand firmly on the great fundamental principles of the faith as it is in Christ. Might I not, without any disrespect to the authorities of the Church, say to our Fathers on the Bench that, in dealing with some of the weak brethren, if so you like to call them, among us, they should make large allowances, and not try to visit with severity what the public may condemn as a fault, at least, till it has been found whether or not it is the truth. And with regard to ourselves, I should say that we should be more large-hearted and more ready to admit differences of opinion, remembering that much

variance comes from "evil surmisings," and that when we meet together as we do on these great occasions, some of us, who have been open to suspicion, are found on both sides of the question not to be such bad fellows after all. Not long ago a man, who was at college with me but with whom I had never been much acquainted, jumped into a railway carriage in which I was travelling, and when he got out after we had been chatting together for some time, he left me with the remark, "My dear fellow, I always thought you such an ass at the University, but really I find you are not half such a bad fellow after all." I responded, "Ditto, ditto," and so we parted.

L. R. VALPY, Esq.

I HAVE been struck with the order in which certain subjects have been brought before us in this Congress. While we have been called on to consider such subjects as the "Ecclesiastical Courts and Clergy Discipline," we have here to deal with no less a question than "How Best to Promote Unity within our Church!" In approaching this truly important question I submit this primary consideration, viz.—that our Church life does not affect ourselves only; that it does not merely affect those who may be termed, as Canon Ryle puts it, loyal Churchmen of whatever recognised school within our bounds; but that it affects others whom I may describe, first, as weak and erring brethren, who may be in danger of losing confidence in Gospel truth if that truth is in any degree overlaid or hid. Next it must affect inquirers, who, when looking for light may find darkness; and it must also affect the indifferent, who may be repelled by the disregard within the Church of distinctive truth, and by the wide divergence of doctrinal teaching and in the service to be heard and seen within our places of worship. In support of this precautionary consideration I offer a quotation from a sermon lately preached by the Bishop of Winchester, which seems to teach a lesson of deep importance at the present day. His Lordship says, "Men upon their deathbeds, to whose hearts I have striven to bring home the peace of Christ, have told me that they would not hear, because there were so many voices speaking such diverse thoughts." In seeking unity, then, I affirm that you must not sacrifice truth for love; while yet your aim must be to speak the truth in love. John Bradford said, "There can be no unity, where there is no verity;" and Lord Bacon has taught us that there are two kinds of false peace—the one based on implicit ignorance, leading to false conclusions, and, as an instance, he reminds us that all colours agree in the dark; the other involves the admission of contraries in fundamentals, as to which he says: "Truth and falsehood in such things are like the iron and clay toes of Nebuchadnezzar's image—they may cleave for a time, but they will not incorporate." No; we must not be content with a false peace, and call it unity. There must be spiritual affinity, if there is to be real spiritual life in a Church. If we are to "strive together," we must "stand fast in one spirit," and be "made to drink into one spirit." You cannot draw the water of life from divers fountains. As a principal feature in the life of the Primitive Church we find that they continued in the Apostles' doctrine and fellowship. If it be ill, as I readily and heartily admit, to hold the doctrine while ignoring the fellowship, I deem it a far more serious evil to neglect sound doctrine in order to seek after mere outward fellowship. When our Church teaches us to pray to God to deliver us from our unhappy divisions, we are led to seek, through the Holy Spirit's influence, that we may be "united in the bond of truth and peace, of faith and charity"—truth before peace; faith before charity. So in the prayer to which Canon Ryle has referred, we are taught to pray that we may first be "led into the way of truth, and hold the faith," and then that we may do this "in unity of spirit, and in the bond of peace." In the Litany, again, we are taught to pray, first, for

deliverance from false doctrine, and then from heresy and schism. The constitution of a corporate visible Church must be fitly framed and compacted. As was stated by the Archbishop of Armagh, its dogmatic teaching must be well defined, and its landmarks firmly planted, and then within those lines it should exhibit a tolerant spirit. But, my Lord, I venture to assert that there must be a limit to the diameter of the circle of toleration. I ask this question honestly, openly, and fairly before all who may differ from, or agree, with me—What justification, as members of the Church of England, have we to offer for the Reformation—the severing of communion with the Church of Rome—unless it was that our Reformers were constrained to cast off, and so be freed from, the sin, or offence, attaching to the accretion of false doctrine and corrupt practices which had overlaid that Church? I quote once more from the Bishop of Winchester, who, in the same sermon that I before referred to, asserts, in clear and sound language, that the Reformation was “either a dire necessity, or a most dreadful crime.” He goes on to show that the justification was to be found in such a dire necessity; and that, owing to the accretions which overlaid the truth, and the requirement of subjection to a foreign Episcopacy; and, if I mistake not, his Lordship refers particularly to those accretions which are to be found in Pope Pius the Fourth’s creed. This point is also well put by another authority, who says that only as our Church was purified, and stamped in the mint and made to bear the impress of Heaven, can we justify our separation from Rome. What, then, are these divisions between the Reformed Church of England, and the corrupt Church of Rome? Bishop Mant fully and clearly exhibited the fundamental differences in a small work, published by the Society for Promoting Christian Knowledge—a work which, I regret to understand, is now out of print. I do not desire here to enter into details, but I would just refer to [such points as are to be found in Pope Pius the Fourth’s creed (readily available to all who desire fairly and faithfully to follow this question to its foundation principles), and which points will be clearly found to be accretions upon the Faith once delivered; and then I would ask each one now present earnestly, and on your knees, as in the very presence of our Heavenly Father—ask from our heart, and require a definite answer to the inquiry: Whether the so-called Catholic doctrine, which it is now sought to reintroduce into our Church, can be distinguished from these items in the Roman creed? If so, does not this involve us in the same accretions of false doctrine and corrupt practice in respect of which we justify our separation from Rome? Dr. Pusey, bold as he is, openly avows that two schemes of doctrine are struggling for mastery within our Church, and, he significantly adds, “a decisive issue the struggle must have.” Shall we, then, in the vain hope of promoting unity in the Church, hide away these differences, and attempt to secure a wider range of membership by a system of mingled services? No good ever can come from the sacrifice of truth to peace. My Lord, I would with all earnestness seek that we shall face our difficulties, and not shirk them. Let me quote the views of Canon Hole on this aspect of the case—“While history and conscience teach us humility, they bid us also to be honest, and loyal, and brave. They repeat to us the words which the late Bishop of Exeter addressed to the Archbishop of Canterbury: ‘My Lord, no good even yet came from the sacrifice of truth to peace.’ They warn us that when great cracks break out in our walls and ceilings, it won’t do to daub with untempered mortar, and paste a pretty paper over, and say, ‘How nice it looks!’ But we must strengthen the foundation of the house. Let us be sincere, candid, outspoken to each other; let us not waste our breath and our soap in blowing bubbles which so quickly burst. Let us not fly to the sands of expediency, and seek to secure a hollow truce; or shall we take our stand on duty?—and, above all things, I would urge that we avoid ill-matched, and unfaithful compromises. We owe this much in loyalty to Christ.” For the promotion of unity, I would urge that each

section of the Church, fairly within the recognised boundaries of her comprehension, should consider whether what is now occurring and creating our present divisions, can be recognised as admissible on the principle of loyalty to our Master. Also, let all be truly loyal to the Standards of our Church. Even Convocation, when dealing with Whiston's publications, definitely and openly declared that they rested their condemnation of his statements as being inconsistent with the Liturgy and Articles of the Church, as well as with God's Holy Word. Here, then, is another means of drawing and keeping us together, by faithfulness to the Liturgy and Articles of the Church. I find that in every single prayer relating to our Clergy, we are led to seek in spirit, if not in the same language, that they may be so endued with the Holy Spirit as that they shall diligently preach God's Holy Word, and rightly and duly administer the Sacraments, which necessarily involves full acceptance of the protests against the accretions of Rome in her sacerdotal system. I would therefore ask from my heart—while I feel thoroughly satisfied with the wondrous mission that has been given to the Church in the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, and has commissioned His ambassadors even to beseech sinners to be reconciled to Him—marvellous condescension! infinite love!—where is room to be found for any further propitiatory work? While I am permitted to rejoice, with holy boldness, in the realisation of communion with my reconciled Father, I would ask others within the Church to judge, by the standard of God's Holy Word, whether the system they seek to reintroduce is consistent with this privilege of direct personal communion, or is it not rather a system of propitiation through an earthly channel? If the clergy would but take the prayers of the Church for their own order, and honestly and fairly revise their teaching and their practice, and recognise their duty, in the spirit breathed in those prayers, we should have but little of the dissension now unhappily so rife among us.

The CHAIRMAN.

I AM sorry to have to inform Congress that Canon Barry is detained by a sad duty at Worcester, and will be unable to attend to-day. The Rev. Brownlow Maitland has been asked by the Committee, and has kindly consented to fill his place.

REV. BROWNLOW MAITLAND, London.

I STAND here unexpectedly to-day, at the request of the Secretaries, in the place of Canon Barry, who, under the sudden bereavement of the Cathedral Chapter at Worcester, has found himself unable to fulfil his engagement here. Under these circumstances, you will not expect much from me. I cannot, for a moment, pretend to supply what he, with his vigour and experience, would have said, and I have had my own assigned subject for this afternoon to occupy my thoughts. But the few words which fall from me shall be as much as possible to the point, and I trust you will bear kindly with me if I bluntly speak out my mind, as one who has long looked on at the parties in the Church, but has stood outside their conflict. Were I asked to name off-hand three means of promoting internal unity in our Church, I should be inclined to reply—First, withdraw all support from any party journals which live by accentuating the lines of parties, and blowing up the flames of discord between Churchmen. Secondly, withdraw all support from party associations of all kinds, which form centres of hostile camps, and train recruits to keep alive civil war within the Church. And, thirdly, put into practice, with regard to your brethren who have different views from your own, the maxim, "Put yourself in his place." Try to see what they mean, why they differ from you, what they are contending

for, and find out fairly how much you can agree with them in, and how little need there is for metaphorically biting and devouring one another. Those are the things I should advise. If those three rules were followed, the sharpening of weapons and the noise of battle would surely be much abated within our borders, and we should present a more comely front to the world, and a bolder front to the hostile armies of unbelief. I was much struck by a phrase which fell from the Bishop of Oxford last night, "odious party spirit." It is party spirit which is so insuperable a hindrance to unity—the spirit which sets Churchmen flying at each other's throats like the world's gladiators. The existence of different lines or schools of religious and theological thought, is quite another thing from the existence of organised and hostile parties; such different schools there always have been, and probably always will be; they need do no harm, they need cause no division, no bitterness—rather they are beneficial, for they bring out more sides of the truth than any one mind can exhibit. They grow necessarily out of the limitation and the variety of human nature. In no age of the Church, not even the purest, have they been unknown. The Apostolic age was no exception; among Christ's very Apostles themselves they existed, for no one could bring a Peter, a Paul, and a John within the same theological lines of thought; the holy Gospels themselves show differences of thought and conception, and thus supplement one another, and give different sides and aspects of the truth of Christ. If there be a theology in heaven—though, perhaps, its blessed inhabitants have left that behind, with that knowledge which St. Paul says shall pass away—but if there be, I doubt not there must be different schools even there, for the minds of angels and redeemed saints are surely not likely to be cast in a uniform mould, any more than are the minds of the children of the earth. Our different theological schools of thought may, therefore, be regarded as a dispensation of God, an instance of that variety which characterises the Creator's work, a result of the action on different minds and characters of the Divine Spirit who works diversely within His Church, and divides to every man severally as He will. And, I suppose, that the varieties of theological thought will always separate themselves generically into the three great divisions which are strongly marked within our Church. There will be the ecclesiastical school—the school of authority, of tradition, and of dogma, reverently clinging to precedent, fearful of diverging from old lines, thinking religion safe only when strongly entrenched within the barriers of consecrated forms, stately ritual, stereotyped creeds,—the whole inheritance of the great historic Christian past. Then there will be the spiritual school, always seeking to get hold of the inward soul of religion, jealous of authority, distrustful of learning, averse to any forms but the simplest, trying to grasp religion in its purest, least materialised conceptions. And there will be also the philosophical school, looking behind creed and dogma and theology, to gaze on the infinite mystery which human thought has endeavoured to formulate in human language, trying to conceive how the supernatural blends harmoniously with the natural, and to trace the Divine order which reveals itself alike in the evolution of the physical creation, the historical development of the human family, the growth of religions, the unfolding of the human consciousness, the shaping of Christianity, the progress of society, and of the world at large. According to the constitution of men's minds, they fall almost of necessity into one or other of these lines, these schools of thought, each of which has its use in the accomplishment of the Divine purpose, and no one of which can justly say to the others, "I have no need of thee." Surely the co-existence of these schools need cause no breach of unity, no quarrel or bitterness. Party is another thing—it may partly be founded on these intellectual differences, by that perverseness which turns God's gifts into poison; but it is not a necessary nor a legitimate consequence of them; and where the spirit of party runs riot

it works like a curse. As we would follow Christ, and save Christianity from dishonour, let us tear away party spirit from our hearts as we would pluck a viper from our breasts. What I see now and then of the effects of party spirit fills me with dismay—I might use stronger words, and say not with dismay alone, but truly with disgust and horror. The excesses to which it seems able to carry even good men, appear almost immeasurable, so potent, and yet so subtle, is its operation in the sphere in which, if anywhere, truth and honour, justice and charity ought to reign supreme. When I notice these things, their evil effects in the cause of religion strike me as appalling. I cannot help thinking of the aspect in which Christianity is thus made to appear to the world. There are many men of the world, not exactly believers in Christianity, but with what one may call a natural religion—a sense of duty, of decency and propriety, of truthfulness and honour—men who scorn what is mean and false, who loathe what is coarse and brutal. And when before such men this debased and degraded aspect of Christianity is paraded, not by indifferent, half-and-half professors, but by leaders and writers, who claim to hold and exhibit our holy religion in its highest and most genuine form, I cannot wonder if the effect is to make such men of the world turn scornfully away from Christianity itself, and hold their natural religion of honour and justice a more excellent way. The world was once won over to the Cross by being constrained to say, “See how these Christians love one another.” But what can we expect when the unbeliever can take up a handful of our party journals, and say, “See how these Christians hate and tear one another !”

DISCUSSION.

REV. EDWARD GARBETT, Honorary Canon of Winchester,
Rector of Burcombe, Sussex.

THERE seem to be two distinct senses in which the words “internal unity” have been used in the discussion of this morning. One may mean, in the first place, the uniting among themselves of the various sections contained in the wide and wise comprehension of the Church of England; or they may mean another thing which is far deeper, and, I think, far more precious—a moral and spiritual unity, a unity arising out of the community of the faith and the bond of the mystical body of Christ Jesus. The first is the unity of death; the other only is the unity of life. The question which we have met to discuss this morning is whether this true, living unity is possible, and if it be possible, what can we do to promote the attainment of it? The conclusion my own mind has drawn from the various addresses we have heard this morning is, that up to a certain degree it is possible, and that beyond that limit it is impossible. It seems to me, as a practical man, a most desirable and important thing that we should clearly understand where the possibility ends, and where the impossibility begins. The whole thing appears to depend upon the estimate we form of the extent and depth of the divisions which now separate the different sections of the Church of England. Do those divisions turn on points fundamental, or do they not? If not, unity is possible, and ought to be attained among us. I am very happy to believe that, for the most part, they are not fundamental. I believe the great, and vast, and incalculable proportion of our difference is of degree, rather than kind—a difference of proportion, rather than of absolute truth—of the tendencies of various minds, rather than of the nature of things believed in. It is by a frank spirit of Christian love and generous candour in dealing with each other that we may attain far greater unity than at present exists among us. We are divided, I am sure, not merely by acerbity, and consequent injustice of

mutual judgment, but by a vast amount of sincere and well-intentioned misunderstanding; and if such misunderstandings disappear when we meet each other, the object which we are now contemplating will be in a great degree attained. I believe, for instance, that the great historical High Church party do not adequately understand the position as, I venture to call it, of the Evangelical party towards Church principles—their sincere respect for the historical continuity of the Faith, and their loving reverence for Apostolic discipline and order. It may be, on the other hand, that the Evangelical party do not understand the firm and consistent opposition to the Church of Rome of the High Church party; while a third section are too often subjected to charges of laxity and latitudinarianism. All this ought to pass away with Christian men who love each other, as does the morning mist before the mid-day sun. It would be a mere dream to imagine that all men can ever see things with the same eyes, or approach everything from the same standpoint. Thank God, that is as undesirable as impossible. What would you think of merging all the multitudinous colours of the material creation in one line? What a monotonous world it would be then! So it would be with the Church of Christ if there was no stimulus of antagonism—no conflict of thought with thought. But though we cannot see things with the same eyes, why cannot we recognise each other as the common followers of our dear Lord, as common and consistent members of our venerable and beloved Church of England, as fighting in the same battle, in the same common cause, against the same common foe? I wish from the bottom of my heart I could stop here. It is in no spirit of triumph, but in a spirit of sadness and of sorrow, that I feel constrained to say more. I fear that there are divisions between some schools in this country which are fundamental and essential. Let us have the honesty to face the fact. What is the use of living in a fool's paradise? It is indisputable that a vast number of people honestly believe the difference of doctrine between themselves and some other members of the Church to be essential and fundamental, and I believe they are right. It is true we are prepared to use together the creed of the undivided Catholic Church; but do we interpret its clauses in the same manner? or does any one for a moment suppose that the different schools in the Church would fill up its broad outlines with the same scheme of truth? Suppose a question were put—How is a poor sinner to be made just before God? Would the same answer be given by all Churchmen? Would not the answers unhappily differ widely and essentially? If this is the state of the case, there may be uniformity, there may be toleration, there may be comprehension, but living, vital unity is impossible. You may as soon bind together light and darkness, life and death, as bind together things essentially and inherently antagonistic. Is there, then, nothing we can do? There is. To man perfect unity among us is impossible, but with God all things are possible. We can all help the cause by prayer for the outpouring of the Spirit of God, that His Spirit may impart to all our hearts, not the desire to get as far as possible from other antagonistic schools, but as near as possible to the mind and truth of God. That is our only hope of a real union, and till that prayer is answered we must be content to wait in patience and faith, and to look with hope and trust to the time when the Church militant will become the Church triumphant, and when all the mists of ignorance and darkness will pass away before the eternal and unclouded sunshine of the eternal world.

THE LORD BISHOP OF WINCHESTER.

I HAVE not had the advantage of hearing former speakers, I am sorry to say, or at least I have heard very little of any of them ; I therefore labour under very great disadvantage ; and, indeed, my intention was only to have spoken if I heard anything that I thought needed reply. As the Chairman has called upon me immediately after I came into the room, I am not in a condition to say much on what has gone before. I am constrained to differ from a great deal of what has been said by my valued friend Canon Garbett. With all he said in the first part of his speech I agree ; but the last words that fell from him I very deeply deplore. I do not for a moment believe that there are any fundamental differences between any large schools in the Church of England. I cannot undertake to say that there are no individuals, or no small schools in the Church, in which fundamental differences may not exist ; but I am satisfied that between the large schools there are no such differences. I ventured to assert, perhaps somewhat boldly, the day before yesterday, that, as between the Ultramontanist and the extremest of orthodox Dissenters, there were more points of agreement than of essential difference. And I maintain that still ; because those who believe in the same God, Father, Son, and Holy Spirit—who put their whole hope and trust in the Death and Passion of our Lord Jesus Christ—who look to no other source of sanctification and holiness than the Holy Spirit of God—who believe in Jesus Christ as their Leader and King of the kingdom of God, and who hope to reign with him—whatever other opinions they may have, they hold in these opinions those which are more deep and important than any others that may be engrafted on them. There is no difference of opinion between the highest and the lowest Churchmen upon these points. I was myself brought up an Evangelical, and I am an Evangelical still. I believe that the only possible hope for our souls is in the Incarnation, Death, and Passion of Jesus Christ ; and I repudiate as heartily as any one can the miserable want of evangelical truth in the last century, when men said in the pulpit that we were to do our best, and then the merits of Jesus Christ were to make up for our shortcomings. Anything more false than that I cannot conceive ; and I believe the great majority of the High Church party will say exactly the same thing. I have a great dislike to extremes, either High Church or Evangelical ; but I have often been on the same day to the churches of Evangelical clergymen, and to those of extreme High Church, and I have often found in both the same doctrine—Jesus only. If we are to have unity, we must try and see where we agree, and not where our neighbours differ from us. I offer the advice to the two great schools in the Church, not to give up one iota of their own opinions or theological tenets which are consistent with the Church of England. I say to the Evangelicals, do not give up the doctrine of justification by faith. If you take away from that doctrine merely scholastic distinctions—which are not very wholesome things—justification by faith means that we do not rely for salvation upon a dead law, but upon a living PERSON. I am sure no man ought ever to give up that. The Evangelicals cannot press it too strongly ; and High Churchmen if they have it, as I think they have, cannot adopt it too heartily. Then I would say to High Churchmen, with no less earnestness, I do not see why you are to give up your doctrine of the Sacraments. I do not see why the two should not be held together. I do not want you to go from the primitive doctrine of Baptism and the Communion to the mediæval accretions built upon them ; but the true Sacramental doctrine fits exactly into the great doctrine of the Incarnation and completes it. The Apostles made a great deal of the Sacraments ; and, in fact, I do not believe that any one can understand the Epistle to the Ephesians, unless he sees running through it the doctrine of Holy Baptism. It seems to me, again, most important that there should be not only spiritual but external unity. External

unity is necessary, because it tends to produce internal unity, and because it is impossible for the Church to convert the world if it tries to convert it in two hundred and fifty different ways. If it tries to convert it by united action, God will bless the work; but if you bring two hundred and fifty sects to convert it in as many different ways, people will see you are not united, and you will not succeed. We have coming down to us from the time of the Apostles a continuous Church organisation, as well as Christian doctrine; and we must not separate one from the other. Do not let us get on different platforms, and try to make out differences, or assume that our differences cannot be reconciled; and, above all, do not let us encourage those tremendous engines of the evil one, party newspapers, party magazines, and party associations.

REV. R. W. RANDALL, Vicar of All Saints, Clifton.

It is with no common feeling that I take up a phrase which has been used over and over again in this Congress. It would be impossible to say how thankful one is that such vast numbers should meet together to consider a subject so deeply interesting to the Church. But if there is one thing that would add to one's thankfulness, it is to have heard the words that have fallen from the lips of the last speaker. Kindly words, fatherly words, in favour of a large-hearted unity, from the lips of a Bishop, are like jewels, which should be stored in the casket of the hearts of Churchmen. In one sense, I feel almost as if I had no right at this moment to be in this Congress, for I suppose that every man who would call himself an infidel would be excluded. I am an infidel in the point in which I am thankful to have the Bishop of Winchester with me, that I do not believe in the breadth of those divisions which are said to keep Churchmen apart. I am certain, from having worked with men whom I have learned to love with a deep and grateful love, that there is a unity of Christian love which holds men together, such as few know who have not tried the plan of working together. And it seems to me that we have drifted away a little from the great thought expressed in the first paper, that it is from the working of the Holy Spirit alone that there lies the hope of internal unity. But we are told there cannot be love unless there is a love for the truth. The question then is, What is this truth? And it is in the hope of bringing before you one or two thoughts which may enable you to arrive at the truth, or, at any rate, to prefer dealing with the truth, that I have ventured to stand up here. First, never forget that truth does not belong to us, but to God. It is God's gift, and we injure it when we look upon it as ours rather than God's. We must not dare to prejudice it. Next, let us honour and respect those who do not seem to be ranged on the same side with us; for any man who, however mistaken, will stand up for truth, stands up for it because he believes it is truth. Let us honour him for being even over-zealous sometimes, for it is better to be over-zealous than lukewarm or careless. Then, let us never dare to beat down the truth in another man's mind. In my early years, from experience in a country parish, I learned to talk of the truth of the need of the conversion of the heart to God by the Holy Ghost. I had never thought that that conflicted with the Church doctrine of regeneration in Baptism, but I saw practically that it did not, and I could not help considering the deadly harm I might have done if I had attempted to drive from the minds of the simple and earnest labourers the conviction that the soul must be turned to God by the Holy Ghost. To destroy a truth is Satan's mode of controversy. To add truth to truth, like the steps of a golden ladder, till we are brought nearer to Him, is a work of God. Then, do not let us ever hurl truths against each other. From my very childhood I have believed

with all my heart and soul the doctrine of justification by faith in Christ, but I have shrunk in fear when I have heard it cast at the heads of those who appear not to hold it. Because I live in it and love it, I would not have it made a battle cry in the field of contention. Then, let us work together. It was by working in a London Mission that I became acquainted with one whom we hear at Church Congresses, and who has helped my soul more, almost, than any other—I speak of Prebendary Cadman. Let us work together, and let us pray together. When men are sad at the thought of souls living in sin, when they are labouring to recover those souls, and praying to our common Lord for those souls, their hearts must be drawn together, as the drops that trickle down the window-pane run one into another and form a united stream. Controversy may be a sad necessity to support the truth of the Gospel, but we should remember what was said by one of the most famous of the controversialists of the Church of Rome, the great Cardinal Bellarmine—"One ounce of charity is worth a pound of controversy."

REV. THEOPHILUS BENNETT, Vicar of Eastington, Yorkshire.

If we wish for an example of external unity, we have simply to look around. I have been one of the audience, and I have had the greatest possible difficulty in obeying his Lordship's command to come up upon the platform, owing to the pressure of the crowd. I only wish that the external unity which surrounds us may be representative of the internal unity, the desire for which, I hope, animates us all. I am glad that Archdeacon Emery is on the platform; for I think he has done as much as any man, by instituting Congresses, to promote *real* unity in the Church of England. As a humble clergyman, coming from a remote district, where I see very few of my brethren, and have very little internal or external intercourse with them, I hail a Congress like this, for it refreshes my spirit; and I wish many more of our brethren from our little parishes would only come to these Congresses, and see and judge for themselves how refreshing their influence is. One thing we always learn at these Congresses, and that is, when to stop speaking, for the remorseless bell rings us down. We have many common sources of unity. We have a common Bible and a common Prayer-Book. I wish we had, in addition, a common Book of Praise. We had a glorious keynote on the spirit of unity in the Church sounded by his Grace the Archbishop of Canterbury; and I think that every one that listened to his sermon must have been not only edified, but animated with the determination to do all in his power to promote unity with those around him; and if I were asked for the keynote of this Congress, I should say it was *unity*—or a desire for unity—in our own Churches, and to try and extend it to others. The other day we were placed on the horns of a dilemma, when Mr. Hussey Vivian asked us whether there was any difference between Evangelical Churchmen and Protestant Dissenters. A great many said there was none. And upon that he founded the conclusion there was no reason for division from them, and for calling their separation "schism." But we may apply this with much greater force to the platforms of the Church of England. One may call himself Evangelical, another High Church, and another Broad Church; but whatever we may call ourselves, we have subscribed to the same glorious Articles of Religion, we profess to worship from the same common Prayer-Book, and we have so many things in common that we may well repeat the question of Mr. Hussey Vivian, Why should we be separated? These Church Congresses bring us very much together, and I hope and trust that, by the blessing upon the effort of the various speakers and readers, we may go away from this place more determined than we were when we came here, to promote the unity of

spirit in the bond of peace. I will conclude with a little poetical allegory. There is a tradition that truth originally came down from heaven in a crystal ball, which struck the earth and shattered into a thousand pieces. Many scrambled for it, but none got more than a little bit. And so it happens that the glorious truth, which came down whole and entire, is split up into fragments, and each person treasures his own little bit in the belief that no one has the truth but himself. And hence the difficulty of amalgamating one with another.

REV. T. OUTRAM MARSHALL.

I THINK that, when we are considering the "Best Means of Promoting Internal Unity in the Church," we should do wrong if we left out of sight the value of such a discussion as we have had to-day. I believe that the importance of our Conference this morning can hardly be over-estimated. We have listened to a large number of speeches from persons who are generally supposed to differ very widely from one another, and they have all spoken out openly and earnestly from their own points of view; and yet there has been very little said by any of them which all the rest could not accept, and hardly more than a word which could give pain to those who differed. Nor has this unity of feeling been confined to the speakers. The fact that the debate on this question, which has at most Congresses been the most exciting and tumultuous of all debates, has been conducted this time with perfect order and calmness; and that this large assembly, while following nearly every speaker with the greatest interest and attention, has yet listened to each with the utmost tolerance, is a proof to my mind that we are beginning to understand one another better, and are, therefore, getting nearer to unity among ourselves. I will venture now to touch on one or two remarks which I rather regretted to hear. Mr. Valpy, speaking from a different point of view from my own, said that "unless there is spiritual affinity there cannot be unity." Now, while I heartily accept this statement, I differ from him *toto celo* in the conclusion which he draws from it. For I would ask, Have we not all of us on this platform, and in this Church of England, the most real spiritual affinity? Surely the One Baptism, and the common acceptance of the three Creeds, and the partaking of the One Bread, and the drinking of the One Chalice, constitute such a deep Spiritual affinity that in Christ Jesus we are nothing less than blood relations to one another, however much we may differ among ourselves in our belief, or in the terms we use to express our belief in the nature of our Blessed Lord's Presence in the Sacrament of Holy Communion. Again, I must say, with the Bishop of Winchester, that I regretted to hear the exceptions which persons who spoke of toleration always made. The burden of the speeches of Canons Ryle and Garbett was, that High Churchmen, Low Churchmen, and Broad Churchmen might all agree, respect, and tolerate one another, but that there were some dreadful persons beyond for whom there could be no toleration. One is tempted, perhaps wrongly, to think when one hears this, that persons such as oneself are meant, and that the meaning is, that everything is to be tolerated except that which, with the deepest conviction of one's heart, one believes to be the fullest and truest teaching of the Faith once delivered. Of course, if this is so, we are really no nearer peace among ourselves than we were before. I want to plead, therefore, with those who speak thus, to carry their toleration a little further, and to leave out those unfortunate exceptions which they always make. Perhaps it may seem strange to speak of toleration for what one believes to be in the fullest sense the truth. Controversialists sometimes argue that toleration is always wrong; for if the doctrine or practice is true, it demands a great deal more than toleration; and if it

be false, it is wrong even to tolerate it. The reply is obvious. A doctrine may be true, but you cannot at present see its truth, and, therefore, ought not to accept it; but you may exercise toleration towards it, as did Nicodemus towards a doctrine which he could not at the time see the truth of. "Doth our law judge any man before it hear him?" were noble words of toleration, and they led to something better later on. Surely toleration was better than persecution in such a case. Granted that the doctrine may be untrue; but are you quite sure that it is so? If not, in opposing it you run a fearful risk of being found even to be fighting against God. I plead for a wider toleration, therefore, not as admitting for one moment that the things I plead for are wrong or even doubtful; but in the interests of peace, because, while that which we believe to be true is attacked, there can be no peace; and in the interest of those who attack rather than of those who defend, because of the danger they incur in attacking what is true. Again, Canon Ryle said that he was sure that we could not co-operate so far as to preach in one another's pulpits, and that no extreme High Churchman would like to let him (Canon Ryle) preach in his church. I am quite sure that he is mistaken, and that he might enter any one of our pulpits and say every word that he has said to-day, and say it in a black gown if he liked. With nine-tenths of it we should all agree; and as for the rest, which was a suggestion that some of us are not loyal to the Church of England, why no one in our congregations would believe it for a moment, so it would do no harm. The fact is, that we might all exchange pulpits with one another, if we only confined ourselves to teaching positively what we believed ourselves, and avoided mere negative teaching, denying what other people believed. Nothing could do more to promote unity among ourselves than a common agreement to teach positive truths and avoid negations. We tread on surer ground when we teach positively; for all may be in some sort prophets in God's name to teach, but very few are authorised in God's name to denounce or condemn. The Church may do so; but not the individual. Beside this bad habit of denouncing the views of others, there are three other common faults which we must give up if we would regain unity, they are—(1) ascribing wrong motives to the actions of other people; (2) insisting on making them responsible for dangerous consequences, which we think must follow from their actions; (3) insisting on fastening objectionable meanings on the words they use. The unworthy motives, the dangerous consequences, and the objectionable meanings are all indignantly repudiated, and yet people go on imputing and alleging them. While this lasts there can be no peace. One word more. Canon Ryle said well that we must recognise and tolerate "the various prismatic hues of the theological rainbow;" I would ask him, if he does so, to tolerate also the various prismatic hues of the ecclesiastical dress—the black gown of the M.A., or the red gown of the D.D., for the preacher in the pulpit, if he so prefers, or the surplice which the Church of England provides, if he prefers that; and cannot he go one step further, and tolerate also the use of a distinctive dress at the Holy Eucharist by those who wish to mark out that service as different from all others, because it is the only service appointed directly by our Blessed Lord Himself? No doubt a difficulty will arise sometimes where feeling is divided on these points in a parish; but surely the remedy is simple, if we all really desire unity. Let those who desire something different from—more or less than—the ordinary use, have extra services at early hours, and at these services let there be no interference on the part of others, who find the services unaltered at the hours at which they have always been accustomed to attend. If any further means were needed in any case, it would best be found in the adoption of a wise and truly statesmanlike measure introduced some few years back by Mr. Salt, under the title of the "Public Worship Facilities Bill," which would give power to the Bishop of the diocese, acting, of course, with some council of reference, to

allow, in exceptional cases, extra and non-parochial churches to be built and used under his license for special congregations, who were sufficiently in earnest to provide a stipend for a clergyman to minister to them.

REV. W. CADMAN, Prebendary of St. Paul's, and Rector of Marylebone, London.

MUCH has been said upon this important subject, and perhaps too much cannot be said of its importance, but it remains for us now to put in practice what unity really is. I remember taking the chair at a Vestry Meeting of what was then a very dis-united and disorderly parish, and I ventured to say to them that if each of us set his watch by somebody else's, the probability was we should never approach to anything like keeping the same time; but if we agreed to set our watches each by the church clock, we should perhaps more nearly approximate to the right time. One of my audience thereupon cried out, "Ay, but then the church clock must be kept right." That must be remembered. We, as members of the Church of England, believe that those who adhere most to her principles and her practices, are those who come most nearly to the principles and practices which the Holy Scriptures set before us. We come together to-day, not to promote each his own opinions, not to promote our own abstract ideas of what we think to be right, but in the belief that our Church is a faithful representative of God's truth; and as the moon receives and reflects the light of the sun, so the Church receives and reflects the light of the Sun of Righteousness. I believe there will be unity among us, if we each determine to be more widely faithful and loving to the truth of the Reformed Church of England. I say the Reformed Church of England, for let us keep in mind the danger of souls. A former Bishop of Winchester, under whom I laboured, said to me, "Always keep in mind the danger of souls." I think that advice most important in this day. Sin makes the danger, and sin can only be subdued by the method God has given us. The Gospel with which we are intrusted, teaches us how to subdue sin, as well as how to obtain forgiveness for it—denying ungodliness and worldly lust, living soberly, righteously, and godly in the world. Let us keep also the love of souls constantly in mind, for then we shall most nearly approximate to the mind of our Lord Jesus Christ. If we feel the value of souls and the danger of souls, and if we have anything like the love of souls—and I believe that, by that, I express all that is Catholic in the Church of Christ, whilst rejecting all those accretions which every faithful man amongst us is bound to protest against in the system of Rome—if we agree upon that, we shall draw very nearly to agreement upon some other matters upon which we differ. Let us think of the value of souls. This our Blessed Master, Who came to seek and to save, has brought before us when He says, "What is a man profited if he gain the whole world, and lose his own soul?" We are in danger, in our controversies and divisions, of losing sight of this important matter. Secondly, I would say if He be manifested we shall all strive to approach perfection in the unity of the Faith, and of the knowledge of the Son of God. But if any of these things be forgotten, allowed to sink into insignificance, or put out of sight, we shall be contending about matters, which, in the solemn hour when we have to leave this world, and go into the presence of our God, will be found to be mere impertinent trifles.

The CHAIRMAN.

WE cannot, I think, conclude this discussion more fitly than by singing "The Church's One Foundation."

MUSIC HALL, THURSDAY, 9th OCTOBER.

The RIGHT REV. JAMES ATLAY, D.D., Lord Bishop of Hereford,
took the Chair at Half-past Two o'clock.

RELIGIOUS BENEFITS FROM RECENT SCIENCE AND
RESEARCH.

PAPERS.

REV. C. PRITCHARD, Savilian Professor of Astronomy in
in the University of Oxford.

A FEW weeks ago it was my lot to meet an old friend who for many years had been lost sight of. Our conversation soon turned to the subject which is so often uppermost in the minds of thoughtful men, viz., as to how it had fared with him in these days of religious conflict. He had been much troubled, he said, by those endless contrarieties of religious belief, and doubt, and dogma, which on this side and on that we had heard propounded. Knowing how brief our conference must necessarily be, I at once addressed myself to what I regarded as the pith and the root of the matter, and I suggested that, apart from the statements in the New Testament, there could be no permanent and solid ground for the hopes and consolations and religious convictions of the Christian. "As for the interpretation thereof," I added, "the Gospels and the Epistles were originally addressed to plain men, endowed with ordinary capacities, and engaged in ordinary avocations, and in the interpretation of the sacred documents they were, and we are, responsible to the Giver for the proper use of the gifts we have received." "True," said he, "but there seem to be grave difficulties anterior to and underlying the narratives in the Sacred Scriptures." Here I paused for a moment, and he added, "I refer, for instance, to the alleged impossibility of miracles, and to the many arrangements in Nature which appear to militate against the power or the benevolence of its Author." I rejoined, "You are now opening a wide question, and one that cannot be effectually discussed where we stand. Your train awaits you, and I have only time to say that these subjects have naturally exercised my own mind also for many years, and the result is, that I, for one, entertain as strong a conviction of the substantial veracity of the Gospel histories as I do of the Newtonian theory of gravitation, though on different grounds; and I am not more staggered at the wonderful things recorded in the life of Christ than I am at what I read in the skies themselves of the constitution and the motions of the stars." I know not what may have been the effect of these *ἱερα περιποίησις*, these winged words, upon my friend's mind, but they at once suggested to me the matter and the form of my address to your-

selves to-day. Possibly I may thereby afford to some of my brethren who are battling with error, and with the sorrows that come from error, in the world, new subjects or new phases of thought, which they may in their turn bring to bear on the intellectual and moral trials of others who may consult them in their spiritual needs; and thus the fruits of the seed now cast upon the waters may be reaped after many days: who can tell?

“ Si quid ego adjuvero curamve levasso
Ecquid erit pretii ! ”

I shall ask you then, in this behalf, and in the first instance, to consider with me *the Vastness of Nature*: a vastness both with regard to variety and to extent; to our finite conceptions, a vastness illimitable, infinite. And the reason why I invite you to the consideration of this phase of nature lies in the conviction that it will remove from some minds, as it certainly has from my own, all *à priori* or anterior objections to the miracles of the New Testament, drawn from the suspicion that they are *contrary to the laws of Nature*. I think I shall be able to convince you that, whatever else these miracles may be, we have no valid reason for regarding them in this light; but, on the contrary, they may, after all, be only necessary instances of the orderly course of Nature itself; Nature, I mean, regarded as a whole. And similar considerations, I think, will also either remove or greatly palliate all presumptions against the power or the benevolence of the Author of nature, arising from the alleged instances of injustice or extreme severity observed in the course of it.

This branch of the subject thus dismissed, I propose, in conclusion, to consider certain parts of Nature in their *prophetic or anticipative aspects*, thereby vindicating, I think, the parental or providential character of many natural dispositions of things in the midst of which we have our being.

Turn your thoughts then, for a few moments, to the starry heavens, as nightly disclosed to the astronomer's gaze by those gigantic telescopes and their appliances which are among the chief wonders of modern inventive skill. In certain portions of the heavens more stars pass across the small visible field of the instrument each minute than you or I have ever distinctly seen, with unaided vision, shining over the whole concave surface of the sky. I say nothing of the incalculable distances of each from each, or of each from our earth. Yet modern research has taught us, as you know, that each of these innumerable lights is a sun, similar in its constitution to our own; nay, often a combination of two suns, each revolving round its companion sun, and each revolving, beyond all question, after the order of the same Keplerian laws which regulate our own. Moreover, there can be no doubt that close to each of these companion suns there revolves a system of planetary worlds, nestling within the protective influence of the dominant attraction. Further still, and what interests us most, is the fact that our planetary system and our own sun are themselves units in this vast associated group. Yet this incalculable array of associated systems of worlds is not a chaos but a kosmos—a kosmos replete with order, and beauty, and law. The sublimity of its beauty is familiar to us all, and labour and ingenuity have gradually disclosed some portions of its orderly arrangements. Strange to say, it is owing to these orderly arrangements, and to them alone, that we are

enabled to guide our ships in safety across the ocean; by these alone we can lay and we can recover our Atlantic cables, we map out our continents, and we measure our globe with matchless accuracy, and we regulate the calendar of our seasons. But as for the whole scope, the final intention, the why and the whither of this stupendous prodigality of creation, we are utterly and hopelessly ignorant. The Christian, indeed, will say that these bright innumerable existences read to him a sublime lesson as to what He, the Author of this transcendent magnificence must be, who nevertheless condescends to call Himself his Father, and sheds abroad within the Christian's spirit the joy unspeakable and the ineffable dignity of the filial relation. But let that pass for our present purpose.

And now, not in contrast, still less in derisive contrast, turn your thoughts to that little sandglass, the like of which necessarily limits, and may be paralyses, the due accomplishment of my present task. The sand therein, you know, is the *débris* of ancient continents, existing ages upon ages ago, and teeming with life and happiness and beauty upon this our globe long anterior to the advent of man. The why and the whither of this amazing prodigality of duration as much baffle and evade us as do the stars. And next think of the materials which constitute the glass, that curious transparent envelope which contains the sand. Every particle of one of these materials (the flint) has passed through the tissues of creatures living no doubt in pleasurable existence in some primeval waters, while the other material aided the life and the growth of the beautiful flora which adorned its shores. As I have said more than once before, of this prodigality of resource and variety in Nature, its why and its whither surprise, baffle, and evade us. But it is not so much the sand, or the glass containing it, to which I desire to draw your attention; but it is rather to something else within the glass, viz., the atmospheric gaseous substances, which, though invisible, are to my mind far more marvellous, and in one sense far more stupendous, than all the incalculable numbers and the subtle arrangements observable in the starry heavens. For modern science has revealed to us the existence, within that glass, of millions of myriads of millions of entities, the mind becomes stupefied in reckoning up their numbers, yet moving amongst each other with velocities measurable by no terrestrial standards, but approaching rather the velocities of the planets, and dashing against each other, and against the sides of the glass, produce, by their orderly conflicts, all those varied effects which we classify under the names of atmospheric pressure, heat, and light, and electricity. Moreover, each one of these innumerable atoms has each its distinctive and characteristic weight, infinitesimal though it be. Each from primeval time has been endued with its own unalterable individuality, its definite likes and dislikes, and its own associative energy. Such is the wondrous constitution revealed to us by the ingenious diligence of modern research, of the aeriform substances constituting the atmosphere within that glass. The mind becomes half humiliated and half paralysed at the contemplation, and even the most accomplished mathematician must find his powers sorely exercised in the disentanglement of these complicated flights and collisions of the atoms.

But now, add to those stupendous hosts which adorn the skies, and to these myriad atoms thus curiously endowed—add, I say, all the existences that lie between and around them; add to them that bright mys-

terious thing called *life*, and specially human life; man, with all his godlike endowments of the understanding; man, with all his appetites, passions, and affections, and "all that stirs this mortal frame;" and then, summing up the whole, what have you arrived at, at last, in all this interminable array of things and thought? Simply this: you have NATURE—*nature*, which is only another name for the sum of all created things; all that exist, or have existed, or ever will exist. You have indeed a scheme, a system, a constitution of things, in which, though the several parts manifestly cohere and interact with an astonishing connection, nevertheless it is a scheme in which "it is impossible for us to give the whole account of any one thing whatever; the whole account, that is, of all its causes, ends, and necessary adjuncts—adjuncts, I mean, without which it could not have been."

We speak, indeed, of the laws of Nature; but analyse the meaning of the terms. We find that certain circumstances, collocations of matter, for instance, or of the planets, recur again and again; and then we find that certain other consequences invariably ensue, and, so far as such and similar collocations of matter are concerned, we rightly conclude that we have at length discovered the plan, the law, the natural scheme, after which this matter, or those planets, are so far constituted. And this we call a *Law of Nature*: a law expressing so far, and so far only, the will, the scheme, of the Author of Nature. But of how few instances of things, and of how infinitesimal a part of nature have we discovered such laws. You may count them on the fingers of your hands. In all other circumstances we have not certainty and law, but presumptive evidence and probability to guide us. "*For us probability is the guide of life.*" And in effect we find this form of evidence to be sufficient, whether in matters of social conduct or for the practical government of our inner being.

Now, in this darkness or this light of Nature, call it which you will, tell me if it pleased the Author of Nature to send to us, His children, a revelation of things in which we are most deeply concerned, but regarding which the visible parts of Nature could give us no information; if in this behalf there appeared upon this earth one who assumed to be a messenger from Heaven, and to know the secrets of the Most High; if he claimed for himself a divine original, and exhibited in his conduct moral excellences and a moral intelligence far beyond any that we conceive attainable by the children of men; if he taught and lived as none other being ever taught and lived before or since; and if, in the course of his ministry, this *unique* being, appearing under this unique environment, claimed, and was said and seen to exhibit, power over the diseases of the body and over the elements of Nature, nay, over life and death; could you, I ask, under these unique circumstances, and considering what the scheme of Nature has been shown to be, could you, with any show of reason, reject the narrative simply under the plea that it was *contrary to the Laws of Nature*? For my own part, if I said so, I feel that I should thereby be committing intellectual suicide.

You will observe that my present argument refers so far only to the laws of the visible portion of Nature, but omits all reference to our absolute ignorance of the laws of the mysterious interaction between mind and matter. Now, the miracles of the unique, the divine Teacher, are, in the sacred records, attributed to the energy of His will. And who knows the

relation of will to the motions of material atoms? But here I trespass outside of the scope of my present task, and I proceed to the last topic of my address to you to-day. And even this I am constrained to dismiss with a brevity and a sententiousness which must fall far short of the thing I aim at. I refer to the prophetic or anticipative character of certain arrangements in the course of Nature.

Consider, then, for a moment, in what are constituted, and by what means are developed, the arts, the conveniences, the embellishments of social life. What, for instance, would this our English life be in the absence of coal, and clay, and iron, and glass? Even the absence of sulphur—God forbid that I should here be thinking of miserable though necessary war—but the absence of even sulphur, as the main ingredient in sulphuric acid, would make an absolute revolution in the useful and pleasant varieties of our daily existence. And regard also for a moment railways and telegraphs, and telescopes and spectroscopes, and photography in the mere light, though that is an important light, of their exciting the curiosity and developing the intelligence of the great masses of our population. Go back in thought to the distant times of our lake-dwellers, and to those still more ancient cheerless men whose chief mechanical implements consisted of wedges of flint, and then let me ask you what is the source from whence we derive those materials which have been, and must have been ordained to be, the means of our own advancement in the arts of life, and of the discipline of our intellectual powers? We know that the solid earth on which we stand is the great storehouse of the means provided for our material and intellectual advancement, and none assuredly know this better than the men of Swansea. And now that you have before your minds this wondrous correlation of our complex globe, to the still more wonderful being in due time placed upon it, so that he may subdue it to the purposes of his own moral and intellectual elevation—to the purposes, I say, of his gradual development upwards and onwards towards the Supreme; I say, holding this wondrous correlation of human capacities and material things clear and full before the vision of your minds, turn the gaze of your thoughts towards the nebulous masses in the far-off sky, now in process of condensation of evolution, if you will, into new suns and new worlds, to be constituted in their turn after the fashion of our own. In these mysterious fiery clouds the instructed gaze of science already discerns the nitrogen of future atmospheres, the hydrogen of future oceans, the carbon of a future vegetation, and, it may be, the sure traces of the iron that is destined to quicken the inventive genius of beings who are to be the denizens of worlds yet unformed. Magnificent prolepsis! The skies of the ages long past must have once proclaimed in like manner the same beneficent arrangements in preparation for ourselves. For those ancient skies contained the “promise and the potency,” the far-off prophecy of the advent of beings, who, in the slow but secure progress of the rolling ages, would, as on this day, sing of the glory, and be warmed and invigorated by the parental love of the Lord of the Universe.

REV. H. W. WATKINS, Professor of Logic and Moral Philosophy in King's College, London, Warden of St. Augustine's, Canterbury.

THE words "Religion," "Science," "Research," are all words whose meaning is vague, and whose limits it would be hard to define. The term "twenty minutes" is, on the other hand, a term of very definite meaning, and its limits are, in Congress Halls at least, marked in a very practical way. Let me then employ one or two of these minutes in marking out such parts of our almost boundless subject, as I may be able to speak of in the minutes that remain. One evident limit is imposed for me. It could be right for few men—it would certainly be wholly wrong for him who is now addressing you—to follow an Oxford Professor whose name is as a household word at these assemblies; to precede a Cambridge Professor, who if less known to us by his spoken, is known to all by his written words; and, coming between these men, to darken subjects which they have illumined, and made peculiarly their own. It can hardly be by accident that this middle position has been given me. A whole hour of the pure light of science may be too dazzling for the untrained eye, and an interval of shade has been in kindness provided. Be it mine, then, to look at these things as they come within the ordinary powers of vision and present themselves as practical questions of life. I may also exclude from "Science" all that outer fringe of unverified hypotheses in the darkness of which sciolists delight to dwell; and where they find spectral giants that would consume not only our faith but us—did they but themselves exist. I may leave the *Bathybius Hæckelii*, with other sea-serpents, in their native depths. Long may they rest there! To call all this "science" "knowledge," would be to insult the majesty of truth, and to rob earnest and humble thinkers of the homage which every man accords them, that we may do reverence to men whose only claim to it is based on the hardihood of ignorance. And, on the other hand, "Religion" is limited for the purposes of this meeting to its simplest and therefore widest conception. We have to deal, not with science in its relation to Christianity, nor yet with science in its relation to Revealed Religion—this was a question for the last Church Congress—but with the benefits, and I presume that I may add or non-benefits, to Religion as such, from recent science and research.

Now the currents of higher religious thought in England, as far as I am able to trace them, are being influenced by two main forces—one the theory of Evolution; the other Comparative Theology, or the so-called Science of Religion itself. It will be found, I believe, that while there are brooks leading in various directions on either side, these are the great rivers in which men's thoughts are flowing, or to which they are tending. Permit me, then, to address to you some brief remarks on each of these subjects, and to add to them some of a more general kind.

I. The theory of Evolution comes to us with much of the charm of novelty, and commends itself as emphatically of British growth. And though to some of us much that we now read in English is strangely like what we have before read in the German of Schelling, or Goethe, or Hegel; and the whole theory little but a development of the teaching of Leibnitz; and though others among us may think we are hearing again half-for-

gotten passages from the Greek philosophers, and are quite sure that this and that thought may be found in the Latin Fathers, ay, and by the deeper reader, in the Hebrew Scriptures themselves; yet it remains undoubtedly true that this theory, in its present completion of principle and illustration, is the colossal work of a living Englishman, of whom his age and country may well be proud. I know not whether it is scientifically valid; it is probable indeed that this induction of inductions is but a step to higher inductions still, and that we shall live to hear our boys at school laugh at us for stopping on the first summit, and thinking we were on the highest point of the range. But I feel sure that when the history of this century comes to be written from the standpoint of the future, the name of Herbert Spencer will be found in the very first rank among those of English workers and thinkers. In ultimate principles I differ from him *toto celo*, but I am therefore the more anxious to acknowledge the greatness of his work, and the philosophical spirit in which it has been conducted.

What, then, is this theory? "Evolution is a change from indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, through successive differentiations and integrations." I have not forgotten that we are in the *shade* period. This gleam of light is Mr. Spencer's, not mine. But it is a gleam of light. Look at it for a moment and you will see. The writer means not, as is too often said, that everything in its mature form is the development of a germ which was as a miniature edition of the larger work, microscopic indeed, yet perfect in all its parts—nay, he holds it to be absolutely "proved that no germ, animal or vegetable, contains the slightest rudiment, trace, or indication of the future organism," and that "the first process set up in every fertilised germ is a process of repeated spontaneous fissures, ending in the production of a mass of cells, not one of which exhibits any special character,"—but he means that everything commences in a simple rudimentary state, and rises by a countless number of distinct stages to its determinate form; that this form commences in its turn the downward course of dissolution; and that through these successive differentiations and integrations all things are developed. Physiology, geology, astronomy, zoology, sociology, are all subject to this law. The solar system itself will by this law finally pass away into the nebulous matter from which it was evolved. All this may, or may not, be true. Let us from our lower standpoint grant that it is true. The grant is a large one, but for the moment let us lend our assent—not give it—and what then? How is our simple idea of religion affected by it? Mr. Spencer shall answer. "The genesis of an atom," he tells us, "is no easier to conceive than that of a planet. Indeed, far from rendering the universe less mysterious than before, it makes a much greater mystery of it. Creation by fabrication is much lower than creation by evolution. A man can bring a machine together, he cannot make a machine that develops itself. That our harmonious universe should formerly have existed potentially in the state of diffused matter without form, and that it should gradually have attained its present organisation, is much more wonderful than its formation, according to the artificial method supposed by the vulgar, would be. Those who consider it legitimate to argue from phenomena to noumena have good right to maintain that the nebular hypothesis implies a primary cause as superior to the

mechanical God of Paley as that is to the fetish of the savage." We may object to the wording of this answer; but its central truth is evident. Science in her advances along the lines of Evolution, as in all the tracks she treads, unveils to us at every step the Infinite and the One; and in doing so, she leads Religion by the hand and bids her wonder and adore. This law indeed, like every law, answers the question *How?* To the man that follows it to the utmost verge of thought, and, eagerly looking into the darkness still beyond, feels that the mystery of existence remains unsolved, and cries *Why? Whence?* it can furnish no answer. The agonised appeal that must be, will be, answered, strikes against it as against the granite of the mountain side, and the man, listening with outstretched head and ear intent to catch the faintest whisper in reply, finds in despair that it is nothing but the echo of his own voice—*Why? Whence? Whither?*

2. The systematic study and tabulation of religions, which forms the science of Comparative Theology, is far less English than is the theory of Evolution; most of the materials come to our hands from foreign sources, and especially from the indefatigable and self-denying labour of our neighbours in Holland. But that they do come, and that they are being translated, read, and digested, let our current literature witness. Few of us, probably, have any conception of the immense amount of scientific research which has been devoted to this particular question by specialists in Holland and Germany during the last few years. I refer to this for a moment, because I want to show you the importance and value of the statement which I am about to read. It is taken from the "*Outlines of the History of Religion*," by Dr. Tiele, Professor of the History of Religions, in the University of Leiden. The competence of Dr. Tiele to speak on such questions is beyond all doubt; and no one who has read his works will think him unduly inclined to defend the older views. He tells us—I read from the English translation—"The statement that there are nations or tribes which profess no religion, rests either on inaccurate observation or a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings; and travellers who asserted their existence have been afterwards refuted by the facts. It is legitimate, therefore, to call religion in its most general sense a universal phenomenon of humanity."

We have, then, these results from the particular lines of science of which we are thinking. Let us for a moment place them side by side. Evolution, admitting even that all which is claimed for it is true, and drawing no further inference than that which its ablest advocate has drawn, so far from taking from us the consciousness of adoring wonder in the presence of a power which transcends all efforts of comprehension, increases it by the multiple of infinity. A power to be adored; there is the scientific formula for the one element of religion. Comparative Theology asserts that the belief in higher beings is a universal phenomenon of humanity. Hearts to adore; there is the other element of religion. I know indeed that Evolution has told us nothing of the infinity to which it necessarily leads. "Incomprehensible power," "inscrutable reality," "potential existence," "nature," "force," or, as if the plural were stronger than the singular, "forces," or these words deified by being written in capitals by men whose very fingers would assert the living God their

intellects cannot grasp; such are the expressions, not for the being, but for the power to be adored. But the heart of humanity—and note once again that it is the universal phenomenon, extending through all the centuries of time, and found in all the latitudes of place, crystallised in the language of every nomad race, and the keystone of every institution of civilised mankind; whispered at every birth, uttered at every crisis of life, sobbed over every grave—the heart of humanity beats with a faith in a higher Being. And will Science tell us that the motion of every atom of matter is guided with unerring wisdom, that in all the complexity of this universe—so vast that it is unthinkable—Evolution is silently, and without one false step, doing her eternal work; that sun and moon, planets and stars, are poised with such accuracy that on this earth (so insignificant in the solar system that seen from the sun it would not be as large as the smallest stop on the paper from which I read), man can predict their exact positions with unfailing certainty; that all, all is set aright, that the heart of man alone goes wrong? Or will she assert that faculty everywhere implies an object, that eyes are made wherewith to see, and ears wherewith to hear; that in the struggle for existence the strongest only can survive, and the unneeded ceases to exist; and will she say in the same breath that this faith-power of mankind implies no Being from whom it came, to whom it tends; that though it has existed through every struggle, and survived every attempt to make it cease, it is not needed and is not strong? Or will she admit that every faculty of man tends to transcend itself; that Intellect, rising by successive steps, generalises from law to yet higher law, and reaching the highest point declares that there is yet a higher; that Imagination in her search for the beautiful fixes an ideal she never can attain, and that in every department of art the ideal realised fixes a higher ideal still; that Conscience in its assertion of right, duty, retribution, feels that these come not from an imperfect human law, and that they are, even where no human law exists; that Affection, putting forth her powers to love, finds that no loved object can satisfy them, and, feeling that the most perfect human love is less than the love she needs, declares there must be a love beyond; that, in a word, Intellect, Imagination, Conscience, Affection, are with unceasing claim craving to see the Invisible, and yet assert that there is no Invisible to see? Or will she admit that in every department of intellectual work axiom must be assumed and postulates be granted; that these are the very foundation of reasoning, and that Reason itself is but the architect, drawing its plans indeed with compass and rule, testing the building with square and plummet, but demanding a foundation in the solid rock, on which its own first stone shall be laid; and will she tell us that Reason, in the sphere of religious thought alone, is competent to build without foundation; that here no axiom shall be assumed, no postulate shall be granted; that rigid demonstration shall be demanded of that which every man knows without demonstration, and cannot know by it; that the very existence of the individual man, as well as the existence of God, must be proved by philosophy, or shall not be believed in at all? Or will she, seated in the seclusion of the watchtower of her own building, look down upon the seething masses of humanity in their hopes, their fears, their struggles, their affections, their yearnings for the life above, beyond, before, and declare that all this is the sentiment of the vulgar mob,

unknown to the intellectual man? Will she, that is, bid man crush out of his own nature one part, the highest part, of his very being, and, following the guidance of Intellect alone, declare that the heart—after he has destroyed it—beats with sentiment no more? But why weary you with these questionings? Science makes such claims only in her moments of frenzy, and she then is suicidal, and falls slain by her own hand. Judge her not by these moments, but look at her in the calm fairness of her beauty, in the vista of a long past. That past, too, has had its masters of men who know; masters represented by such names as Augustine and Gregory, Pascal, Descartes, and Leibnitz, Kepler and Newton, Bacon and Locke; shall I hesitate in a Church Congress to add Richard Hooker and Joseph Butler, or, if I passed them over, would not this border-town of these dioceses of my fatherland add Edward Coplestone and Connop Thirlwall? Sirs, these men were giants in the vastness of their intellectual strength, though children, *because* children in the humility of their faith. Who are the children in intellect that will climb upon their shoulders and cry, We are taller than our fathers? Who will dare to bid us think that these men were intellectually imbeciles, or morally knaves; that the country they saw by faith is a dreamland of non-existence, that the moral power of the lives they lived is the outflow of weakness? Are we, then, to believe that the platform of scientific knowledge is the ultimate limit of human faculty, that upon it we may pace backward and forward, but that it is bounded on every side by a great abyss, into which no ray of light can ever pass, from which no ray of light can ever come; that every living power of every living man is ever to crave and never to be satisfied, though humanity itself declares it has been satisfied; that the hungering soul of a famine-struck world is to cry to Heaven for bread, and for bread receive a stone? Are we commanded to believe all this by the very science which asserts that there is no such thing as belief? *Credat Judæus!* Let the beliefless believe it!

Religion, then, rests upon ultimate axioms, which as they are beyond science to establish, so are they beyond science to impugn. Science is the *peculium* of the few, and from its very nature ever changing; religion is the compass of the lives of all, and in essence always the same. Science may not lay her foundations, but it may shape her buildings, may reject this stone or that as unworthy of a place in her walls, may, walking hand in hand with her, guide her in the building of a truly Catholic Church, where wisdom, knowledge, faith, and love may together hymn the Creator's praise. Claims have indeed been made by extremists, in the name of science, at which religion stands aghast; and dogmas have been uttered, and deeds have been wrought in the name of religion that no intelligent man can receive or sanction. But science is not answerable for human ignorance; nor is religion for human sin. True science must be in a real sense religious; true religion must be in a real sense scientific. Intellect has always been, and always must be, *intellectus querens fidem*; faith has always been, and always must be, *fides querens intellectum*. Intellect and faith, science and religion, are distinct in thought, but inseparable in fact. God has united them in the individual man; God has united them in the human race. "Those whom God hath joined together let no man put asunder."

The Right Rev. the CHAIRMAN.

THE next paper is one that has been prepared by the Rev. Professor Stokes, but unfortunately his college duties require his presence at Cambridge. The paper will therefore be read by Mr. Bishop, one of the Secretaries.

REV. G. G. STOKES, Lucasian Professor of Mathematics in the University of Cambridge.

THE subject on which I have been asked to address this meeting is one which is likely to receive very different treatment at the hands of different individuals. For, in the first place, the present extent of science is such that a scientific man is necessarily more or less of a specialist even as regards the study of science itself; and, in the second place, science and religion belong to such different fields of human thought that any bearings the one may have on the other are likely to present themselves in different lights to the minds of different persons. I shall not, therefore, attempt anything like an exhaustive treatment of the subject, for which neither my own abilities nor the time allotted to me would suffice, but shall content myself with noticing a few points of connection which have presented themselves to my own mind.

It is perhaps rather the biological than the physical sciences which have recently, whether rightly or wrongly, been supposed to bear on religious questions. As my own studies have, however, not lain in that department, I shall say but little about it, and I turn to physical science, with which I am more familiar.

There is one physical doctrine the establishment of which, if not exactly recent, yet dates from the latter part of the present century, which has, I think, given needless alarm to some who have the cause of religion at heart; I mean the doctrine of the conservation of force. This would not be the place to enter on any lengthy explanation of what the doctrine means; suffice it to say, that for every development of *work* there must be a corresponding *expenditure of something*; and conversely, when work is apparently lost, its full *equivalent* must appear in some other shape, in *quantity* corresponding to the work apparently lost, and very commonly in the shape of heat. We have reason to believe that this law is no less applicable to living beings than to dead matter; and that, for instance, the work exerted by a labouring man is the equivalent of the energy due to chemical combinations between the constituents of his food and the air he breathes. It is this last application of the law which seems to give rise, in the minds of some religious men, to apprehensions which to me appear wholly groundless. We have long been familiar with the idea that living beings, no less than dead matter, are subject to the three laws of motion; and if we have now reason to believe that they are no less subject to the law of the conservation of force, I cannot imagine what religion has to fear from that. To aid our ideas let us adopt a rude analogy, and compare a living being to a railway train in motion. If we have now reason to regard the will, considered in relation to the exertion

of muscular work, as something more nearly analogous to the intelligence of the engine-driver than to the coals under the boiler, that surely is not in any way derogatory to our idea of a living being, or of the wisdom and power involved in its first creation. Rather, as it seems to me, our ideas of what constitutes a living being tend to be refined and exalted.

But, closely connected with the principle of the conservation of energy is another which, it strikes me, has a closer religious bearing; I allude to the principle of the *dissipation* of energy. Imagine a condensing steam-engine at work. For simplicity's sake, suppose the fire removed when the boiler has been well heated; make abstraction of all the surroundings; and suppose the work done by the engine to be that of turning round a paddle between fixed paddles, the fixed and the movable paddles being alike immersed in water belonging to the condenser. The engine would go on working for a time by virtue of the heat which it got from the coals before the fire was removed. The heat belonging to the steam which comes from the water in the boiler is in part conveyed into the condenser. I say in part, not entirely, even if we make abstraction of the solid materials of the engine. For a part is in appearance lost, and in lieu of it we have an exact equivalent in the shape of work done. But in the arrangement supposed this work is converted again into heat, through the friction in the water in the condenser. The upshot is, that while in different parts of the system there is a mutual exchange between energy of one kind and energy of another, the total energy of the system remains unchanged. But though this be so, the system is in a very different condition in its initial state from what it is in its final state, when the temperature has become uniform throughout. At first some parts were hot and some were cold; and it was in consequence of this unequal distribution of temperature that it was possible to convert energy in the shape of heat into energy in the shape of work—work which, though in the arrangement supposed it was expended, wasted we may say, within the system itself, might have been conveyed outside by a shaft, and turned to useful account. But in the final state the whole system is in a condition of dead uniformity, lukewarm throughout, and no useful effect can be obtained from it.

Now our examination of the laws of nature, so far as they are accessible to our means of observation, leads us to the conclusion that a similar process of degradation is slowly going on; that we are in fact living upon capital, however vast the accumulation may be, and however slow in consequence the expenditure. That, so far as can be gathered from the investigation of what are called second causes, the present order of things is tending towards a distant goal of universal death. And this gloomy conclusion is boldly accepted by some who refuse to recognise any causes but such as we can subject to our scientific scrutiny, or which are akin to those that we can so subject.

But those who, with respect to future prospects, refuse to recognise anything but the operation of those natural laws which are the subjects of scientific inquiry, are bound in logical consistency, not indeed to explain how the present state of things actually *originated by the operation* merely of such laws, but to point out how it might be conceived to have so originated without requiring us to adopt hypotheses which are mere baseless conjectures. If that cannot be done; if, in order to account for

the existence of the present order of things, we are compelled to recognise something beyond the blind operation of the physical laws with which we are acquainted (or, which are of similar nature to those with which we are acquainted), it is illogical to ignore the possible intervention of this "*something beyond*" during the state of progress of the universe, past and to come.

Now, it is the constant and the legitimate endeavour of the man of science to extend the chain of causation yet one step further back. Starting from what he has reason to regard as well established, he frames some hypothesis—perhaps suggested by something that has casually fallen under his notice, perhaps thought out in pondering in his own mind over the assemblage of connected facts with which he is acquainted—he proceeds to deduce other consequences which would follow from his hypothesis if true, and to try experimentally whether the predicted results do or do not follow. It may be that he finds that his hypothesis is not conformable to nature; it may be, on the other hand, that its predictions agree so wonderfully with the results of experiment, that he feels a conviction that he has really advanced a step in our knowledge of the causes of things. There is nothing the least irreverent in this. It would be a strange sort of reverence to assume that just where man, according to his existing knowledge, is unable to trace further the action of second causes, there at that precise spot second causes cease. Surely it is more natural, and truly considered more reverent, to suppose that there are laws and contrivances resembling what man has been able to make out extending far beyond the limit of his discoveries.

But it is one thing freely to admit this, another to assume that such causes suffice to account for the whole existing order of things. And here, I think, the physical doctrine of the dissipation of energy does important service by blocking out a supposition in which it is possible that a certain class of minds might rest content—the supposition, viz., that the present order of things has existed as it is, saving merely certain periodic fluctuations, from a past eternity. There is something so mysterious in the idea of *past* time, when considered as the seat of past events, and not merely as a mathematical abstraction, that if the uniformitarian doctrine could be scientifically maintained, many minds might be content to take refuge in the mystery and inquire no further.

But whatever may at one time have been thought, men of science are now, I think, pretty well universally agreed that the present order of things is one of progress, and not of unlimited periodicity. And the question therefore arises for those who would maintain the omnipotence of natural laws, Can we imagine all that we see about us evolved merely by the operation of such laws from a beginning, we will not say infinitely remote, but such at least as the furthest guidance of our natural knowledge seems to point to?

One of the boldest attempts that I have seen to indicate an affirmative answer to this question, is that of Dr. Tyndall in his address before the British Association in Belfast in the year 1874. Others, while pushing their speculations as to evolution far on into the region of conjecture, have been content to stop at an earlier point. But there is no flinching here. Science seems dimly to point to a fiery nebula as a condition of matter the most remote that we can go back to, and from a fiery nebula he

starts. I for one would not forbid the expression, on suitable occasions, of honest doubt if doubt be felt; and I for one think that the cause of religion has not a little to gain from that address. For where do we find ourselves landed? In the attempt to deduce ourselves and our surroundings from that primeval condition of matter by mere evolution, by which I mean the blind operation of natural laws, he is obliged to endow with emotion the ultimate molecules of matter in a fiery nebula, and to adopt a series of conjectures against which common sense rebels. The glove is boldly taken up, and the result is a *reductio ad absurdum*.

But if mere evolution be insufficient to span the gigantic interval which separates the present condition of things from a fiery nebula, then neither is it consistent with true philosophy to adopt some starting-point not quite so far back, and assume as an axiom, as some seem disposed to do, that at least from this point we require nothing beyond the blind operation of natural laws, nothing of the nature of a will acting in time.

I do not know how it may be with biologists; but to me, looking on the matter from a physical point of view, nothing seems so inexplicable as the phenomena of life. Suppose, then, we start with the earth in a condition fit to sustain at least some forms of life, whether vegetable alone or vegetable and animal, have we any scientific warrant for supposing that matter would form itself into living, organised, self-perpetuating forms? Or, to take a later stage, supposing such forms of a low order once to exist, have we any scientific grounds for supposing that that is all that is required for the gradual formation of the higher forms, including man himself, by a slow process of evolution, which word I use in the sense already explained?

No attempt worth mentioning has ever been made to adduce evidence of the spontaneous production of living from dead matter, unless it be with reference to low organisms whose minuteness almost baffles our means of investigation. Putrefying organic solutions are found to swarm with microscopic creatures whose presence at first sight, and even after a great amount of careful investigation, is very difficult to account for on the supposition that they came from germs. But if the germs, if germs there be, of such creatures bear anything like the same proportion in size to the adults that they do in the higher animals, one can foresee that a full examination of the question must be beset with enormous difficulties. I think the immensely preponderating weight of evidence obtained by those who have most carefully investigated the question, is that, if germs are excluded, no life is found. Dr. Tyndall, whose speculations in the Belfast address were so free, has become, through the honest interpretation of his own careful experiments, one of the leading defenders of the doctrine of biogenesis.

With respect to the answer to the second question, the weight of authority at the present day seems more divided. It would ill become me to criticise the labours of those who have worked in fields which I have not explored. Yet looking at the thing from the point of view of an outsider, I cannot refrain from saying that it seems to me that speculation as to the transmutation of forms has run utterly rampant. A certain amount of change yielding sub-permanent varieties no doubt presents itself to our observation, as in breeds of cattle and races of men, and it is likely enough that the same causes of variation operate beyond

what we can actually prove. But with all due allowance for such changes, is it conceivable that they could bridge over the enormous interval which separates an oyster from a man? And if not, what is left to us but frankly to confess that nature presents us with enigmas which science alone is unable to solve?

On the whole, then, while the progress of science continually extends our idea of the operation of law, and refers observed phenomena to causes more remote, it at the same time leaves barriers which it gives us no indication of our ever being able to pass over. And if a too exclusive devotion of the mind to the tracing-out of second causes has a tendency to resolve the idea of God into a sort of pantheistic abstraction, on the other hand to one who holds fast to belief in a personal God, familiarity with the idea of the reign of law in the physical world prepares the mind to expect no less order in the moral world; warns against the confusion of mercy with partiality, and gives emphasis to the declarations of Scripture that God is no respecter of persons, that what a man soweth that shall he also reap.

ADDRESSES.

REV. STANLEY LEATHES, Prebendary of St. Paul's, Professor of Hebrew in King's College, London.

It may seem presumptuous to undertake to speak on the religious benefits of recent science and research, without being prepared to enumerate categorically what those benefits are. But in order to do this one ought to be far more familiar with the most recent achievements of science and research than the present speaker can claim to be. It will be my endeavour, therefore, in the few minutes allotted to me to deal with my subject rather in a broad and general way, than to count on my fingers certain specific details in respect of which religion may be indebted to science or learning; for I apprehend that it is of the greatest importance both to science and religion, rightly to estimate the relation in which they stand to one another. There is apt to be, at all events in certain stages, a jealousy between them which must be detrimental to the best interests of both. It is indispensable that this jealousy should be removed. We must not suppose that there is any common ground on which the interests of the two will inevitably clash. It is rather that their domains, if contiguous, are distinct. Science has for its realm the investigation of nature and the scrutiny of the records of experience. No limit, therefore, can be set to a field which is practically infinite, and the boundaries of which are perpetually receding the further we go. The proper sphere of religion, however, is not investigation. Religion may be defined as the attitude of dependence upon God, but God is not an object of investigation. Science is baffled as soon as she begins to deal with the nature, the being, or the character of God. Here she must confess that she can make no discoveries, even if she is not content to be warned off the territory. But religion enters where science is unable to approach. Religion expatiates in the bare thought of God, which is a hopeless paradox or an insoluble problem to science. Religion sits at the feet of God and hears His voice, while science is careful and troubled about the many things she is left to do and to explain. Religion finds her life and her exercise in belief and trust, in resignation, and the discharge of duty. Religion is concerned with the affections and their play. Science has no concern with

the affections, or with the emotions and sensibilities of that heart which is their home. Science, therefore, is intellectual; but religion is moral. Science is logical; religion is experimental. Science is penetrating, inquiring, judicial; religion is receptive, obedient, loving. Science is human and natural; religion is humane, supernatural, divine. But if this is the case, what advantage can religion derive from science? what benefit can science receive from religion? 1. Foremost among the advantages religion may derive from science we place the wider views to be obtained of God. The tendency of religion is to contract and become narrow; to appropriate and monopolise God; to localise, specialise, and individualise His action; in fact, to turn God into an idol. The effect of science is to enlarge our conceptions of God; to multiply to us His methods of working; to show that He has other points of interest besides those with which religion is concerned; to remind us that the true God is He who has the universe, with its thousand worlds and ten thousand systems, to take care of; and who works in and through the laws of nature, even if He is Himself independent of those laws. It is a great gain to religion to know, to feel that its object of adoration and dependence is the original, and not the copy, the model, and not the duplicate; that God is not made after *our* image, but that we are made after His. To have larger views of God, then, is one of the advantages religion may derive from science. 2. Again, religion may learn from science to stand alone. There are many points in which religion has a great interest, and on which science believes she has an exclusive right to speak, *eg.*, the origin and antiquity of our race, the method in which the world was produced, and the like. On all these points the verdict of science is indeterminate, uncertain, or, at least, variable. If religion is to wait till science has arrived at a fixed conclusion, she will have to wait a long while. Meantime she must hold some opinion, because her own existence is affected thereby. What, then, is it to be? It must be one that is independent of the changing opinion of science, and one that is not so closely associated with the essence of religion that the latter will stand or fall with it. Thus the more freedom of scope is given to the speculations of science, the better religion will learn to stand alone. This also will be a distinct gain to religion. 3. The rapid changes and variations of scientific thought and speculative criticism are so great and so sudden that the contemplation of them makes a believing mind cling with greater thankfulness and tenacity to the definite statements of the Word of God. For instance, whatever may be the nature and origin of the human soul, one thing is certain, that the promise of eternal life is given in Christ. We are not told what the ultimate destiny of man is. We are told that if man would be saved he must believe in Christ; that whatever his destiny without Christ, in Christ, at all events, there is the hope, the promise, and the possession of eternal life. We may well ask, then, "Lord, to whom shall we go? Thou hast the words of eternal life." 4. One other observation is to be made. These are days when not only the utmost liberty, but even the utmost license, is given to thought, merely because it is free. Everything is treated as an open question. I wonder people even continue to believe in their own existence. In a recent periodical it was gravely asserted that Mahomedanism was a better religion than Christianity. From all this, then, follow two results. At first, no doubt, the attractions of novelty will lead many to reject with contempt the old religion, but after a time the innate strength, beauty, and truth of Christianity will reassert itself. After Christ has been killed and put out of sight, He will infallibly rise again. A fair field and no favour was all that our religion had at first, and then it prospered as it has never prospered since. Experience may lead us to infer that when it has no favour again, and nothing but an open field, it will subdue the world as it did before.

These are some of the benefits religion may derive from science. I might stop here, but I must say a word on the benefits science may derive from religion. Science pure

and simple has nothing to do with the being of God or with man's relation to Him. Religion tells us there is a God, and that we are related to Him. Let us concede that this existence of God is an open question, which science has no power to determine either way; but let us hypothetically put the case that there is a God, and that His relation to us is what religion and revelation say it is. Then this relation is one affecting man as man, and not merely the men who are unscientific. If, then, this relation should after all turn out to be a fact, is it not obvious that it must be to the disadvantage of scientific men to ignore the fact, more especially as this relationship is one of fatherhood? Even supposing there were no God, such is the constitution of man's nature that it is for his benefit to look up to a Father in heaven. At all events, therefore, there must be a greater advantage for man to acknowledge that Father, even though He should not exist, than he should ignore His existence, which confessedly cannot be disproved, and which may turn out to be a reality. But, great as the benefit is of acknowledging a heavenly Father on earth and in life as it now is, how much greater must be the blessing and advantage of acknowledging that Father, who can only be known to us by faith, when all our life here is but a preparation for one hereafter, and when the relations in which we stand to God here will, at all events, be those, and those only, which will obtain hereafter. If science has to do with the life that now is, religion claims emphatically to have to do not only with the life that now is, but also with that which is to come. Surely, therefore, it must be for the advantage even of scientific men to cultivate and cherish, along with the love of nature and her laws, that godliness, that *εὐσέβεια*, that combination of reverence with faith, which we are told is profitable for all things, because it has the *promise*—mark the word—not only of this life, but also of that which is to come.

G. T. CLARK, Esq., F.S.A., Dowlais.

OF the two ways by which the Deity is made known to man, the revelation of His Word, and the display of His Works, the study of one is the subject of Theology, and the investigation of the other the province of Science. Not only of natural and experimental science, but of science in the highest application of the term, for the most abstruse mathematics are never so fitly or so nobly employed as in the investigation of the motion of the stars in their courses, or of the laws which explain the relation of our orb to its system, or of the system itself to the other parts of the material universe. It might be expected that these two branches of study, both pointing to the knowledge of God, would be, not indeed identical, but closely allied, and in harmony one with the other. Or if, indeed, their common end be so distant that the converging lines of study might appear at any given point to be parallel, we should certainly never expect them to be divergent, or their several students to be at issue. The author of the "Night Thoughts" declares that

"An undevout astronomer is mad;"

but, although many men of science have been, like Newton, tenacious, or, like Faraday in our day, fervid in their belief, we can scarcely say as much of the leading men of science at this time, nor will any one assert that the study of science leads directly to the belief in Revelation. It has even been asserted that the discoveries due to the telescope, by showing the small importance of our globe in the system of the universe, make it seem impossible that the Maker and Maintainer of so many worlds should bestow upon the inhabitants of our small orb, the special notice and even self-sacrifice which form an essential part of the scheme of Christianity. To

meet such an argument as this, it is only necessary to lay aside the telescope, and look in the opposite direction. It has been well said of the Deity that He is *magnus in magnis, sed maximus in minimis*; and if this were true in the time of St. Augustine, much more is it true when the microscope has unfolded to us the world of Infusorials, many myriads of which are invisible to the unassisted eye, and has shown us that even the "motes that people the sunbeam" are not mere dreams of the imagination, the "fickle pensioners of Morpheus' train," but that among them are organisations, begotten and begetting, as fitted to the circumstances in which they are placed as that of man himself. Man has been described as holding a middle place in

" ——— being's endless chain,
Midway from nothing to the Deity."

Of what may exist between man and his Maker, what varieties of untried being, we know nothing; but we do know that between man and the lowest monad, the whole chain is full of many forms of life, all containing proofs of design in their construction, and of continued care in their maintenance. What a comment does this afford upon the declaration, that not a sparrow falls to the ground without the knowledge of its Creator. How, then, comes it that men, who have discovered these marvels, are, as a body, by no means ready to accept the teaching of revelation? Is it not because the arguments of physical science are necessarily quite different, and of a different character from those of moral science and theology? Science is a jealous mistress, and those who cultivate her exclusively, seem to become incapable of admitting the force of any arguments save those of a mathematical character, although moral and theological evidences have satisfied such minds as those of Pascal, Barrow, or Butler. If this be the cause, the remedy would seem to be what used to be known as a "liberal education," that is, an education in which moral and mathematical studies are followed in due proportion. Of one thing at least we may feel sure, the way to meet these difficulties is not to ignore them, is not to meet the truths and discoveries of science with distrust and suspicion. The parish priest of the present day is, indeed, far too closely occupied to become, even were it desirable, a man of science, but he might readily obtain such a general knowledge of modern discoveries as would be necessary from the perusal of such books as Herschel, the Cosmos, Mrs. Somerville, or White's "History of Selborne." I remember a very successful preacher, who said he attended lectures on anatomy and physiology, chemistry, botany, and other branches of natural history then in repute, because they offered to him so vast a field for illustrations; and surely illustrations drawn from such sources, would render the pulpit far more attractive, and would not only afford to both the cultivated and uncultivated among the audience much of interest, but would enable the preacher to lead his people through the works of nature up to nature's God, and to show to them that "the Heavens declare the glory of God, and the firmament sheweth His handiwork."

REV. BROWNLOW MAITLAND.

I CAN easily picture to myself some excellent persons, when they hear the title of our subject this afternoon, exclaiming, "Religious benefits from recent science and research! Why, there are none. It was the ages before science which were the favoured ages of religion and faith. Science has come among us as a disturbing force, an antagonistic element to religion, weakening the hold of divine truth on the heart, setting up human reason against the simple obedience of faith, and making it harder to discern and receive the things of the Spirit. Religious benefits indeed!

It is all the other way. Whatever benefits science may have conferred on mankind in the sphere of their intellectual or physical life, within the religious sphere it is nothing but a hindrance and a snare." I can imagine such language as this being used with sincerity, and perhaps to sympathise with it is not quite impossible when one hears the shallow profanities sometimes uttered in the name of science. Were such utterances really the voice of science, one would be sorely tempted to say, "Away with it!" But to speak thus would, I am sure, be to speak with that haste which is the foe of wisdom. Science is God's good gift, and to decry it would be unthankful, to dread it faithless. Yet I cannot but feel that there is some danger of taking an exaggerated view of the benefits which science can confer on religion. To speak of science, in any or all of its branches, as if it could give a new or firmer basis to faith, or reveal to us the true order of the spiritual world, or even dispose the mind towards religion, would, I think, be to err as much on the opposite side. That science has a beneficial influence on religion I do not doubt; but the way in which it acts seems to me to be indirect rather than direct; and this is the view of the subject which in these few remarks I shall endeavour to sustain—speaking of science generally, as in our days we have learnt to understand its scope. And, first, I will explain why I do not venture to claim for science any power of conferring direct benefits on religion. If, indeed, it could do any of these three things—if it could add strength to our faith, or widen its basis, or remove hindrances out of its way—then I should not hesitate to call its beneficial operation direct. But I cannot honestly ascribe to science any one of these effects. Certainly not the first—the strengthening or intensifying of our faith. If we look back to our great spiritual forefathers, the renowned theologians, missionaries, pastors, confessors, saints of the cell and cloister, who adorned the Church in the ages before science, the characteristic which is common to them all is the intensity of their faith. In breadth of view, in critical discrimination, in sweep of knowledge, they may have been more or less deficient, but they believed with the whole force of their souls—the unseen things, the things of the spiritual world, were the greatest of realities to them, filling, absorbing, overpowering them, so that they seemed to live in the immediate presence of the spiritual and eternal. We are certainly not more of believers than they were. Whatever we owe to our modern science, it is certainly not an increased intensity of faith, not a more vivid realisation of spiritual things. Nor, again, can science be said to have added anything to the basis of faith. Trace faith back to its ultimate foundations, and you come to a region where science cannot enter. Faith rests on those moral and spiritual intuitions by which we recognise the voice of God, and to those science can add nothing. As Pascal said in one of his finest thoughts, "This is what faith is—God felt by the heart, not by the reasoning faculty." Nor, once more, can science be said to have removed hindrances out of the way of faith, so as to make it easier to believe than formerly. Rather the contrary, if we may judge from experience. When this world of ours was esteemed the great centre of creation, and man's existence filled its whole story, it was intellectually easier to give credence to the unspeakable drama of redemption than it is now, when we know the earth to be but an atom in a boundless universe, and man's period on it to have filled but a minute fragment of its long procession of ages. Before science had ascertained the reign of law throughout all the kingdoms of nature, to feel God near to us, working and ruling in all, was easier than it is now, when we know so much more of the permanence and uniformity of the physical order. Hence, I do not see how science can be justly held to have smoothed the path of faith by removing difficulties out of its way, any more than it can be said to have enlarged the basis of faith, or helped us to apprehend spiritual things with an intenser faith. And that being so, whatever religious benefits arise from science must be indirect rather than

direct. What these indirect benefits are I will now endeavour to point out. They are already considerable, and will probably in time assume still larger proportions, if we are faithful in dealing with the gifts entrusted to us; yet to describe them is far from easy, as here one has to speak of tendencies rather than of definite facts. But I think that the case may be fairly put in this way. We may say that science, by the training to which it subjects the intellectual faculties, and the atmosphere with which it surrounds the mind, tends to improve the quality of our religion, to make superstitious accretions drop off from our faith, to broaden out our conceptions of God and of His dealings, to bring our religious beliefs more into harmony with our intellectual and moral faculties, and thus to lead on towards a more thorough reconciliation between the diverse and conflicting elements of our nature, a more perfect unity of our being. Perhaps I may be allowed to give an illustration of what I mean. Some years ago, when conversing with an Eastern ecclesiastic, one of us asked him what was the current opinion in his community respecting the future state of the heathen? "All lost, of course," was the off-hand reply, in a tone which implied that the eternal perdition of the countless millions who have never heard of Christ was so natural and obvious an arrangement as to present no difficulty to a religious mind. Now, it is certain that science is utterly incompetent to throw any light on that tremendous question; yet one can scarcely doubt that one effect of the spread of intellectual and scientific culture will be to thrust that terrible answer to the question into the background, and replace it by some humaner idea of the heavenly Father's will and purpose. And so with many other elements of belief and practice, which have in various degrees mixed themselves up with the religion and theology of the past—such as the dogmas of reprobation, and of the perdition of unbaptized infants, merely mechanical or materialistic conceptions of inspiration and the Atonement and the Sacraments, the treatment of heretics and witches, the ghastly conceptions of future retribution, the credulous acceptance of prodigies, the superstitious notions that have grown up around dogmatic formulas, relics, external acts of devotion, and so forth; such things as these, which have encumbered and perverted Christianity, and made religion unlovely and irrational, seem by a natural tendency to grow dim and disappear in the atmosphere of our modern science. It is not that science can really enter the spiritual sphere, and discover or demonstrate spiritual truth; that is beyond its function altogether; and when I hear people talk of demonstrations of theism, and Christianity, and immortality, and express an anticipation that recent investigations into the atomic constitution of matter will produce a scientific confutation of atheism, I can but wonder at the confusion of thought, and wish for such persons a better understanding of the real basis of religion. It is by fostering habits of patient thought and accurate discrimination, and by training the mind to perceive order and law in all the realms of being, that science abates the vulgar appetite for prodigy, defines the limits within which faith is supreme, prompts the moral faculty to assert its just influence within the domain of theology, and puts us in the way of viewing God's modes of revelation and His dealings in grace in a light which brings them into fuller harmony with the general order of His providence and moral government. In conclusion, I venture to express a conviction that this indirect influence of science upon religion is of essential importance to the final and universal triumph of Christianity. A faith which is at war with science may, no doubt, be intense and vital enough to sustain heroic martyrs and saintly confessors, and to nerve the militant Church for her conflict with the hosts of an unbelieving world; but it will inevitably be lacking in breadth and sympathy, it will be incapable of embracing and consecrating every side of human nature, and its triumphs will only be won at the cost of much that is precious and lovely among the possibilities which God has placed within our reach.

But let faith, from her throne in the heart, stretch forth a friendly hand to the science which sits supreme in the intellect; let religion, while pointing upwards with unfaltering earnestness and claiming the whole life for God, open her bosom to every influence of widening knowledge, and welcome those divine lessons of righteous order and harmonious growth which the universe, the more it is explored, the more eloquently proclaims; and then nothing will be too much to hope for the future of our race. The internal war of our being will be hushed to peace; the head will no more vex the heart, nor the heart envy the head; each affection, each faculty, with which the heavenly Father has been pleased to endow us, will have its free development and appropriate satisfaction; and human nature, realising at last the Divine ideal, will have accomplished at least one grand step in the direction of the glorious consummation towards which creation moves, "the manifestation of the sons of God."

DISCUSSION.

THE RIGHT REV. BISHOP PERRY, Canon Residentiary of Llandaff.

I DO not know, my friends, how you will listen to me, for I am not going, like those who have preceded me, to lead you into any deep mysteries, or to address you in eloquent language, but by plain reasoning to convince you, if I can, of what I think it most important for us to discern, the distinction between true and false science. The subject of consideration this morning is the "Benefit to Religion of Recent Science and Research;" and no one more highly appreciates than I do the benefits of true science. I believe that true science is conducive to the adoration of the greatness of God and to the confirmation of the truth of Holy Scripture; but on that very account I think it more needful to distinguish between true and false science, because it must be evident to all that the tendency of false science is to impair our faith in the truth of the Scriptures and, practically, in the government of God Himself. There are very many kinds of false science at the present day. One of them has been alluded to in a paper which was just now read in terms which seemed to indicate approval on the part of the reader. I allude to the theory, as it is commonly called, of Development or Evolution, which originated with Darwin and Herbert Spencer, and which is now held, I believe, by a considerable number of intelligent and well-educated persons. Now I do not hesitate to affirm that this so-called theory is not science, but mere conjecture, and most improbable conjecture. You will naturally ask for proofs of this, and I will state them as they have occurred to my own mind. We must first consider what are the facts on which we have to reason. First, there is this present world, containing an innumerable multitude of animals of various kinds. These are characterised both by the wide diversity among them as to their structure, their food, their instincts, and their habits of life, and also by the wonderful connection which exists among them—they forming, as it were, a chain composed of an infinite number of links, so that there is no breach of continuity from one end of it to the other—the various species, if I may be allowed to change my metaphor, shading one into another. Secondly, there is the existence of a past world, which, as geology has shown, in former ages contained a series of animals quite distinct from those which exist at the present time; and among these there has been a progressive order;—as ages passed on, animals of a higher organisation than those which previously existed having been introduced. This is a fact which has been firmly established by geology. Thirdly, scientific observers have ascertained that every animal of a higher

organisation passes, before its birth into the world, through all the stages of animals of a lower organisation. These facts are, I believe, all which we have to reason upon. What, then, are the inferences to be drawn from them? Assuming that we believe God to have been the Creator of the world and all that is in it now and all that has ever been in it from the beginning, we must believe that He had power to create it according to any plan which He might have chosen to adopt. He might create one single kind of animal, or a few different kinds, and provide that, by a certain law of evolution or development, all other races of animals should be produced from that one or from those few. Or He might create all the several races separately, and unite them, as they are now united, with one another by a series of successive links, so that they should thus form one continuous chain from the highest to the lowest. He might adopt either of these plans. The question is, Which did He adopt? The evolutionist affirms that He adopted the former. But if God has created the animal world by a law of development, that law of development must still exist as a law of nature, and must be in operation at the present time. The man, therefore, who affirms the theory of development to be a scientific truth which we are bound to receive must show the operation of the law at the present time. If he does not do so, his assertion is founded on mere conjecture, and has nothing of what Professor Stokes, in his paper, has shown to be the nature of true inductive philosophy. The advocate of evolution can show no single instance of change of one race into another race in the ordinary course of nature; and, until he can do this, his theory is, I repeat, a mere conjecture; and, in my judgment, it is a most improbable conjecture. For let your minds dwell for a moment upon the variety of animals existing in the world and upon the differences between them. Take a cat and a mouse. Think of them both having originated by development from a common ancestor. A dog and a cat in many respects resemble one another, but in how many minute particulars do they differ! Can you believe, without any evidence of the fact, that all these differences have been caused by some unknown law of evolution? Bearing in mind how widely and in what variety of ways—their particular structure, their particular food, their particular instincts and habits of life—different animals differ, I think I may say that, having to choose between the one theory and the other—the creation of every species separately and its perpetuation by generation after its kind, or the development of all the several species in the course of countless ages from one or a few species alone created at the first by some law of which no one knows anything—that you would unhesitatingly adopt the former.

REV. G. H. CURTEIS, Canon Residentiary of Lichfield.

THE question before us is this: In what way is modern Science useful to Religion? I maintain that it is useful both directly and indirectly. (1.) Directly—because it is Science which has mainly developed for us into its present sublime proportions our idea of God. No doubt this idea has grown from small beginnings. The Polynesian savage takes a crooked stick, carves it into a fantastic shape, and worships that as God. Then the early Egyptians worshipped crocodiles, cats, and bulls, as representing God; then the heavenly bodies were adored. But Science has taught us the far more glorious conception of a God who works out His Almighty will amid the fields of illimitable space, yet who cares at the same time for the minutest creature that the microscope can reveal to us. And not only so, but by infinitely enlarging our conception of God, Science has caused us to feel a deeper awe of Him, and to realise the incalculable gulf which separates us from Him. Hence, more vividly than at any previous epoch, religious men desire some mediator between God and man, whom they can understand and to whom they can appeal; and a Christ who is “bone of

our bone and flesh of our flesh," comes home to them as precisely the Redeemer whom they need. Nay, further still is Science helpful; for when we once feel the need of that aid which "God manifest in the flesh" brings, we easily go forward and accept also with heartfelt thankfulness that additional aid which the Church, with her sacraments and symbols, offers. So that modern Science directly helps us, not only to be Christians, but to be good Churchmen. (2.) Indirectly her usefulness is felt in many ways; but especially in offering to us an example how truth should be pursued. I know of nothing more noble, more magnificent, more animating, in all the phenomena of modern society, than the spectacle of self-devotion, of thoroughness, of absolute self-forgetfulness in the pursuit of truth, which is exhibited nowadays by the leading students of nature. They are content to subdivide their labours with a minuteness which is quite astonishing. They give long lives to the prosecution of some small branch of some small specialty of study. They risk their reputation by the useful announcement of some merely tentative theory—like that of evolution in biology, or of undulation in optics—awaiting complete proof, and meanwhile stimulating friendly or hostile inquiry. And they have the courage to confess—as Professor Allman did, the other day, at Sheffield—the limits of their knowledge, and to proclaim their consciousness of a horizon where certainly fades away into the twilight of probability or even into the dark night of absolute ignorance. In all these ways modern Science is useful to Religion, and is teaching the students of God and of His ways the invaluable lessons—first, the unspeakable grandeur of their subject; and secondly, the necessity, if we would successfully prosecute our work, of believing in and trusting in each other, of contentment with narrow fields of labour as our own share of the great task, and of modest conviction of our own ignorance and repudiation of any claims to infallibility. In this way it may easily come to pass that—as contact with Assyrian and Persian culture gave breadth to the religion of the Jews, as contact with Alexandrian learning paved the way for Christianity, as the Crusades gave fresh life to mediæval theology, and as the revival of classic learning was the precursor of the Reformation—so contact with modern Science may become eminently "useful to Religion," and may (in bold and skilful hands) contribute to the fulfilment of our Lord's injunction, "Therefore every scribe instructed unto the kingdom of heaven . . . bringeth forth out of his treasure things new and old."

The RIGHT REV. the CHAIRMAN.

MR. VIVIAN, a Member of the British Association, will offer some observations as to the bearing upon religion of discoveries which have been made in cavern researches.

EDWARD VIVIAN, Esq., Torquay, Devon.

THERE have been several important statements—important mainly from the authority from which they have come—which render it incumbent upon those who are responsible for the correctness of geological evidence, in regard, principally, to the origin and antiquity of man, to explain their views. There appears to be a general concurrence in the high antiquity of the earth, and the successive appearance of vegetable and animal life. Precisely the same evidence applies to the human remains, to which an antiquity must be assigned very far indeed beyond the

4000 years B.C. in our ordinary Biblical chronology. The cavern evidences, to which I have long given special attention, require at least a million of years, judging from the progress of the stalagmitic depositions, which appear to have been uniform throughout, and are confirmed by the changes of climate, and the now extinct species of animals which were once contemporary with man. The varying types of the human race now in existence also render it necessary to assign a longer period for their development, than that which is compatible with the forty centuries since the Deluge. The only conceivable modes of accounting for this, as also for the same phenomena in the entire geological record, are—1. Variations at birth; 2. Developments during life; and 3. Successive creations. I believe that the last of these will solve the difficulty, combined with the other two, which are still in operation, though not perhaps to the extent claimed by their advocates. This solution is most satisfactorily stated by Mr. R. S. Poole, of the British Museum, in his "Genesis of the Earth and Man," but it was held long before the geological difficulty presented itself as the true interpretation of the first and second chapters of Genesis. Isaac de Pereyia, A.D. 1655, published a work maintaining that the Gentiles were pre-Adamites, confirming it by Egyptian and Chaldean monuments and traditions. He was apprehended by the Inquisition in Flanders, and having appealed to Pope Alexander VII., made a recantation in Rome. This solution leaves the history and chronology intact, and harmonises with the most advanced discoveries in geology and physical science.

REV. MERVYN ARCHDALL, Harrowgate.

ALL the additions which modern science and research have brought to the knowledge of mankind have been arrived at by a careful attention to facts. This affords a lesson to the Church of God. There must be a clear recognition of the external basis, in fact, of the faith, if it is deeply to move the depths of the moral nature of individuals, and to inspire strength and power to go forth and rescue a ruined world. I hear a *sotto voce*, "No, no." But that nothing else can thoroughly remove the selfishness and the philosophy of disdain, which is as old as human history, save union with the historically-manifested and risen Christ, let the following example show:—M. Renan, one of our greatest and most cultured modern philosophers, says: "The world exists only for the philosopher as an object of study; it is so *curious* as it is that, even if he could change it, he would hardly have the courage to do so." What can remove this spirit but fellowship with the Risen One, who gave Himself a sacrifice for the world? If Christ be not risen, our preaching and faith are vain, and men are yet in their sins, apart from the fellowship with the Second Man, the Lord from Heaven; in whose Resurrection-life of self-sacrificing love is the only real central fact of history, and it is an integral part in the history of the historical nation—Israel. Hear what another learned man of our day, Mr. Matthew Arnold, says: "Men must rid themselves of the rigid Hebraic belief that words are intended to express things. All our old stock phrases will then receive entirely fresh meanings. For even though we confess, as we must confess, that our belief in the personality of God must be exchanged for a belief in the stream of tendency," &c.; and then he continues to say that St. Paul, with his great but ill-regulated intellect, misapprehended the meaning of the Resurrection. Now, it is not by a religion which beats against the four walls of our own mind that the world can be moved and won. We must attend to facts, the facts of the risen and living Christ, and of the historical revelation connected with Him—with His Church and nation. And we must look for the facts of the second Advent, of which "the manifestation

of the sons of God" will be the outcome and expression, as our present condition amidst the sufferings of this present time is the outcome and expression of the first Advent. Resting upon the facts of the past, the Church must look forward, with the eager eye of hope, to the facts of the future, when our Lord shall come, and when Israel, whose history is the poem of the ages, shall be received, and the receiving of them shall be life from the dead. Religion rests upon the *terra firma* of fact, and we must look and work for the completion of the great world-plan, the love-design, of the Eternal.

REV. PREBENDARY CHADWICK, D.D., Armagh.

THE one additional thought which I wish to bring before the mind of the Congress is that the mode in which recent science has worked, and the manner in which it states its conclusions, is precisely what must completely justify us from the charge that from time to time we have changed our religious statements at the bidding of science. I suppose that the panic which recent scientific discovery has caused among us arises less from any one fact, than from the general consideration that, at the bidding of science, we have repeatedly abandoned what we before believed to be the truth. We have revised our religious expressions to agree with the results of scientific investigation, till there has spread through the minds of men some hasty but very natural suspicion, that anything and everything may sooner or later be abandoned, that we are ready to forsake position after position, that there is nothing left but what we may yet be driven from at the bidding of the hostile sciences. Time was, when it was orthodox belief that a spontaneous generation of living creatures was of everyday occurrence, and an evidence of creative power; but we have given up that notion, and it has even come to be fancied that there is nothing more threatening to our religious belief. So with the stability or rotation of the earth. In our own day we have abandoned, under coercion, the idea that the world was created in six days about four thousand years ago. Now we are uneasy about the theory of evolution. I hold, for one, that evolution has not been demonstrated; but I am certain that it has not been disproved, and that the manner in which it has been again and again attempted to be disproved, is a manner fatal to the basis of our own Christian faith, which also rests, not on scientific demonstration, but upon a series of inductions and probabilities all pointing in the same way—such inductions as infer, from the observation and experience of mankind all over the world, that men deeply imbued with religious principles are not likely to propagate a fable, or to be carried away by enthusiasm. Upon many such foundations we build our faith, and they are not likely to be sapped by a theory which entirely relies upon the validity of the same inductive method. Evolution is one thing, and mechanical evolution is altogether another; and we have nothing to dread except from the latter, which no person has seriously attempted to make good. But now, if we have shifted our position with regard to many matters where science teaches religion, and religion science, the science of our own time has already vindicated the action of the Church in doing this. Scientific men are perfectly ready to grant, not that the Newtonian theory of gravitation can be disproved, but that the statement of the Newtonian theory may require largely to be modified. Here is a clear admission of science that facts remain unshaken, while the formularised statement needs variation. Has anything in theology been more revolutionary than the confession in mathematics that space, in some worlds, may have more than three dimensions? Again, most of us remember the panic among the geologists when a great astronomer announced that geology was demanding stretches of time which astronomy was

wholly unable to concede. The geologists and astronomers revised their calculations, and came to some conclusion among themselves; but when they reached the compromise, they never dreamed that they were denying in any way the stability of the theory on which their deductions were based. At the bidding of inductive science, we have again and again conceded what we formerly thought to be essential—just as the geologist thought his millions and millions of years essential to his science; and as no geologist has ever dreamed that his explorations were disproved by the correction of his calculations, so the simplest man who believes in Jesus Christ ought to be taught that neither Christ nor his Bible is disproved when we do as the geologist and the astronomer did—when we compare our conclusions with their conclusions, and find, as they were glad to do, a common *modus vivendi*. And I am sure it is in the breadth, largeness, and frankness of our mutual concessions, as soon as concessions become necessary, that the world will be brought to the condition we all expect and trust to find, when mind and soul, according well, shall make one music as before, but vaster.

*NATIONAL SCHOOLS, THURSDAY AFTERNOON, 9th
OCTOBER.*

The RIGHT REV. the LORD BISHOP OF BANGOR took the Chair at
Half-past Two.

CLERGY DISCIPLINE.

REV. T. E. ESPIN, Chancellor of the Diocese, and Canon
Residentiary of Chester.

My attention was pointedly directed by the Committee, which honoured me with an invitation to prepare this paper, to the moral discipline of the clergy. The hint was grounded, no doubt, on the assumption that questions of ritual may be deemed to be provided for by the Act of 1874. But Church discipline, whether it deal with manners, doctrine, or ritual, ought always to be administered on identical principles, that is, on Church principles. I cannot, therefore, pretend to exclude ritual or doctrine from the scope of my remarks, especially as I consider the Act of 1874 to be utterly unsatisfactory both in principles and details. But I shall speak more particularly about discipline in respect to manners, because we are all, I suppose, agreed that in this respect the law ecclesiastical does urgently need amendment, and that "something must be done." It is a striking fact which has been alleged, and I think truly alleged, that there have been more cases connected with clergy discipline during the last half century, than during the whole interval which elapsed between the reign of Elizabeth and the year 1800 ("Church Quarterly Review," July

1879, p. 298). The reason for this phenomenon is beyond a doubt "a vigorous and conscientious revival of discipline," or attempts, at any rate, to revive it. The reason is not at all, that there have been since A.D. 1800 many more gross cases than heretofore which called for correction. Far otherwise. There never was, I believe, a time or a land in which the standard of clerical duty and conduct was higher than it is in ours, or in which there was a more conscientious and general endeavour to reach that standard. But in so numerous a body as the clergy of the Church of England—23,000 in number—there will always be some "black sheep," or rather, wicked shepherds; and the very improvement in tone and spirit amongst us makes us desire all the more that such scandalous cases as do occur should be promptly and effectively dealt with. The clergy feel themselves to be most deeply interested in the matter. An intemperate or immoral incumbent is a disgrace and weakness to the whole Church far and wide round about him. Now, the difficulty in dealing with such a man in a regular way is extreme as the law now stands. The proceedings are governed by the Church Discipline Act of 1840. This Act forbids the institution of a criminal suit against clergymen for any offence against the laws ecclesiastical, except in the manner provided by itself. The preamble recites that "the manner of proceeding in causes of correction of clerks needs amendment." And so it did no doubt. The evidence in the Ecclesiastical Courts at that time had all to be taken in writing, a plan which answers very well where the facts are plain and simple, but which leads to endless complications when such a charge as drunkenness, for example, is in question. And, moreover, the forms were so cumbrous that it is hard to think of any that would be more so, unless, indeed, they be those devised by the Act. For the Act provides that, first of all, the Bishop issue a Commission which is to discover if there be ground for further proceedings. If the report be in the affirmative, then the Bishop must try the case with certain assessors—in effect, must create a second Commission—unless the accused submit to sentence without more ado, or the Bishop prefer to get rid of the case by sending it to the Provincial Court. Then when the Bishop has given sentence, either party may appeal to that Provincial Court, and from it again either party may appeal to the Final Court, costs accumulating rapidly and heavily at every step. What a machinery to introduce for the purpose of simplifying proceedings, cutting down expenses, shunning the law's delays! The double Commission, both created by the Bishop; the second, likewise presided over by him, is a most objectionable feature. To make sure of convincing the *prima facie* Commissioners that there is "a case," it is necessary to open up the evidence freely. Then when the first set of Commissioners has been "carried," and morbid curiosity has been well whetted with scandalous revelations made before them, the second diocesan hearing comes on before a new set of Commissioners, and comes on generally just about the time when the unseemly memories of the first inquiry have begun to fade, and brings up the whole miserable affair again, with fresh witnesses and details and cross-examinations and reasonings of the lawyers. No doubt the *prima facie* Commissioners can direct the case to be heard in private. But they are only empowered by the Act to do so on special application of the party accused; and this is

almost never made, because it seems tantamount to a confession at the outset that he has something to be ashamed of. In our own diocese a bad case of immorality was dealt with under the Act. There were no legal knots to be untied at all, nor, indeed, any unusual difficulty of any kind. It did not go beyond the Bishop, and the Bishop used his utmost endeavours to keep down the costs. But they came to near £500, from the complexity of the machinery simply. In another case, not heard in our own diocese, but connected with it, the *prima facie* Commissioners could find no "case for further proceedings," although the clergyman had been convicted of outrageous immorality by the magistrates, and put in gaol on their sentence. Commissions are, in fact, an instrument that is always costly and mostly uncertain. The Commissioners are on each occasion a new and untried body, with no records or precedents to guide them—uncommonly likely to develop on each occasion some idiosyncrasy or other, and to act on some rules of evidence of their own, or, perhaps, none at all. A knot of men who must act together is not seldom to be appraised at the value of the weakest of the party. For the *prima facie* Commissioners are not in the least like a jury with a definite question of fact put to them, and an experienced judge to guide them about the evidence. They are five co-ordinate men, who are each and all judge and jury too. Other objectionable features arise at the next stage when the Bishop has to try the case with three assessors named by himself. He is thus the creator of the court, and also judge, for he is not bound by the opinion of the assessors; and he is often accuser also. He may doubtless place himself out of this invidious position, and often does so, by sending the case direct to the Provincial Court. And then, to waive other objections, enormous expenses become inevitable. Witnesses by scores have to go up to London, and there be kept for days, and the local lawyers also who are engaged on both sides. Under the present law we have, as might be expected, miscarriages of justice; but the principal mischief of it is to be found in the practical impunity it affords to many a notorious offender. With an ordeal so costly, so lengthy, so uncertain to encounter, before a priest, however flagitious, can be compelled to abandon his polluting ministrations, no case is taken in hand which can possibly be borne with, or huddled out of sight. Who shall say how many conscientious persons have separated from the Church because they have held it to be a plain duty to separate from evil ministers? An improvement in our law of Church discipline would of itself, and instantly, prove a mighty purifier. Self-restraint would be imposed on some by the strong likelihood of punishment ensuing on the want of it; and nearly all instances of flagrant misconduct would be disposed of by resignation or adequate suspension without formal process. How is such improvement to be effected? I answer by a reform of the Bishops' Courts, and a restoration of them to their proper place and functions in our system. It is their office to enforce, where need be, the solemn obligations crowned by the oath of canonical obedience which a clergyman contracts when ordained and when admitted to the cure of souls. Carry the conscience and the professional instincts of the clergy with you in your attempts to revive discipline. But how to reform the Bishops' Courts? A great improvement has been already effected. In 1854 the Ecclesiastical Courts were permitted to take

evidence *viva voce*. Next, give power to the Consistory Courts under proper safeguards to make rules and orders for expediting proceedings. The Ecclesiastical Courts in London have already this power, under an Act 10, Geo. IV., c. 53. Had this and the power to take evidence *viva voce* been given in 1840, instead of the Clergy Discipline Act, then I should perhaps not have been reading this paper here to-day. The Act of 1840 should be repealed, and eventually also the Act of 1874. The times, however, would perhaps not bear the immediate withdrawal of the latter. But when a new Act concerning Church Discipline is passed, power should be taken to deal with complaints concerning the performance of Divine Service either under it or under that of 1874, just as at present such complaints may be heard under the provisions of 1874 or those of 1840. The new Act should also provide that proceedings against a clergyman should commence by the filing in the diocesan registry of an accusation with details. Due notice should be given to the accused, and a time fixed for a hearing by the Chancellor of the Diocese, in order to ascertain if there be a *prima facie* case. The Chancellor to hear always in private, and report to the Bishop if there be grounds for further proceedings. When such grounds exist let the Bishop pronounce sentence forthwith, if the accused person consent to this being done. If no such sentence be pronounced, the Bishop to hear the case in his court with his Chancellor, and if he think fit one other assessor. Questions which at ordinary trials would be left to the jury to be determined by six men, three of them clergymen beneficed in the diocese, and three of them, say magistrates, chosen by the Bishop, but with right of challenge to the accused, within proper limitations. No appeal to be allowed on the facts, except by permission of the court. Conviction of the accused in a criminal court to be conclusive evidence of the facts. All sentences to be pronounced by the Bishop in person in open court. The registrar of the diocese to prepare all processes. Letters of Request to be retained, but to be employed in exceptional cases only; because the discipline of the diocese belongs to the Bishop of the diocese. His authority will find more ready respect than any other. The expense of trying cases of discipline in London is usually so great that we should be no better off than we now are, if it were the common practice to send them there. These suggestions are, of course, mere outlines, and those of leading features only, divested of technical terms.

But the real *crux* of the question lies in the costs. Do what you will, these will always be considerable when you have to deal with a man who is reckless of expenses and determined to fight it out to the bitter end. Few individuals, few Bishops will, except in very extreme cases, face the risk of these expenses, and therefore wealthy offenders are defiant. It has been proposed to meet this difficulty by an assessment on all benefices over £200 in annual value; and out of the fund so created to pay the costs of those prosecutions only which are approved by a mixed committee of clergymen and laymen. This proposal has been adopted by a small majority only in the Lower House of Canterbury Convocation. Whilst I deeply respect the motives which have induced this proposal—whilst I feel that the Church owes thanks to those who have proved by it their disinterested zeal for the purity of the ministry—I am bound to

say that I regard it as quite impracticable. You will never carry it. And, moreover, I do not deem it at all hopeless to provide the necessary funds in another way which would ease, and not burden, our ill-paid incumbents. A good deal might be done by a careful revision and proper administration of ecclesiastical fees. These should be fixed on an uniform and moderate scale in all dioceses, and paid in each into a central or, better perhaps, into a Diocesan Fee Fund. Out of this proper salaries should be assigned to the working officers of the diocese. There is something still to be done in the abolition of sinecures and the consolidation of minor offices. I do not agree with those who asserted, in 1876, when a Bill dealing with this subject was in preparation, that £20,000 a year could be saved by these reforms. But several thousands a year might undoubtedly be saved without any peril to the efficiency of the diocesan machinery, and quite enough would be secured eventually to warrant a temporary advance from the Ecclesiastical Commissioners to set matters going, if the new Bill provided, as it ought, that vested interests should be untouched. Then there is much business now transacted at a great expense, generally by Commissioners, which could be better and more cheaply done by reformed Consistory Courts. A Commission under the Benefices Resignation Act never costs less than £10, often as much as £20. The necessary returns could be obtained through the Consistory Court and its officers, and the whole affair be settled for less than half £10. Appeals on dilapidation questions should go before the court. I have known £40 expended by an Incumbent dissatisfied with the award of the Diocesan Surveyor, in bringing down a great architect from London to give an opinion to the Bishop, in his library, about what repairs were needed and what they would cost. A local surveyor or builder who could be sworn before the Chancellor in court, and asked what he would do a given work for, would be just as good an authority, and would be amply remunerated by two or three guineas. Additions to glebe houses, mortgages of benefices, rearrangements of parishes and districts, and many other matters ought to pass through the Consistory Court and be dealt with by faculty. Parishioners have an interest in these questions as well as patrons and incumbents, and ought to be consulted in regular form about them. A consistent body of principles about many such matters is sorely needed, and can only grow up round a regular and permanent court. No doubt, under such a system the Chancellor would have to be a working diocesan officer. Well, so he was designed to be. It belongs to his duty to relieve the Bishop from those administrative, disciplinary, secular concerns which inevitably pertain to the Episcopal office, but which, if devolved on the Bishop in person, interfere too much with the exercise of his more sacred functions. The Diocesan Chancellor receives, on an average, perhaps £200 a year. That may well be far too little if he held regular courts, and did his duties in person in a large diocese. It is far too much if he is to do next to nothing but give the Bishop legal advice when asked. A Bishop who has a really rare and perplexing problem of law to solve had far better give five guineas to a specialist for an opinion. Ordinary cases ought to be safely and properly dealt with by his Chancellor and registrar, whether clerical or lay. And they might, with great saving of costs to the clergy, be restored to their full and proper duties in the

dioceses, and be adequately paid out of the Diocesan Fee Fund, whilst still a large balance would remain which ought to stand over, under the control, if you please, of a mixed committee of clergymen and laymen, to meet the expenses of enforcing clergy discipline. Then, when a benefice is sequestered for the misconduct of an incumbent, the balance remaining after payment of the curate ought to go to the same fund. I have known £500 to result thus from a three years' suspension. If still funds enough are not forthcoming, let the Bishop appeal to his Diocesan Conference. I feel assured that for such a purpose, for a fund placed under proper management, the appeal would not be made in vain. The whole subject of clergy discipline and diocesan administration, which is closely connected with it, solicits very urgently statesmanlike revision and reform. The Ecclesiastical Offices and Fees Bill of 1876 had valuable provisions, and the officials of the diocese of Chester gave it a general support; but some of its clauses were so harsh and unjust to existing interests that it was sure to provoke determined opposition, and it did not pass. The Act of 1840 was too clever and ingenious by half. Had its projectors contented themselves with the more easy and prudent course of reforming courts and removing abuses, it would have been well. But no; they must needs create new machinery, and leave the Consistory Courts in dusty inefficiency. The precedent did not long remain barren. In 1857 came the Probate and Divorce Act. This Act went further in the same policy. The Matrimonial and Testamentary business was transferred from the Consistory Courts to new tribunals. Many thousands a year—I believe about £100,000 a year—which would have been very useful now for costs in cases of clergy discipline, were transferred from the pockets of the clergy to those of the lawyers, a result which did not cause regret or surprise to those who forced the Bill through Parliament, and transferred without any benefit at all to the public, which pays rather more to prove wills than it used to do. We also at the same time and through the same policy acquired the Divorce Court, and with it a grave conflict between the law of the land and the law of Christ and His Church. We practically abolished the profession of Church lawyers, to the very great loss and injury of the Church. For, in truth, a certain special training in Ecclesiastical law and learning is really requisite to deal with some matters satisfactorily. You must not, *e.g.*, interpret the Prayer-Book just as if it were a Turnpike Act. And, finally, in 1874, when the laws relating to the performance of Divine Service needed improvement, as they certainly did and do, instead of simplifying and adapting existing and ancient Church institutions and wants of the times, we had experiments and innovations again, never so hazardous as when made gratuitously in ecclesiastical affairs. What suggestions I have ventured to make proceed generally on the lines indicated by very valuable reports on clergy discipline, prepared by Committees of Convocation. I have, for that reason, the less hesitation in commending the suggestions to the consideration of members of this Congress. Sure I am that the reason why the Act of 1840 and 1874 have failed is at bottom one and the same. And the reason is not at all that the clergy are more difficult to keep in order than other people; on the contrary, there is not a more law-abiding class of men in Her Majesty's dominions. If, then, the enactments concerning

the discipline of the clergy are not effective, the fault lies with the measures themselves. Every other organised professional body has to have order and professional obligations enforced by its own officers, and by regulations made under the general guardianship of the laws of the land. And so it will have to be in the Church. In other words, you must preserve and enforce the Church's discipline in the Church's way.

The RIGHT REV. the CHAIRMAN.

I WISH to point out that the question of Discipline, as regards Ritual, was dealt with last night at the Music Hall, and I must ask the speakers at this meeting not to touch upon questions of Ritual, but to confine themselves to Clergy Discipline.

REV. PREBENDARY ANDERSON, Minister of the Octagon Chapel, Bath.

THE Discipline of the Clergy of the Church of England. This is a question not of faith, but of administration and of contract. It does not concern the Church of England in its relation to other Churches past or present, but solely in the internal relations which one part of the Church of England, namely, the clergy, bears to another part of the Church of England, namely, the laity. Therefore this question comes within the cognisance of the Church of England alone, and is to be decided according to her own special circumstances, and her own peculiar relations to the Government and the people of England. The Church of England, as a society comprising laity as well as clergy, has a right to make whatever laws she may think fit for the government of any of her members. This is included in the lowest as well as in the highest idea of a Church as an independent, self-governing society, responsible to no human authority outside the Church of England itself. By instituting the Church as a society, our Blessed Lord conferred upon it everything necessary to the good government of the whole Church and of every branch of the Church. The first and most necessary condition of the existence of any society, whether spiritual or temporal, is the power to make laws and to maintain discipline among the officers of the society, who exist, not for their own benefit, but for the benefit of the whole body. There is nothing in Holy Scripture to limit this authority. Certain principles are laid down to govern its exercise. We have examples of the way in which it was employed by the Apostolic Churches. But a very large discretion must be conceded to each Church, to adapt its discipline to its own peculiar circumstances and requirements. The Church of each nation and of each successive age may, while maintaining the general principles and acting in the spirit of the scriptural precedents, modify and correct, add to or take away from, the rules which prevail in other Churches, or which have prevailed in other periods of the history of the same Church. In this way the Church of England, as an independent National Church—or as a self-governing branch of the Catholic

Church of Christ, responsible to no human authority outside the limits of this island—can determine, and from time to time modify and rearrange, the laws which govern the clergy in their public functions, as teachers of the Word of God, as dispensers of the Sacraments, and as ministers of the Church in all public and private acts of religion. The right to make laws for the discipline of the clergy, being a right inherent in every Church as a society, and therefore sanctioned by the authority of Christ Himself, belongs, by virtue of its constitution, its history, its extent, its influence, its numbers, and its many labours, to the National Church of England. This right has been exercised by the Church of England at various epochs in her history. The laws now existing and governing the discipline of the clergy have been modified to meet the exigencies of successive generations, and the changing relations of the Church to the Sovereign, to the Parliament, and the people of England. They have in principle been accepted by every authority which could bind any portion of the Church of England, especially the clergy. There are peculiar and distinguishing circumstances in the relation of the Church to the State of England—and which have conferred the greatest advantages on both, especially on the Church—which must be taken into account if we would understand the reasons why the present laws for the discipline of the clergy have been accepted, as well as the reasons why they ought to be retained. The Church of England is not only an independent, but also an endowed Church, possessing property, and holding this property on certain well-known conditions—involving doctrines to be taught, religious worship to be conducted, duties to be performed to the nation at large, and to every individual who will accept the public and private ministrations of the clergy. It is true that the largest part of this property was not conferred by the State, but it is no less true that the State is the guardian of all property, public and private, to which, in the last resort, appeal must be made when any question arises as to the fulfilment of the conditions on which the property is held. This is true of all property. In the property of which the Church of England is trustee in behalf of the nation, this claim of the State is doubly strong, because the State is the patron of the largest portion of the endowments. And whatever may be said of the identity of the Church of England before and after the Reformation, and the uninterrupted succession of her Bishops from the earliest times, there can be no doubt but that the State, represented by the Sovereign and the Parliament, did regard the change which was made in doctrine, in worship, in government, and in discipline during the reign of Elizabeth, as of the greatest significance. The enjoyment of the property assigned to the Bishops and clergy of the Church of England was then, by the most solemn acts of the Sovereign and of the Legislature, made to depend on the profession, the teaching, and the worship of the reformed religion. The Thirty-nine Articles, than which no authorised formula in Christendom contains a more distinct or emphatic statement of the reformed doctrines, were made the indispensable condition of holding preferment in the Church of England. So that we have, first, the right of the Church of England, as a society, to fix the rules of discipline for the clergy; and secondly, we have the fact that the State has guaranteed to the clergy the possession of property, whether conferred originally by private bene-

factors or by the State itself, on well-known conditions which the State had a perfect right to fix, and which the clergy, who enjoyed this property, never ventured to dispute for more than three centuries after the present settlement had been effected. But the Church of England is an established, as well as an endowed and independent, Church. She possesses all the power, dignity, prominence, and social influence which the State of England has conferred, with no niggard hand, on the National Church. She has, therefore, duties to the nation, in the right discharge of which the nation has the deepest interest. This position the Church has accepted and defended. In all perils, external and internal, she has taken shelter under the shield of the State. The highest officer of the Church becomes one of the first subjects of the realm. He represents both the State and the Church in requiring from the Sovereign, on the day of coronation, the pledge to protect and to maintain inviolate the doctrine and worship and discipline of the Church, as well as the rights, the privileges, and the property of the Church and the nation. The proceedings of both Houses of Parliament are opened with the prayers of the Church, read by the ministers of the Church. The Church of England and the State of England have been indissolubly united in every stage of their history from the earliest times to the present hour. This union has been far closer and deeper since the Reformation than before. It has been followed by the largest benefits to the Church, no less than to the State; and the terms of the original compact have been kept at least as faithfully by the State as by the clergy. The Houses of Convocation of the clergy have been controlled by these limits, and have always confined their action within them. The highest names in the Church of England, in every generation from the Reformation settlement to the present hour, have united in accepting and defending the methods of discipline which are denounced with such bitter and unjustifiable scorn.

But this new attitude of revolt against the discipline of the Church of England, is sometimes defended on the grounds of a higher allegiance to a Catholic Church. But how are you to ascertain the voice of the Catholic Church in this matter? The days of Œcumenical Councils are over; for the larger part of the Catholic Church declares that the Pope can act without a Council, and therefore Councils are useless in his eyes. You resist the present methods of enforcing the discipline of the clergy on principle. Now, no modification of details will affect principles. And yet all your suggestions are not matters of principle, but of detail. You propose Diocesan Synods, Provincial Synods, Reform of Convocation, Councils of Presbyters, Election of Bishops. Every man has his own remedy, and every day discovers a new remedy. But these are all questions of detail. No improvements of detail will remove an objection to principle. Can you produce any Catholic sanction for these suggestions? Nay, does not the constitution of Convocation itself, reform and enlarge its basis as you will, with its houses of presbyters of equal authority with the Bishops, who sit with the permission of the Crown, and to the validity of all whose acts the sanction of the Crown is indispensable, violate the highest Catholic principles? But when appeal is made to the great Anglican divines who have accepted and defended these rules of discipline, when it is further said that they were well known on the day of their ordina-

tion to the gentlemen who now complain of the grievous yoke which they inflict, we are sometimes told that the State has been gradually *encroaching* on the province of the Church, and that this encroachment has recently become intolerable. Let us remember who are the men who have represented the State in its relation to the Church of England. The rulers of the State—that is, the members of every Government which has existed in England since the time of Charles II.—have been (even in our own time, when religious tests no longer exist), with extremely few and rare exceptions, members of the Church of England. And these distinguished men, from the Prime Minister down to the Junior Lord of the Treasury, have been as solicitous for the welfare and efficiency of the Church of England as the Bishops or clergy themselves. It would be invidious to mention names. The fact will not be disputed. And we know that no Government can remain in office which does not possess the confidence of Parliament.

Now, Parliament stands to the Church in a twofold relationship—first, it represents the nation at large in its relation to the Established Church; and secondly, the laity of the Church in their relation to the clergy, who, in their turn, are represented by Convocation. Up to the close of the first quarter of the present century, Parliament represented perfectly both the nation at large in relation to the Established Church, and the laity of the Church in relation to the clergy. The Sovereign has always been a member of the Church of England, and till very lately every member of the House of Commons also belonged to the Church of England. The Bishops sat in the House of Lords. The remaining members of the Upper House, and very many members of the Lower House, held the largest part of the clerical patronage; while the Government of the day, representing both the Sovereign and the majority of the two Houses, exercised the whole of the higher patronage. This patronage, in many cases, represented the original gift of the owners of the soil of England for the spiritual benefits of the parishes in which their successors lived, so that the legislators who represented the nation had a manifold interest in the wellbeing of the Church—first, as members; secondly, as representatives of former benefactors and residents in the parishes of which they were patrons; thirdly, as representing the whole nation in its dealings with the National Church; and fourthly, as representing the laity in their relation to the clergy. By this fourfold cord the State and Church of England have been united in sympathy, in faith, in privilege, and in interest. Parliament still continues to discharge perfectly the function of the representation of the nation in its relation to the Church; less perfectly, indeed, but still better, than any existing organisation it represents the laity of the Church in their relation to the clergy. Though no doubt there are many members of Parliament who do not belong to the Church of England, the extent of the alienation of Parliament has been greatly exaggerated; for the large majority of both Houses still belongs to the Churches of England and of Ireland; and all Church questions are discussed in both Houses with deference and respect to the opinions of Churchmen. It is therefore utterly misleading and unworthy of a great cause, when we have the Sovereign, the Prime Minister, nearly the whole Privy Council, and the great majority of both Houses of the Legislature, as well as the majority

of the judges in every court of law, members of the Church of England, to tell men that Cæsar has been encroaching on the things of God—as if there were any parallel, and not the widest opposition, between the Emperor Tiberius and the men who represent the State of England in her relation to the Church; and as if the decision of our Blessed Lord Himself had not been given against the men who counselled their followers to resist the State in the name of the Jewish Church.

“It is lawful to give tribute to Cæsar,” was the reply of Christ to the men who in His day set up the claims of the Church against the State. The other text, “Whether it is lawful to obey God rather than men, judge ye,” is, if possible, more grossly perverted when it is applied to the controversy between the Church and State of England. For these words were the reply addressed by the Apostles to the highest ecclesiastical authority in Jerusalem, not on a question of discipline, or forms of judicature, or interpretation of the law, which should govern an independent National Church, established, possessing property, under the supremacy of a Sovereign who is a member of the Church, and a Parliament the majority of which is made of Churchmen, patrons of livings, and laymen to whom the clergy are appointed to minister; but it is the reply to the command that the Apostles should not preach at all, nor testify, in the name of Jesus. Moreover, if these passages had any application at all to the present controversy, we could not acquit the greatest divines of every party in the Church of England of the crime of betraying the Church to the State. Nay, they are much more guilty than their successors, inasmuch as they accepted principles and embodied them in the Articles and Canons and Acts of Parliament, which would have justified a far larger encroachment on the spiritual authority of the Church and the liberties of the clergy than any which has been actually attempted.

It would be absurd to compare the liberty conceded to the clergy in the reigns of Elizabeth and Victoria, and yet the constitution of the Church of England and its relation differ in no essential respects in the two periods. But if the Church of England has been so long in bondage without knowing it, the yoke cannot have been galling. It is strange that the meaning of these texts, and their application to the Church and the State of England, should have been unknown at the time when there was most reason to complain of the tyranny of the State, and only discovered when the State began to act towards the Church with a forbearance and consideration of which few States, in their dealings with the Established clergy, have given so remarkable an example. But our priests are never tired of telling us that they are the Catholic party in the Church of England, and that the Church of England, as a member of the Catholic Church, ought to be governed on Catholic principles. But our friends extend the sweep of these principles so far, that, in their zeal for an ideal Church of united Christendom, which has no existence outside of their own vivid imagination, they have stripped the Church to which they themselves belong of every semblance of power. They have cut off from her the liberty which is freely conceded to the smallest and the newest sect in Christendom.

You say that you are contending in the name of the Catholic Church. If you claim so much for the Catholic Church, may we ask how much,

or rather how little, you would grant to the society to which you yourself belong, i.e., to the Church of England? What do you leave to the Church of England? The Evangelicals are not wont to be considered true Churchmen, but the lowest Evangelical has not reduced the functions of the Church of England so low as this. This reduction of the powers of the Church of England to a point so small, would be an unprecedented and unjustifiable act of ecclesiastical slavery, even though the Catholic Church, to which this marvellous deference is to be paid, were an actually existing, recognised, and accessible authority.

Of the religious revolution in the seventeenth century, the Church of England was the leader. Her sovereigns, her statesmen, her scholars, and her martyrs dreamed not the idle and ignominious dream that they had not the power of determining her formularies, her worship, not even discipline by herself alone. They asserted for her the position of a national and independent Church, and they declared that the Church of England possessed not only authority in matters of faith, but power, absolute power, to decree rites and ceremonies. If of rites and ceremonies, *à fortiori*, power to fix the rules by which these rites and ceremonies should be directed and controlled. For this right the foremost men in the history of our country contended. This right they wrested from the proudest potentates in Europe, and from the Church which claimed to be alone entitled to the name of Catholic.

I have thus shown that the Church of England, representing the people of England as a society endowed, established, and having accepted the "National Settlement" of the sixteenth century, has the power and the right to make such provisions as she may think fit for the discipline of the clergy. I believe that the State has used this power with forbearance, consideration, and indulgence. I have shown that it is not those who deny, but those who assert, this claim, who have formed the highest ideal of the power and functions of the Church of England. It only remains for me to show, in conclusion, that the purposes for which a relaxation of discipline is wanted are not such as tend to strengthen the Church of England, or to commend her to the great mass of the people of England, whether inside or outside her pale. The result of any such concession would be to weaken, not to strengthen, the Church. It has been the special misfortune of the religious controversies of the present day, that the men whose tongues have spoken in the name of the Church of England, while their hearts were far away in search of a Catholic, have regarded as disfiguring blemishes those features in her history and her constitution which are, in reality, her strongest titles to our respect and love. I mean, first, the moderation of the claims which she makes for herself. While she claims for herself the power to decree rites and ceremonies, and therefore to enforce the discipline which will take care that this power be respected, she claims no power to proclaim new articles of faith, or to demand for those which she has accepted an original, independent authority. She narrows not the creed of Christendom by adding to the original record of Revelation, and anathematising all who differ from her. She claims neither for herself, nor for her Bishops or clergy, non-original inspiration nor miraculous powers. These are her glory and her strength. Again, secondly, the worship of the Church of England is eminently Scrip-

tural, spiritual, and simple. Her ceremonies are few and easily understood. The compilers of the Prayer-Book have cast out of it, especially out of the Communion Service, those parts which had been abused to purposes of superstition. These are recommendations to the great mass of Englishmen; however they may be regarded by some of the clergy, discipline in this direction ought not to be relaxed.

And, last of all, the people of England see in the Church of England, as she is now governed by the laws of England, interpreted by the highest legal authorities in the world, and administered through the several courts of the Sovereign, the best safeguard for their own religious liberties, for the maintenance of the purity of worship, and the soundness of that faith of which the Prayer-Book is the authorised exponent, and the Bible the great source of proof.

ADDRESSES.

REV. ROBERT GREGORY, Canon Residentiary of St. Paul's.

THE question before us is, I imagine, bound up in much narrower limits than has been indicated by the reader of the last paper. I shall deal with the important question of clergy discipline viewed in its moral aspect. We have hitherto had at times to suffer gross and notorious sins to remain unpunished, and their perpetrators to continue their ministrations at the altars of the Church, because of the difficulty and costliness of applying a remedy. The Convocation of the Southern Province has had its attention called to the subject, and it is clear from its debates that it will not be satisfied with a new Clergy Discipline Act unless it is wider in its reach, and more effective in its action, than the present law. The laws of England are very jealous as to the rights of property, so that in all cases of discipline great care is taken not to touch the freehold; in fact, it is not too much to say that, in some cases, freehold seems to be much more considered than the spiritual interests of parishes. This ought not to be, for the clergy exist, not that they may enjoy the freehold of their benefices, but that they may benefit the flock of Christ. Their object ought to be to elevate the people, and to that object and duty their freehold possession of their benefices must be subservient. The first point we will consider is the extent to which the law ought to be able to interfere with criminous clerks. Obviously it should apply to everything that interferes seriously with a clergyman's duties in his parish. It is not enough for Cæsar's wife to be pure; she must be above suspicion. The clergy are called upon to live a higher life than the laity, for they are bound to be examples to the flock of Christ—to instruct, to guide, and to mould the characters of those to whom they are called upon to minister. If, then, they are apathetic and neglectful, some sort of discipline ought to come in and compel them to do their duty, or compel them to resign their cure. Discipline, to be effective, must include a far wider range than dealing with clergymen who have grossly violated the ordinary rules of morality and decency. Then arises the difficult question, Who is to judge whether or not a clergyman has so far offended, by neglect of duty, as to bring him within the purview of the law? A pure autocracy, the government of one person, is necessarily weaker than one which rests upon a wider basis. If a judge, sitting alone without jury or assessors, had to decide whether a prisoner on trial for his life was or was not guilty, he would generally be far more lenient

than a jury, for he would shrink from taking on himself alone the burden of condemning. The responsibility of finding a man guilty of death is great under any circumstances, but in the case of a jury each man feels that the responsibility does not rest entirely on himself, but is shared equally by the others; and so, when the weight of evidence is against a prisoner, a jury would be more likely to find him guilty than a single judge. In the case of criminalous clerks, it is always most difficult to find a verdict of guilty, for there is often this appeal, and a very strong one it is, "Think of the poor man's wife and children." Thank God, there are not many parishes in charge of men who grossly offend, but when there are such, it is a hard task to deal with them as they deserve. For so strong are the interests of wife and children, often most estimable persons, felt, that people will not give evidence against clergymen who have offended, and they give this as their reason; they say, What will become of his wife and family, if he should be found guilty? I knew a case, many years ago, in the diocese of Lincoln, in which the churchwardens have actually led the person drunk out of the pulpit; and, when asked by the Bishop, would not say they had ever seen him drunk, because he had a nice wife and good children. We want some change in this matter, so that the ministry of the Church may be cleared of such unworthy men. The Lower House of the Southern Convocation have drawn up a report on the subject, recommending that such cases should be tried by a jury consisting partly of clergymen and partly of lay communicants, taken from amongst the magistrates of the county. Such a jury would be able, we think, to judge dispassionately. We, in the Lower House of Canterbury Convocation, are very anxious to extend the limits of discipline so as to include gross neglect of duty; such as systematically and continuously omitting to visit the sick or look after the schools. As far as I can judge by the evil effects of what he does, a clergyman who completely neglects his work is nearly as bad as one who gets drunk; he who receives the money payment attached to his office and neglects to fulfil the requirements of that office, is as great a culprit, and as guilty in the sight of God, as a man who is guilty of gross immorality. Gross neglect of duty ought, then, to be included in any scheme of discipline. Neglect of duty cannot be defined, it is true, in an Act of Parliament, but it must be judged of by a special tribunal. No one person should be asked to undertake such an invidious office, and one that requires so much dispassionate impartiality and absence of party spirit. Moreover, it is exposed to all possible misunderstandings and suspicions. But if we have a jury consisting of half clergy and half laity, and require that a decision shall not be given by a less majority than two-thirds, then I think we may be quite satisfied that justice will be done. The tendency of the jury would be to be too considerate and lenient to the accused, and to have too little thought of the souls in the parish which might be lost through the neglect and apathy of the person to whose care they were entrusted. The two principles we wish to lay down, then, are, first, that neglect of duty shall be considered an offence; and, secondly, that that offence shall be tried by a jury constituted as I have indicated. The third question, and one which naturally follows the other two, is this, Where is the money to come from that will be required to defray the expense of prosecutions? It is not fair to put the cost of prosecuting on the Bishops, because their incomes of late have been very seriously diminished, and to leave them to defray the costs is practically to make prosecutions generally impossible. Convocation has considered this matter in its various aspects. Some say, Let us have a subscription; but a subscription has no legal force, and cannot be depended on. We, in Convocation, are perfectly conscious of the poverty of the clergy in many instances; we know how poor the clergy are from personal experience. Thus, I had a parish for ten years, with 15,000 people, all poor, and my clerical income amounted to only £90 a year. But if the clergy would submit to a small graduated

tax—a sort of income tax on all stipends over £200 a year—then we might see this great work accomplished; a fund would exist which would secure the prosecution of the black sheep who injure the parishes of which they are placed in charge, and damage the good name of the Church, and so we might hope that they would be got rid of. Our hope and expectation is that if the clergy would do this, the laity would form a committee in every diocese, and join with us in helping to find the money required. Of course, if this scheme should be adopted, the clergy must be allowed to elect representatives who would decide when the money so raised should be drawn upon. Those who raise the money must have the power of spending it, and I should trust that we might be able to obtain power to punish peccant clerks. I hope that we shall not hear of drunken or neglectful clergymen in future without also hearing that they have been superseded, and thus get rid of those who make us feel that there is sometimes an excuse for Nonconformity. We cannot but recognise the fact that the Church is growing more and more earnest, and the day is not far distant, I hope, when we may look for the return of real discipline.

VENERABLE H. DE WINTON, Archdeacon of Brecon, Rector
of Boughrood.

I PROPOSE to confine myself to that view of the question of clergy discipline which has been ruled to be strictly in order, and shall consider the question only in its moral aspect. I, for one, regret that the Public Worship Regulation Act was confined merely to questions of ritual, and did not go on to deal with cases of immorality and gross neglect of duty. I believe that it was the intention of the late Mr. Russell Gurney, and the other promoters of that Bill, to go further; and I regret that the intention was afterwards abandoned. To stop short with offences against ritual reminds me of the complaint of the old Roman satirist, *Dat veniam corvis, vexat censura columbas*. Those who offend in ritual are mere doves and harmless creatures in comparison with those clergy who are immoral. Efficiency, as to internal discipline, is a good test of a standing or falling Church. In an established Church, clergy discipline is more essential to its welfare than in any other, and it is more difficult to enforce. It is true, indeed, that in all religious communities appeal must be made, in the last resort, to the civil power; but the difficulty is much greater in an established and endowed Church. We all know how jealous the English law is of the rights of property. We hear our benefices called our freehold; but that cannot be a freehold in its strictest sense which is charged with a condition; and the condition in this case is, that we discharge the duties belonging to it. On this matter I can quote the late Bishop Thirlwall, to whom I once referred a case of this sort, and the Bishop replied that, "No doubt such a case as this presents the Established Church in its least favourable aspect." In the Scotch Churches, both Established and Free, though there are difficulties on this subject, careful provision is made to meet them. The Presbytery can act with effect in cases of *fama clamosa*. In the Church of Rome, the priest is at the mercy of the Bishop; in Nonconformist communities, the minister is at the mercy of his deacons or of his congregation. I want neither the one nor the other. I value the independent position of the parochial clergy within fair limits. I am not one of those who think we can learn anything from the Nonconformists. It is true that I have heard a different opinion expressed at this Congress, and I heard it with sorrow. We have been told that there is very little difference between Church and Dissent, and what little difference there is, is in favour of Dissent. We have been told to conform ourselves to Nonconformity; but he must be *Hibernis Hibernior* who could recommend

that. I have no statistics as to the number of criminous clerks ; I would not quote them if I had. I assent to the views of Mr. Chancellor Espin ; with a large body of men there must always be a percentage of wrongdoers. I know no body of men in which that percentage is so small as in the clergy of the Church of England. I am amazed indeed that it is so, when I think of the opportunity of wrongdoing which practical impunity gives us. Lord Clive, when arraigned before a Committee of the Commons for oppression and extortion in India, cried out, with an oath, "Mr. Chairman, at this moment I stand astonished at my own moderation !" If it be true, as our great poet has said, that "oft the sight of means to do ill deeds makes ill deeds done," then I may say that practical impunity is a direct invitation to crime. We have not the same checks which professional men have. We should not relish a rule of "payment by results ;" but perhaps a little of it, if it could be applied, would be advantageous. If a doctor neglects his duties he loses his patients, and a lawyer loses his clients ; but, as the law stands at present, there is no such motive for the clergy. Nor can we safely trust entirely to the higher motive arising from a sense of duty. Public opinion, too, is not quite sound in this matter. A criminous or negligent clerk is often too readily received into society. We must do what we can to simplify and cheapen the process of prosecution. Of course give the accused man every opportunity. In defending himself, give him, if you will, more than justice ; strain the merciful law of England to the utmost in his favour ; but when the case is clear, restrain, correct, and, if necessary, reprove him. Who shall measure the mischief which one criminous clerk can do the Church of Christ ? I appeal to my brethren of the laity to help in this matter. You shrink from the painful duty of accusing your clergyman. The feeling does you honour, but if it is a duty, you will do it ; and it is a duty which you owe to the Church, that you should cleanse it of those who dishonour it. One most important question is that of costs ; because to require the complainant to give security for costs would be to make the law a dead letter. At present the Bishops are judges, prosecutors, and paymasters ; and I say, Increase their power as judges, but release them from the duties of prosecutor and paymaster. To my dear brethren of the clergy, and to myself, I say, If there are difficulties in the way, let them not be of our making. Let us be eager and anxious—let us be willing, if it must be so—to tax ourselves for the removal of this terrible blot. We can have no real interests apart from those of the Church which we serve. And if we had, it is an axiom that, in all communities, particular and personal interests must be postponed to interests that are general. How much more, when the community is no other than the Church of Christ !

DISCUSSION.

MR. LAYMAN.

It is evident that some discipline, according to the rubrics, should be exercised ; and it is certain that the conduct of the clergy interests the whole of the laity ; and yet it is said, and said with truth, that laymen are very cautious and reticent on this question when it comes to the point. Every speaker hitherto has addressed himself to this subject from one side only. Each speaker has dealt with the coercive aspect of discipline, and omitted all mention of the far higher principle of voluntary discipline. We have heard, on the other hand, that coercive discipline cannot be used, although it has been so generally advocated. Various speakers have admitted that we cannot

compel a priest to lead a moral life, or to do his duty. Then, I ask, if it be true—and it is true that you cannot use coercion effectually—why make the attempt? and why talk of going to Parliament? You are wasting your time and your breath in the attempt. But there is voluntary discipline which, I believe, can be exercised very successfully, and without publicity, or the cost attendant on the coercive system, and which you can put in motion without the interposition of the secular law. The law will not allow a Bishop to deprive a clergyman of his benefice, it is his freehold; and the only process by which a criminous clerk can be reached is by a secular court, or a so-called ecclesiastical court, which has no power except that given to it by the secular authority. I have spoken in vague and indefinite terms; but bear with me if I point from my own experience, which is that of a man nearly sixty years old, what voluntary discipline will do. What is the greatest incentive to a holy life to which we all equally ought to aspire? Ask those clergymen who have had experience of the power over individual souls, and the reply will be, that it is only by dealing with individual souls that proper discipline can be exercised. It is only by dealing with our own individual souls that we are led to Christ and to love holy things. Accept, then, what I have to offer—the best way to reach the higher life, to which, I believe, the bulk of the clergy, as well as other Christian people, earnestly aspire, is by availing ourselves, each one of us, of the ministry of reconciliation. By that I mean—and these are my closing words—I mean the holy ordinance of penance, that minor Sacrament which belongs even now to the Church, that ministry of reconciliation, which means no more and no less than individual private confession and absolution.

WALTER G. F. PHILLIMORE, Esq., D.C.L., Chancellor of the
Diocese of Lincoln.

It would be ungracious to criticise too closely the paper of the Rev. Prebendary Anderson, which was probably prepared since yesterday evening to take the place left by the absence of Canon Hoare, though it seems hardly to deal with Clergy Discipline, but rather with the other subjects discussed at the meeting yesterday. But what a pity it is that, in 1840, the Clergy Discipline Act, passed as it was by people who had some glimmering of the right spirit, was not formed in a more Catholic spirit. It was seen, and acknowledged to be monstrous, that the Bishops' Courts for the discipline of the clergy were courts in which the Bishops had no power. Lord Stowell had said, as a Chancellor of a diocese, "We have got the Bishops out, and we will keep them out." It was then felt to be monstrous that the Chancellor should impose censures upon the clergy, which ought to have come from the Bishop; and an Act of Parliament had to be obtained to put the Bishops back again in their own courts. If that had been done thoroughly, we should not have had the present difficulty as to the Clergy Discipline Act, and the odium of the Ecclesiastical Courts. In fact, however, the Act is so worded that the Bishop is not restored to his proper position, but put in as a convenient officer of the State, to discharge particular functions; and it shows that the Legislature of 1840 had no care for the spiritual jurisdiction of the Bishop at all. We ought to have that Act repealed. The Act of 1840 was useful for getting rid of some peculiar jurisdictions which had resulted from the monastic orders being broken up. The land which had belonged to the Church was acquired by other people, who claimed all the privileges connected with their property, and so we got laymen as the ecclesiastical judges in peculiar districts. But the Nemesis, which overtakes the State when it attempts to meddle with and legislate upon Church questions, has overtaken it in this case; and the Church Discipline Act of 1840 has grown, like the Statute of Frauds, until every line has cost a subsidy, and every clause

a Bishop's income. Then the Act provides for a Preliminary Commission, which, in practice, often works the grossest hardship. Commissions often last a long time; but the accused clerk finds he has to have the services of a skilled lawyer, and if he is innocent, he has to pay all his expenses, because there is no power to give costs; and if he is guilty, and the proceedings go on, the Bishop suffers, for he cannot recover his expenses of the Commission. With regard to the present subject, I would like to suggest that diocesan machinery for enforcing discipline should be framed in each diocese by the Bishop in consultation with his Synod; and that is what the Act ought to have done, even to put back the Bishop into his court, with such council or assessors as should be determined by him and his Synod or Conference. I might also suggest, as a fund for payment of costs, the Bishops' Procurations and Synodals, which were dues belonging to the Bishop for his attendance as judge, but at present pass to the Ecclesiastical Commissioners, as representing the owners of the Episcopal estates and revenues. In any case, costs, properly incurred by a Bishop or other officer in a prosecution, ought to be reimbursed to him with this proviso, that a margin be always left for which the prosecutor would be responsible; that is to say, that the prosecutor should be reimbursed only, say, two-thirds of the whole taxed costs. A provision of this kind is found very useful in matters of business, as it indemnifies parties properly litigating for the greater part of their costs, but, at the same time, gives them and their lawyers an inducement not to allow of the expenses being run up too high.

REV. R. C. BILLING, Rural Dean and Rector of Spitalfields.

I WILL not go over the ground already gone over, or pretend to decide between the dove and the crow, but there are one or two points to which I will speak. I find myself in agreement with Mr. Layman during the earlier portion of his speech, but when he came to the end I was astonished to find him speaking of dealing with individual souls as something unknown to the clergy. When he spoke as he did of the ministry of reconciliation, and when he talked of "the minor Sacrament of Confession," I, as a real High Churchman (for this I claim to be), found that the differences that divide us are very great indeed. I find no such Sacrament mentioned in my Prayer-Book or in my Bible. I read of two Sacraments, and of two only. I am thankful that this matter has been brought forward, and I am glad to have heard Canon Gregory say that the Church does not exist for the clergy, but the clergy for the Church. In dealing with criminous clerks, we must bear in mind, not only the interest the clergyman has in his benefice as his freehold, but the interest which certain laymen have in the advowsons. I do not wish to enter into the question of how that is to be met, but I am convinced that, until something is done in that direction, it will be very difficult to enforce clergy discipline. I am glad to find that, in the schemes proposed, the clergy do not come under the thumbs of their congregations. Let the clergy be independent of their congregations: and on this subject we may learn something from our Dissenting friends. What has Mr. Spurgeon been reported to have said about deacons? Has he not declared that "they are worse than the evil spirit;" for "if you resist the one he will flee from you, but if you resist the other he will fly at you." I see a very considerable difficulty in Canon Gregory's suggestion, for I don't see how we are to *compel* a clergyman to do the things to which he referred. Many complaints would be forthcoming: for, alas! I know of many schools that are not visited, and I hear of sick persons who are not visited;

and you will not be able to use compulsion in these matters through a court of law. I go with Mr. Layman when he says we must trust a good deal to the personal influence of the Bishop of the diocese over the clergy; and that influence, I believe, will be sufficient for all practical purposes when we have enough Bishops, whether Diocesan or Suffragan, to serve the dioceses well. At present it is impossible for a Bishop to have a thorough knowledge of his diocese; but when a Bishop has put himself in close relationship with the clergy and laity in his diocese, and understands what is going on in the parishes, he can then bring an influence to bear which will prevent many scandals in the Church. We must deal rigorously with moral faults, but it is more difficult to deal with this neglect of spiritual duties. With regard to breaches of morals on the part of clergymen, I think that, when a clerk is found guilty in the secular courts, the Bishop ought to be allowed to proceed against him at once; but it is very difficult to get the laity to come forward to give evidence in such cases. They will complain, but they will do little else. Canon Gregory has given us an account of a bad case in Lincolnshire, but I will remind him that bad cases have been known in other dioceses, where there are some clergymen who are not quite so ready as they might be to discharge all the duties that pertain to their sacred office. Still we have much to be thankful for in the higher standard of ministerial efficiency which now prevails, and are encouraged to pray for a still larger outpouring of the Holy Spirit.

G. B. HUGHES, Esq.

WITH regard to the responsibility a clergyman incurs by the neglect of his spiritual duties, that, I believe, must be left to be dealt with by a higher power than any earthly tribunal; but in cases of drunkenness, or other offences against public morals, by all means have clergymen guilty of such offences punished. So, there may be instances of gross neglect of duty which ought to be, and could be, prosecuted and punished. But there are also many cases in which clergymen who, although they do not offend grossly, are what is called "good for nothing," and fail to realise or fulfil their sacred duties. We have no means of dealing with them, and we cannot have. It is a great misfortune that such men should be put into such places. They are condemned here by public opinion, and will doubtless hereafter receive a heavier condemnation. One word with regard to the constitution of the proposed court. Canon Gregory does not like the power to be placed in the hands of a single judge, because he thinks the sole responsibility would be apt to make him too lenient. I should, from my own professional experience, be inclined to doubt this. I believe a jury, as a rule, take a far more lenient view of a case than a judge, and acquit much oftener than he would. A jury are more likely to give a verdict of "Not guilty," than a judge would be, if the decision was left in his hands. With regard to the office of Chancellor, I think it might be turned to better account. The Chancellor of this diocese, in speaking at the Congress, said this was the first time he had ever visited the diocese, although he has held his office for some years. I am sure he is not one who would neglect his duties. It is an office which, I think, might be much more utilised. At present the Chancellors have little to do, and the office is held in plurality; one man being, in some instances, Chancellor for several dioceses. I believe the time will come when the Chancellors of dioceses will become real and working officers; and then it will be undesirable and impracticable to have the same person holding the office in more than one diocese.

REV. C. A. SMYTHIES, Curate of Roath, Cardiff.

It would ill become me, coming, as I do, from the diocese of Llandaff, to say anything in opposition to any plan for providing for the better discipline of the clergy. But I should like, in these discussions, to hear a little less of the law and a little more of the Gospel. There are two powers to which we are amenable—the power of the sword and the power of the keys, as they have been respectively called. By the power of the sword, civil penalties are inflicted; the power of the keys gives to the Church of Christ the right to inflict penalties on the soul. The Church in times gone by came near to giving up the power of the keys, because it could not resist the splendid temptation of grasping the power of the sword, and much evil has thereby arisen. What a different past we might have had but for this mistake! I know nothing about the law; and it is safest now, it seems to me, for a clergyman to stick to the plain directions of his Prayer-Book and Bible, and know as little as possible of the law. I do not believe that, in the present state of things, any clergyman in England can keep the law in every particular, as it has been interpreted by different courts.

The RIGHT REV. the CHAIRMAN.

In ritual or morals? because we are confining ourselves to the moral aspect.

REV. C. A. SMYTHIES.

I was not present at the beginning of this discussion, and therefore I did not know what had been said on the subject. To confine, then, our attention to morals. Certainly we find in the Bible that our Lord has given to the Church the power of excommunication; and I suppose it will hardly be contended, even now, that that power is to be exercised in the province of ritual and worship, and not in the province of morals also? Why is it, then, that Bishops never use their power of excommunication? Why do they not fall back on that spiritual power given to them by our Lord Jesus Christ? It is because of the disastrous fact, that the Church in bygone days has grasped the sword which belongs, of right, to the State alone. Excommunication is now weighted with such tremendous civil penalties that no Bishop is able to use it. I should like to see everything done now in the matter of clergy discipline, with a view to disentangling the spiritual powers of the Church from the civil penalties at present attached to them, so that they may be freely used, and that presbyters may be judged by their own Bishops in a lawful court. But it may be said, "Suppose they refuse to obey such a sentence when it touches their temporalities?" Then let us do as I believe is done in America, and sue the clergyman so refusing before a civil court for breach of contract; and should the civil courts show a bias against the Church—though I have no reason to suppose they would—and keep the condemned clergyman in his temporalities, it would be more dignified for the Bishop to leave him in possession of them, and to send another priest into the parish, calling upon those who were faithful to the Church to accept his ministrations. There is one great difficulty in the way of such a reform, and that is the size of our dioceses. We want dioceses in which the Bishop can bring a personal influence to bear on all his clergy. We must give up the great mediæval plan of having enormous dioceses, with a Bishop who is a peer and has a seat in the House of Lords, as we have given up other relics of mediævalism; and we must go back to the scheme of the Primitive Episcopate, in which the dioceses were of manageable size, so that the Bishop's influence might be felt throughout. Lest I may seem impertinent in offering such a suggestion, I may say that I believe I borrowed it from a book written by the Lord Bishop of Edinburgh. You may say that such a plan, if carried into effect, will lead to the disestablishment of the Church. Then I would say that, if Establishment prevents the Bishops of the Church of Christ from using that spiritual power which we find from the Word of God has been given to

them, "Perish Establishment by all means." It will be far better to fall back on the spiritual constitution of the Church; far better, even with a loss of prestige, of place, and of privileges, to fall back on those spiritual powers to be found in her original charter, than to have those powers hampered and kept down and outweighed by the continuance of Establishment.

The RIGHT REV. the CHAIRMAN.

THE list of speakers is now exhausted, and as a few minutes still remain, I shall address to you some observations on the subject before us. I fully and heartily agree with what has been said, respecting the smallness of the number of clergymen who render themselves amenable to discipline by immoral conduct. They form a very small percentage indeed of the clergy. Yet the mischief which one such person does extends far beyond the limits of his own parish, and calls loudly for remedial treatment. No doubt the more fully and lovingly a Bishop discharges the duties of his office, the greater will be the effect of his counsel, his example, and his fellowship in raising the tone of the diocese. There will still, I fear, be a residuum on whom such influences will have no effect. It is also freely acknowledged that there is a great—I believe, increasing—number of devoted men, who, looking habitually to the Great Head of the Church, and desiring to spend and be spent in His service, are themselves a living source of holy influence in the Church. But it is not these whom we have now to consider; nor has the law, as expressing itself in penal sanctions, anything to do with such persons as these. It touches only the breakers of the law. Now I speak feelingly on this subject, having from time to time felt the difficulty, as well as the expense, of protecting parishes from the gross neglect and actual bad conduct of unworthy ministers. We are all familiar with the distinction of duties of perfect and imperfect obligation. They may be both equally binding before God, but the former only can be enforced by human law. So with offences. Some bring those who commit them under the lash of the law; others, equally heinous, must stand over to the Great Assize. But surely there are some sins which, though they do not subject the guilty layman to the sentence of a human court, ought not to be passed over in a clergyman, inasmuch as they deprive his ministrations of all vitality, and inflict grievous spiritual injury on his parishioners and the Church. Again, Dr. Phillimore has spoken on the subject of "letters of request." But he has not noticed the case in which this manner of proceeding is not optional but compulsory. I mean where the preferment of the criminous clergyman is in the gift of the Bishop of the diocese. The Bishop is then obliged to send the case at once to the court of the Province, with all the vastly increased legal expenses and cost of conveying witnesses to the metropolis. Different suggestions have been made for relieving the Bishop of this burden. Canon Gregory, in his excellent speech, spoke of the clergy taxing themselves; and Dr. Phillimore mentioned the Procurations and Synodals, as an available fund for the purpose, if the Ecclesiastical Commissioners could be induced to give them up. Now, unless I am mistaken, they have been already surrendered.

DR. PHILLIMORE.

The Commissioners, I now understand, made them a present, a little time ago, to the incumbents who used to pay them.

The RIGHT REV. the CHAIRMAN.

That, no doubt, is so. I see, then, no prospect of the Bishops being altogether relieved; but there is no reason why the expenses themselves may not be greatly

lessened by a change in the procedure. One word on what has been said respecting the desirableness of the Chancellor of a diocese residing within its limits. It was objected against the learned gentleman—the Chancellor of this diocese—that, although he has held his office for some years, his first visit was on the occasion of the present Congress. If, however, we are to have a gentleman of high standing in his profession, and great legal knowledge, we cannot look for much personal service unless the income is on an entirely different scale. The Chancellor is of great use as the legal adviser of the Bishop, and he has definite functions to perform, but he ought not to be pressed beyond this. I have one more suggestion to offer. We often now hear clergymen speak of welcoming Disestablishment, under certain specified circumstances. Now this has, no doubt, an appearance of generous contempt of secular considerations, which recommends it to unthinking persons. But gentlemen who speak thus should bear in mind that, as long as the Church has any property at all, even in its buildings, and as long as its ministers have any provision whatever, they cannot shake themselves clear from the law of the land. Besides which, in throwing away endowments, they are, in fact, wasting what does not belong to them. Endowments belong really to the whole body of the people. They were given to secure to them the services of a cultured and independent, as well as spiritual, clergy. They were given, *i.e.*, not for the sake of the clergy, but of the Church, to whom it secures their services. For men to throw them away, because they cannot order ecclesiastical arrangements according to their own peculiar views of what is right in principle, or convenient in practice, is to make all future generations to suffer for the recklessness of their own wayward will.

MUSIC HALL, THURSDAY, 9th OCTOBER.

THE RIGHT REVEREND the PRESIDENT took the Chair at Seven o'clock.

WORKING MEN'S MEETING.

THE RIGHT REV. the PRESIDENT.

MY FRIENDS,—I am very glad to see this grand hall so well filled to-night by the working men of Swansea. I am not going to make a very long speech to you myself, and for more reasons than one. In the first place, I am not one of the principal performers upon this stage—I am only the manager of the theatre. Then, I am not much of a public speaker at the best, and just at present I happen to be at the worst, having managed to catch a very bad cold the other evening. I really ought to apologise for appearing before you with such a husky voice, but I am sure you will excuse me when I tell you that I caught it in the execution of my duty. Indeed I was absolutely forbidden to come here to-night by the highest authority in any house—I need not tell

you that I mean my wife. I have no doubt you think that I am going to say something like this—that you are the grandest people on the face of the earth, and that we on this platform are all workingmen like you. I am not going to say anything of the sort. In the first place, though you may be the grandest men on the face of the earth, I have no reason to know it; and in the second place, there would be no reason to tell it to you if I did know it, because you are sure to hear it at no distant date. If I were to say we are working men like you—though we are working men in our way—I should be saying something not quite true. What do we mean by working men, in the sense in which working men are invited to be here to-night? By the working man I understand the man who lives by labour entirely, and not at all by capital—a point which distinguishes him from what are called the upper and middle classes—and who at the same time brings skill and knowledge to his task, which divides him from the agricultural or other labourer, who brings thews and sinews to his work, but not the same amount of skill. Strictly speaking, the working man and labourer ought to mean the same thing; but it is to the working man, in the sense of the skilled labourer, that the invitation to come here to-night is more particularly addressed. The agricultural labourer I ought to know a great deal about—a good deal more than about the working man—because my pastoral life was spent in the country, and not in a great town like this. And I have the greatest possible respect for the agricultural labourer, whose head is much stronger than many people think, and whose heart is very generally, as I have found, in the right place. Now, I want to tell you, first of all, what I think it is that distinguishes the working man's state of mind and lays him open to one or two dangers, and you will excuse me if I speak pretty plainly, for I should not be worth my salt if I did not. I said I did not come here to tell you what fine fellows you are. The working man brings both physical strength and intellectual skill to his work, and his mind is sharpened by his work; so that, in point of mere intellectual or logical power, he may very easily be the equal or even the superior of many who have received more of what is commonly called education. But I think the working man is at a disadvantage, as compared with those who are vulgarly called his "betters," in this respect, that he has not had the same amount of what I will call social experience which gives ballast. I have noticed in the case of men who have risen from the position of the working man, that, unless they are men of very great mark indeed, they exhibit that deficiency as compared with men born and brought up in a higher rank of life. The working man is intelligent, keen, and shrewd. He easily detects flaws in an argument, he easily sees through shams, and I honour him for that; but he is hasty and intolerant, like the young. We know how intolerant young people are of what they dislike, and how, when they get older and rub against people, they get more experience of the world, and put up with people who differ from them. The working man is, more or less, in the position of a young person in that respect. He has not rubbed his angles down by contact with different kinds of people, and he therefore looks at things through a very sharp but somewhat narrow pair of spectacles. Now, I am telling you your faults. I believe myself that the time will come when the working man, without losing any of the intellectual advantages which I think his calling gives him, will be able, through God's providential ordering of the state of society, to gain more of that social experience which distinguishes the classes above him. But I think that time has not quite come yet in all cases, and I will just venture to mention one or two matters in which, as I humbly venture to think, he is at present open to danger. Let me refer first to politics—and some honourable gentlemen behind me, members of the House of Commons, will no doubt have their eyes very wide open and their ears very sharp while I speak on the subject of politics, but I assure them I am not going to talk politics in the ordinary sense of the word. I have no doubt one or two of those honourable gentlemen are quite prepared to say that a Bishop and a member of the

House of Lords is going to do the very unconstitutional act of trying to influence your votes at the next general election, and if I go on in that strain they will at once dis-establish me and disendow me, or at the least clap me up in the Clock Tower. But I can assure them that I am not going to talk politics in any sense that they need fear, and that no one shall know from what I say now whether I am Blue or Red. I think that the working man is open, from the combination of acute intellectual power with the want of experience of which I spoke just now, to the danger of falling into the trap of the first specious fallacy which comes before him. He may see through the logical fallacy, but he may not be able to answer it—he may not have that width of experience which alone will enable him to see the practical value of the argument. I remember hearing in one of the largest towns in England—Sheffield—that, during one of the recent general elections, the whole of the men who worked in the same workshops voted together. Now, that looks a little as if they had not thought for themselves—it seems to me as if they were rather at the mercy of the first man who put a specious argument before the leading men in the shop, and that they all followed like sheep through the gap. Now my advice to you is, Think for yourselves. I will give you another piece of advice. An honourable member of the House of Commons said, upon this platform, yesterday or the day before, that he had found the clergyman of a parish to be a very powerful person, and we understood him to refer to the power of the parson at election times. He did not tell us whether he found that power advantageous to himself, or the reverse. But what I want to tell you is, that if the parson—and I wish to extend that appellation as widely as possible—if any minister of religion comes to you, a member of his flock, and says, “Vote for Mr. A., and do not vote for Mr. B.,” you say to him, “My dear sir”—or, if you wish to be very respectful, “Reverend sir”—“I really think I can judge of these matters as well as you, and I hope you will give your vote according to your conscience, as I intend to give mine.” And mind when you do vote that it is according to your conscience; for unless you have thought the matter out, you will do better not to give your vote at all. I am now going to speak about something more important—about religion. And if I speak of religion after politics, it is because the most important person usually comes last in the procession. I think there is fear of people falling into a trap upon this important subject too—listening too hastily, and concluding upon the crude arguments put before them that, because they cannot answer them, therefore they cannot be answered. I think it very possible that a very respectable individual may come to you, and point out to you difficulties in religion and in the Bible, and ask you, “How can you believe in this story of the Old Testament? How can such and such numbers be credible? How is it possible that these things can be true?” I have not time to put answers to all these difficulties into your mouths now, but when you are pressed with arguments of this kind out of the Old Testament, turn to the New. Begin at the end. Infidels argue from the difficulties which they see in the Old Testament, to the untrustworthy character of the New. I argue back from the manifest truth of the New Testament the truth of the Old Testament, which, to my mind, follows from it. Turn to the New Testament, and if you find there the character of One Who lived on the earth, Who spake as never man spake, and Whose words go on through all those centuries that have since passed, and touch your hearts now, then, I ask you, is not the New Testament from God? I know that these difficulties are very rife among working men in this country, but I have much reason to believe that the working men of Swansea are so far less particularly affected by them, that there is a great deal of true religion among them. I am not now speaking of the Church or Chapel in particular. Of course my experience is chiefly from the Church, and I know that when I hold a Confirmation in Swansea I always see a great number of working men, men with hands black from the copper furnaces, and I never anywhere see greater earnestness or greater

attention to what is going on than I see among these men when they come to receive the holy rite. And it does my heart good to see it. I ask your pardon for having kept you so long with this desultory talk, and now beg leave to introduce to you a Prelate of the Church, who spent many of his earlier years most usefully employed in this diocese—the Right Reverend the Lord Bishop of Winchester.

THE LORD BISHOP OF WINCHESTER.

MY FRIENDS,—Your Bishop said he would find great difficulty in speaking to you ; but I am sure you found no difficulty in listening to what he said. He knew very much about you, and I know comparatively very little. Moreover, I had no idea of being here, but he and others strongly pressed me to come. I did not know that I had anything to tell you, and I do not know now that I have. Still, I felt it my duty not to refuse to come, and I feel already amply repaid; because I have been at several meetings of this Congress, and interesting meetings too, and I have met a good many people who I have no doubt were very thoughtful people, I have met men of considerable rank and education, and considerable intelligence and importance, in the country, but I have not been at any meeting that was so striking to me as this. I quite agree with your Bishop that it is not right to flatter you, and say you are the finest set of men on the face of the earth, or anything of that kind, and I am not going to do so. But I have not seen a more interesting meeting than this ; and I could shed tears almost at the sight of this large body of working men meeting together on matters of great importance to them. I have spent some years in the Principality of Wales, but it was at a distant part from this. Still, I have lived long enough in Wales to love the Welsh and the Welsh working man very much, and, therefore, I feel considerable interest in the meeting to-day. Like your Bishop, my time has been spent more among what are commonly called the poor, than among those who are commonly called the working men. I have spent time enough among working men to know something of them ; but I have known more of the poor, and I can say with all my heart, I love the poor. They have virtues which are not to be found anywhere else ; and though they have their vices—but not more in comparison than other people—among the poor, and I may say among the working classes, their virtues and vices are alike conspicuous and plain. What is high and low is very difficult to appreciate. I do not know that anything is really high but what is good, or that anything is really low but what is bad. But when you get a little above the working class in society, you find the people have a happy way of concealing both what is good and what is bad in them. I do not think it is hypocrisy, but the habit is natural with them. The poor and the working classes live in less restraint, so that we see at once what is good and what is bad in them ; and the good and bad are set against each other so obviously and plainly, that we are inclined to think the good very good, and the bad very bad. But I believe that in whatever society you go you will find a considerable mixture of good and bad ; and what we have to do is to bring out the good and get rid of the bad. I am speaking to you as friends. I feel I love you as God's creatures, as those redeemed by Christ, those who are members of Christ's Church, and so fellow-labourers with me for the Gospel of Christ, and fellow-heirs of the Kingdom of God. Now, what is it that any working man naturally wants ? What is it that you would try for and strive after ? Is it not natural that you should wish for and work for a happy life and a happy home, and especially a happy home in old age, and still more especially a happy home after old age, when youth, and manhood, and old age, all have passed away ? Now, how is this to be done ? How can a man make pretty nearly sure of a happy life, a happy

home, and a happy home in heaven ! There are some things in this world, perhaps, that you cannot make sure of ; but you can make pretty sure of a happy life and a happy home here, and you can make quite sure of a happy home in heaven. Now, as to making a happy home on earth, I should like to talk to some of the youngest of you, for those who have grown tolerably old have made sure of something already, whether it is happy or not. The way to make sure of a happy life is not to spend all we have while we are young ; not to spend our strength or energies on wealth. If you gather the buds in spring, you will have no flowers in the summer ; and if you have no flowers in the summer, you will have no fruit in the autumn ; and if you spend your youth in dissipation, and drunkenness, and luxury, and, above all, in impurity and uncleanness, it is sure to lay in for you a store of misery in your middle life and old age. You cannot sow the wind, and not reap the whirlwind. You cannot sow sin in youth, and not have sorrow in middle age and old age. For many years I was a parish priest, and I have lived day and night almost with the poor, the suffering, and the sick, and I have seen in old age deep, terrible, unavailing sorrow brought on by the sins of youth. I know that the sins of youth are felt even by those who have thrown them off and repented of them ; and I know that they have found those sins the greatest trouble of their lives, the heaviest burden they could possibly have to bear. If you wish, then, to have a happy life, begin as soon as you can by fighting against everything that is evil—all sin, extravagance, uncleanness, and drunkenness ; which will only land you in sorrow in middle age, and probably misery in old age. The time of prosperity is the time of greatest danger. When things are going well with you, you are tempted to feel yourself independent, and to spend more money. You think you are thirsty, and you want a little drink, and then a little more ; and if, instead of spending your money in providing for your family, making your home more comfortable, educating your children better, and laying by something for old age, you spend all in eating and drinking, you are laying in a store of misery only. Days of darkness must come, and if you have spent all the good things in the days of prosperity, you have nothing to fall back upon, and no one but yourselves to reproach for your adversity. The great fault of most people, and especially of the generality of working men, is, that when they make a little more than usual, instead of laying it by, they spend it in self-indulgence. If it were spent in good works, that would be another thing, for what you spend for God you may be sure will be repaid. If every working man would make his mind up not to spend all he earns, but to lay some by ; not to spend his money in self-indulgence, but in making his home, and his wife, and his children happier, and educating his children better, he will be sure of laying in a store of happiness for his middle life and his old age. We are apt to look down on Frenchmen ; and when I was a boy, it used to be said that every Englishman could lick three Frenchmen. I don't think that was quite true ; but, at any rate, we cannot lick them in the way of thrift. Though they get worse wages than you do, almost every peasant in France has got some little store somewhere laid by. That is not the case with Englishmen. If we could all be more thrifty, and if our labouring men and our working men would take more care of their homes, they would be more happy at home, their wives and children would be more happy, and their children, as they grew up, would be a blessing to their parents. Children not well brought up are almost always a curse. But there is something more to be done besides all this. We want to make ourselves happy beyond old age. There is another world. As your Bishop told you, some people will say to you that there are difficulties in the Bible, and try to shake your faith in that and other ways. But though there are a great many clever men who try to persuade us that there is no other life than this, there are a great many very much cleverer men in this country who believe that there is. Just think of

statesmen, philosophers, and the like, who, with all these difficulties in the way, believe in God, in a future life, in the Bible, and in Jesus Christ. I was much struck when I came into this assembly of fellow-countrymen and fellow-Christians, men with hard sinews and hard heads too, I could not help thinking, what a glorious army this is. But I felt that they wanted a leader; and that if they would only fight well under a good leader, they would conquer the world. Will you take one good leader? I will tell you who that is. It is your King. He came from heaven, to be your King. He said, "The kingdom of heaven is at hand, and I am the King." Will you march under His standard? Will you fight under His banner? Will you join together, listen to the word of command, listen to what Jesus Christ says to you? Make up your mind to fight under His banner, to take up the Cross and fight in united ranks. What we fail from is, that our ranks are broken. One says, I am a Socinian; another, I am a Wesleyan; another, I am a Deist; another, I am a member of the Church of England; another, I am a Roman Catholic; and another, I have not thought much about it. Cast all these things away, and say, I belong to Jesus Christ, I am a member of His Church, I am indeed very loyal to my Queen, I love my Queen; but my King is Jesus Christ. I mean to have no one else for my great King. I will fight under His banner, and march under His command till we conquer the world, and then we shall win heaven.

The LORD BISHOP of Oxford.

I RATHER feel that I ought to make you an apology for coming before you as an entire stranger to you, and to this region of Swansea. I have no right to expect you to recognise me as a friend, or to pay any particular attention to what I say. I cannot help remembering a somewhat similar occasion, when I was called upon to address a working men's meeting at a Congress in the great town of Leeds, and in a magnificent hall, which, I suppose, holds three times as many as your hall will hold. I had then to follow the Bishop of Winchester, not the present Bishop, but his eminent predecessor and mine, Bishop Wilberforce. You know he was a Yorkshireman, and he said to the people, "Now, I have told my story, perhaps some South country goose will say so and so," then I had to get up and to speak as a South country goose; so now, what I have to say to-night may appear to be something like an English goose addressing the wise people in Wales. I could not help asking myself the question, why we should meet each other on this occasion; and you may go further back, and ask why the Congress should be gathered together? The Congress is an assembly of Church people, who want to talk over their affairs in public. They want to hear what others have to say about them, and to pick up, if they can, something which they may turn to practical account after they go away. Besides that, I think one reason why they come together in such Congresses as this, is just to see one another. They like to see the men of whom they have heard, whose writings they have read, and whose doings they have been acquainted with. And, I suppose, that is the answer to the question why we are asked to meet together to-night. It may seem conceited to say so, but I daresay you wanted to see some public men, noble Lords, Bishops, and others, of whom you have heard, and, I am quite certain, some of them wanted to see you. But, now, we must go a little further. We want to know a little more about one another; and I confess that to me it is one of the saddest results of my observation of life, to find that we know so very little of one another. You will tell me that no man does know his neighbour's heart. We do not know what our little children are thinking of, though we

think we know them pretty well, and they betray their feelings more than grown people. We do not know what our dearest friends have in their minds, though we may suppose they have no secrets from us. We cannot tell what our brothers and sisters near us are thinking and feeling. Nay, we do not always quite know what our own feelings are. If we had to open all the secrets of our hearts, and to tell every thought that comes into our mind, it would be a dismal and unhappy revelation. And there is a great deal that we think and feel that had better never be known, except to Him Who knows and pities all. Still, there is a knowledge of one another, which it is good for us to have, and which we may increase by our meeting to-night. We do not know enough about one another when we come to divide ourselves into classes. I am not sure that we know quite as much about one another as our forefathers did. No doubt we are brought more together by the greater facilities of communication than they were a hundred years ago, but at the same time there is more division. Working men live very often in one particular part of a town. In London we have them living together by thousands without a single person of higher rank among them; and with regard to associations and attachments and feelings, I am afraid they are more confined within their own particular limits than were their forefathers. I believe that master and man had more to say to one another in the last century than they have now. If that be so, it is a sad and serious thing, and it very much concerns us to try to find a way through the fence which divides us. I sometimes think, as I pass the outskirts of some great town in a railway over the tops of some of the smaller streets, and look over houses by the hundred, and see here and there men going to work, here a woman's head out of the window, and there children playing in the street, What are they thinking about—what do they say to one another at home? What do they talk about in their homes? What moves their scorn, anger, pity, or love? I know nothing about it. You may say that we can learn a great deal from the newspapers. No doubt we can; but—do not mention it again out of this hall—the newspapers are not always right when they speak evil of any class or set of persons. You may get, for instance, a description of a Bishop out of a newspaper, which will probably tell you that he is a person who wastes a great deal of his time in London, and that he is a very highly paid, luxurious kind of man, who does nothing to earn his bread. All I say about that is, that perhaps it is not altogether true. Suppose I were, on the same principle, to go to the newspapers to find what a working man is like. I should find that he beats his wife, drinks away all his wages, and is altogether a very good-for-nothing sort of person. But the newspapers are not always right, and, perhaps, for one man who drinks away his wages, beats his wife, and neglects his children, there are hundreds who live an honest, Christian life in unknown homes. I could not help thinking how we misjudge one another, when I was told a day or two ago something about a class which is not represented in this hall. In the place where I live, we were discussing the condition of tramps, and what we should do with them, and they were voted a helpless, mischievous set of people. One clergyman, however, told this story. He said—"I was walking, one snowy Sunday night last winter, to a little church in a hamlet, which I had to cross two or three miles of lonely fields to reach. On the way I met a poor woman, a regular tramp, who asked me for something. I had not a farthing in my pocket, but I asked her where she was going, and she told me to an open shed close by. I wished her Good-night, and went on. At the church I got a small coin, and on my way back I crossed the middle of the fields through the snow, and came to the shed. I heard voices inside I had not quite reckoned upon, because I had left the poor woman alone. I did not quite like it. I listened, and finding that they were quiet, I went round to the front. I asked, 'How many are there here?' A man's voice replied, 'Nineteen, sir.' I asked,

'Is there a woman here who was wandering in the fields an hour or two ago?' Some one said, 'Yes.' At my request, the woman put out her hand in the darkness, and I gave her the little bit of money. I was then going away, when a voice from the other side said, 'Be you a church parson, sir?' I said, 'Yes, I am.' The person who had spoken went on to say, 'Because there is a poor child here that is like to die, and I should be very glad if you would christen it.' I did christen the child in due and proper manner as well as I could there, and when I said the Lord's Prayer there were a good many Amens. I wished them Good-night, and as I turned away, several voices said, 'God bless you.'" If there was so much good feeling among tramps herded together in a lonely place at night, is it not likely that there is a great deal more good than we know of in other classes of whom we are accustomed to think ill? So I advise you not to believe the greater part of the charges you hear made against persons you do not know, but believe there is a great deal of good in them that you have never heard of. Charles Lamb, the famous humorist, once said to a companion, "How I hate that man." His friend said, "Why, Mr. Lamb, I did not know you knew him." "Of course I do not," was the reply, "I should not hate him if I knew him." So my lesson to you is to try and know something of persons away from you in position, and if you cannot know them, believe that there is some good in them. A clergyman who was a great promoter of schools, an excellent, revered, and respected man, who afterwards became a Welsh Bishop, was catechising a number of children about besetting sins. He explained to them what besetting sins were; and wanting afterwards, as a good catechist, to find how far the children had profited by the lesson, he asked, "Now, tell me what is my besetting sin?" They were all puzzled. At last one intelligent child put his hand up, and, receiving permission to speak, said, "Drunkenness, sir." I have sometimes thought that a good many of us are quite as ready as that boy to attribute faults to those we don't know, and to attribute to them besetting sins which they not only never committed, but which they never thought of. Let us, in kindness and charity, think the best of people we do not know. Let us try to know more of them; and the more we know, the better, I think, we shall love them, and the more we shall try to do them good. Just to have looked at you, and you to have looked at me, seems to make us know each other and love each other better. If you chance to see my name in the paper, or I hear of something which you are doing at Swansea, we shall remember that we have met at this friendly gathering, and even through that slight bond of friendship, perhaps have kinder thoughts of each other, and try to do our best for one another's good.

THE RIGHT REV. the PRESIDENT.

BEFORE I call upon the next speaker, I must, in the name of this great assembly, thank the two Bishops who have just addressed you. I thank them in my own name, also, for their kindness in giving way to my solicitations. Perhaps I may reveal a secret: they have stayed away from dinner at a very hospitable house for the pleasure of addressing you, and in the case of one of them at all events, I know that it has cost him a great effort to speak here to-night, his health not being very strong. But I am quite sure that each of them has been amply repaid by the evident attention with which you have listened to them, and the very warm reception that you have accorded to them. I suppose you are getting rather tired of Bishops now; so, if you please, we will have a layman. I will ask Earl Nelson to address you.

RIGHT HON. the EARL NELSON.

MY Christian brethren—and if I were to speak from my own heart, and had no fear of offending any of you, I should say my fellow-Churchmen, because I believe that all baptized members of the Church are really, whether they know it or not, or whether they desire it or not, members of the great National Church of England—there was one statement that was made in the opening address by your Bishop which rather caused me to smile, and that was the statement that you working men had no social experience. When the working man lives all his life in his small cottage, surrounded by his wife and family, and with heaps of small cottages around him, he is right in the midst of social life; and I thought it rather a mistake to gather from your social condition that you were necessarily men of childlike intellect. But the Bishop was right in saying that there was great danger to the working men of England in the press, which is in one case a very great blessing, but can be used for very bad ends. There is not the slightest doubt that with a comparatively imperfect scientific education, not only you, but myself and many of us of the upper classes, may be caught by the flashy statements of agitators and writers in the press, and led to doubt the religion and the Christianity which we all hold dear. This is, I think, the first Working Men's Meeting that I have been honoured by being requested to address, and I lament very much the shortness of the notice I received. I regret that these meetings are not more carefully organised. That, however, is not a fault of the Church Congress Committee at Swansea, but is, in fact, a part of the history of these great meetings. They originated in York, where we were all assembled together; and a committee of the Working Men's Institute interviewed the Dean of York, to express the wish of the working men of that city, that, when so many "great guns" had come together to interchange their views, the working men would be very pleased to hear some of them. I hope next time we shall have a better organisation, because I think what these meetings really mean is, that the working men would like to have a sort of summary of the subjects that we are discussing among ourselves; and when subjects are not stated as formally to be brought before you by each speaker, you run the risk of people stating a certain number of things which, though very good indeed in themselves, still do not give that special information which you naturally would expect to receive. I was left entirely to myself in the choice of a subject on which to speak, and I thought, "What on earth am I to say to these working men?" I considered that, according to my view of what a Working Men's Meeting ought to be, it would be well that I should take up the special subject with which I had been requested to deal in the discussions of the Congress, and my special subject was Home Reunion. That is a subject which has engaged my earnest attention, in conjunction with another which is a handmaid to it, namely, the endeavour to get all the parish churches throughout the length and breadth of the land opened for the private use, and at all times for the public worship, of all the people of this country. This morning I saw a statement in one of the papers in reference to a discussion we held the other day on this subject, and in the short time allowed me I will endeavour to answer some of those remarks. It is impossible for any unacquainted with the history of our Church to understand our position. To make a long story short: The Church began, not in your Principality, because you Ancient Britons had Christianity preached to you before it was preached to the Saxons, but with us Saxons before our formation as one nation; and the very privilege and the freedom which we hold so dear, and in which you share with us, came to us through the ministrations of the Church. The first representative assembly that was ever held in this country was a Church Council; and the kingdom of the Hephtharchy—the Seven kingdoms forming one—was brought together mainly by the example of the English Church, with the one Archbishop of Canterbury as their head. A great deal came from this. First of all came the endowments of the Church, which

were not in any sense the gift of the State. The Saxon kings and nobles, when they were converted to Christianity, gave the land and the tithes, in the fulness of their hearts, for the support of the Church, believing that the gift would be a blessing to them and those that came after. At the time of the Norman Conquest, when all the liberties of the Saxon people were at the mercy of the Conqueror, we find, from Grant's *Essays upon English History*, that the Archbishop of Canterbury really acted at that time as the tribune of the people, and that it was the Church that united the whole nation. It was the Church that won back for us our liberties in the time of King John; the great Bishops of that time, whose successors we have here speaking to us to-day, rallying the barons round them, and demanding from the King, on behalf of the people, the restoration of their Saxon freedom in the great Magna Charta, which is the root of all the liberties of this great English people. Something has been said about the riches of our Bishops, and I wish you to understand that there is not the slightest doubt that, as that wealth was given them by the early Christians, it is rightly theirs. And, looking back, we can see the importance of their having such endowments at that time, when they had to contend with great barons tremendously rich, and to withstand the King on behalf of the interests of the oppressed people; and now when people talk of the Church being a worldly power, because it is endowed and established, I would say, as a Christian to Christians, that their position is not in itself essentially wrong. There may be a great deal of harm in great endowments, and there may be a great deal of harm in an established religion; but the history of this country will show you that both are capable of much good, and I firmly believe that they are capable of much good now. Take the endowments which are possessed by the Bishops. I, as a layman, can speak in their defence as they could not. It is true they have very large endowments. If they used them wrongly, it would be a great misfortune to the Church. But you must remember that the Church is the Church of the whole nation, and that it has got not only to teach the lowest vagrant travelling over the country, but to influence the Queen upon her throne, and all the great nobles of the land. Therefore it is a good thing in an Established Church that a certain honour should be shown to the heads of the Church, as you show honour to your mayors and other people of authority. I should like to say to you, who are in one sense poorer than myself, that the real secret of wealth is not the actual income that a man has, but whether he is living within it or beyond it; and a Bishop who is doing his duty, going about all over his great diocese, holding his confirmations, receiving his clergy and laity to talk to them and influence them, has very little of his income left at the end of the year. Indeed I know many of them who, having been promoted, as the world would say, to the higher emoluments of a bishopric, have had not so much to spend as a rich rector. It is a Church which in past times has done so much for the people of this country, and is capable of doing more—that Church which has handed down to you the records and the traditions of early Christianity—that has to wrestle with the infidelity that surrounds us in the present day. We of the Home Reunion Society are anxious to induce all who are labouring in the same way, trying to further the cause of Christ, not to look upon one another as enemies, but as all united in one great work for the people's good. When we are earnest in the encouragement of Christianity and the propagation amongst our people of the truths of the Gospel of Christ, we are thoroughly fulfilling the yearning of the hearts of all. We hear talk about caste in India—I am afraid we have a great deal of it in England. We want a little moulding together of one class with another; and nothing will bring out more the true lasting brotherhood of man, than the great Christian feelings of unselfishness and love. Nothing will bring out these feelings more than the Christian religion, and it is for that reason that I have spoken to you of the Home Reunion Society, in which we combine and work together as friends under the great Leader, our Lord Jesus Christ.

REV. CANON RYLE, Vicar of Stradbroke, Suffolk.

ON occasions like this, variety is always pleasing. You have already heard your Chairman, who is a Bishop. You have had two capital specimens of Bishops following him, and after them you have had a Peer of the realm. I must ask you to come down to a lower level, and listen for a few moments to one who pretends to be nothing more than the Vicar of a poor agricultural parish in Suffolk. I have to do with hardly any but working men in my parish, and if I do not know something about their spiritual wants and feelings, thirty-five years of my life have been ill spent. We have poverty enough in all conscience, and poverty compared to which you have nothing in South Wales. I live in a parish where, forty years ago, the rates were 22s. 6d. in the pound. I need hardly tell any working man that the assessment was not quite fair when the rates were at that figure. More than that, I am Rural Dean of a district of twenty-five parishes, in which there is not a single mile of railway, a single lawyer, or a single turnpike. We are all poor, very poor indeed. I ought therefore to know something about working men, and I am exceedingly glad to see this meeting so well attended. I had my fears when I heard that there was to be a Working Men's Meeting in Swansea, that a great many would not care to hear English, and as I could not speak Welsh, I thought I should have no chance. But I am agreeably disappointed, and I thank God to see so glorious an assembly of working men in this hall. I regard the Working Men's Meetings at these Congresses as by far the most important meetings that take place in the week. It is all very well to discuss learned and difficult subjects; but, after all, the working men of England are the backbone of the Church of England. We know that in a regiment the colonel in full uniform looks grand indeed, and the captains, the major, and the lieutenant and band look smart enough; but if they have not the rank and file at their backs, as they had at Rorke's Drift, what is the use of the officers? We have got the rank and file of the Church of England in great force here to-night; and so long as this rank and file will give us a hearing, I hope we shall be able to do some good, and leave some impressions that will last when this meeting is over. Five years ago at Leeds, at the time of the Congress, the clergy assembled in great force to go to church. Not far from the church, the street was being taken up for the purpose of laying down gas pipes, and two of the workmen were leaning on their picks as the procession passed. "I say, Jim," said one, "what are all these parsons got together for?" The other said, "Why, Tom, haven't you heard there's a strike among the parsons, and they have come together to talk about it?" Well, I have sometimes thought that when you saw so many black coats and white neckcloths, some of you might be tempted to think that there was a strike among us, and that we had come to Swansea to talk about it. Let me assure you that there is no general strike of the clergy of the Church of England. There may be a few—and thank God there are few—who are unfaithful to the Church, and not satisfied with our dear old Mother, the wages she gives, and the work she requires. They have many of them gone to a place of their choice, and exchanged a good mistress for a bad one. But they have left behind the great mass of Churchmen, who are content with the Prayer-Book services and orders, and do not mean to strike, and leave the working men of the Church without the clergy and the services which they have had in days gone by. I daresay you all read the South Wales papers. There are plenty sold about the streets which give more or less good reports of what has been going on in the Congress. When you read those reports, you may imagine, perhaps, that we are a very divided body. One man says one thing; another, another; and one Bishop says one thing, and another does not quite agree with him, though the Bishops, on the whole, agree extremely well. But when you get down to the inferior ranks, the vicars, rectors, and others, you find they use rather strong language about one another. Do not, however, go away with any

exaggerated ideas of divisions among the clergy. No doubt we are divided ; but all are a free and independent body. We think and act for ourselves, and we think it a blessed thing that we have not that unanimity of the Church of Rome, which is brought about by muzzling people's mouths. I thank God that the Church of England, as a free Church, allows free speech and free thought ; and wherever there is free thought and free speech, there will always be a certain quantity of division. But, after all, I am not sure that some of our divisions do not do a great deal of good. Dr. Johnson, it is said, was on one occasion dining at the table of a good lady, who happened to speak of some one who had just left this world for a better ; and it was said that he and his wife had never had a disagreement in their lives. A wonderful couple they must have been ! The good lady asked the guests all round what they thought of the matter, and one said, "How nice !" another, "How pleasant !" another, "How uncommon !" and yet another, "How nice it must have been to live in that family !" At last the lady appealed to Dr. Johnson, and asked him what he thought. "Madam," he said, "I think it must have been mighty flat." If we were all of one mind, if we spoke the same things, if we went on Sunday after Sunday, week after week, agreeing in every jot and tittle, the Church of England would not be in so healthy a condition as she is. But, however divided we may be, we are not divided about the grand truth, that the Bible is the Word of God, that it is able to "make wise unto salvation," and that it is the only book a man needs to read in order to find his way to heaven. Infidels, I dare say, are active ; but there are certain broad facts on the map of the world which they can never get over. I will tell you something that once occurred in Hyde Park when preaching was allowed there. I went one Sunday afternoon to judge for myself what was going on. I heard some men speaking a great deal that was good, and I heard also a great deal that was bad. I heard an infidel lecturer going on at a great rate against the Bible, against Christianity, and against parsons, Dissenting as well as Church. He said that all those black things with white chokers were not worth their salt, and that Christianity was of no use. A working man got up, and said he should like to ask a question or two. He said, "Sir, I do not pretend to be a clever speaker like you, but I should like to know how it is that, when we look at the map of the world, we find that those countries where there is the greatest amount of safety for property and persons, the greatest liberty of the subject, the most just laws, and the greatest prosperity amongst all classes, are those very countries, whether in Europe, Asia, Africa, or America, where the Bible is known, circulated, read, and honoured by the people ? That is a proof, to my mind, that the Bible is not as bad as you seem to think ! More than that," he said, "I challenge you to look in your own neighbourhood, and to say whether it is not in those houses where the Bible is most read that the best ordered families are to be found ? These are the houses, as a rule, where husbands do not beat their wives, wives do not aggravate their husbands, children are not in rags, and the money is brought home on Saturday night. If this is the case, the Bible cannot be a very bad book." Our Congress, again, is not divided upon one subject, and that is the excellence and value of the Church of England, of which we are members. I thank God that the days are gone by when Churchmen did not do their duty, and the Nonconformists were obliged to come forward to supply the deficiency. I thank God for what the Nonconformists have done ; but, for all that, I feel that we have come to a time when the Church possesses many advantages, and tries to do her duty. We no longer find, as was the case one hundred and sixty years ago, services neglected, toadstools growing in the church, and cobwebs on the seats. I believe, with all our divisions and differences, there never has been so much life, and zeal, and earnestness, and desire to do good to the souls of the people, as in the present day in this Church of England, of which I have the honour to be a member. Now, I do hope you will all be more and more thankful every day for the Bible we have so cheaply, and which, I hope, will be

more and more read and treasured in your minds. I dread the day of unread Bibles ; I dread the day when people may be content with possessing a beautiful, smart-looking Bible without ever looking into it. Never forget the old lady in the well-known story. When the colporteur went to her with his Bibles, she said, "O sir, we do not want any more Bibles ; we have got a very good one." "Let me see it," said the visitor ; so she sent her daughter upstairs to fetch it, that she might show it to him. There was a long-continued sound of opening and shutting of drawers, and at last Mary came down with the big Bible in her hands. But as the old lady took it, a pair of spectacles fell out of it, and at once the old lady exclaimed, "Well, I declare there are the spectacles I have lost for the last two years !!" Be thankful for your Bibles, and be thankful for your Sundays too. Keep your Sundays holy, and resist every endeavour to pull down the sanctity of the Sabbath. Sunday should not be merely a day when no work is done, and certainly not a day for nothing but amusement. I should be sorry indeed to see the Sunday kept here as it is kept in France and Germany. From a Continental Sabbath may England ever be delivered. I charge the working men who hear me never to listen to any argument tending to destroy the sanctity of the Sabbath. Open the places of amusement, and you would soon come to the opening of places of work ; and if once the Sunday were lost, who can tell that it would ever be recalled ? Finally, let me express my earnest hope, that we may all bear in mind that we have to look forward to meeting in a world to come. I pray God that we who are met here to-night for the first time may all look forward to the day when clergy and laity, poor and rich, shall stand before the judgment-seat of Christ. Let me beg you working men, and especially those who work in great shops, to bear that meeting-time in mind. I was born in the north, and I lived for twenty-five years in the middle of a manufacturing district. I know the influence of man upon man, and woman upon woman, when they get together in great shops ; but I charge you never to be ashamed of religion, or of thinking of the time to come, because of the ways of those among whom you work. Of getting drunk, of lying, gambling, swearing, ill treating your wife, and neglecting your children, be ashamed ; but never be ashamed of reading your Bible, going to church, saying your prayers, or standing up for your religion. Read the Pilgrim's Progress, and remember that, when we come to the cold river, nothing will give us peace and comfort but Christ dwelling in the heart by faith—Christ made our own by faith, Christ washing us in His own blood, and clothing us in His own righteousness. In a world like this—a dying world, a world of parting, of sickness, and of sorrow—the word of Peter ought never to be forgotten. When Jesus asked of the twelve, "Will ye also go away ?" Peter answered and said, "Lord, to whom shall we go ? Thou hast the words of eternal life."

MR. BERESFORD HOPE, M.P.

FRIENDS ALL,—A strong pull, a long pull, and a pull altogether. You all know what that is when there is a tough job to be done, a truck to be pulled up, a boat to be pulled down to the sea, or any big job to be done that requires skill, perseverance, and patience. Let me tell you, then, that a pull, a long pull, and a pull altogether, is the motto, as it is the reason, of our Church ; and the motto and reason also of this Congress. The Bishop of Oxford put in a good word for tramps. Well, we members of the Church Congress thank him, for all of us are tramps. We have tramped for nineteen years from town to town, and from county to county, and we should have come to Wales long before this if only Wales had been ready to receive us. At last, when it was determined to come, and when Swansea was proposed as the place of the meeting, some of our friends made long faces, and said, "What on earth are you going

to Swansea for? Why Swansea is the capital of Nonconformity." We said we knew it was. We added that we were Churchmen, that we meant to stay Churchmen, and that we would come to meet our friends the Nonconformists at Swansea because they were Nonconformists. When the general election comes, and when my friend with whom I am lodging—and a kind, hearty friend he is—Mr. Dillwyn, comes down and asks you for your votes, his friends will pin his colours on their coats, and his opponents will put on theirs the colours of their candidate. The fellows who will not dare to wear the colours of one or the other side, but who will come up under the protection of the ballot to vote in silence, will be looked on by their neighbours as something like sneaks. So we come to you with our colours. We come to you as members and advocates of the Church, because we know you are too sensible, too truly Christian, to quarrel with any one for standing up as a man, as a Christian, as a Churchman, for his principles; as, on our side, we honour any one of you who stands up as a man, as a Christian, as an Englishman, but as a Nonconformist, for his views. And what is this Church of ours which we have come to recommend to you? My friends Canon Ryle and Lord Nelson have both presented it to you in very clear colours. I want to put it before you in another aspect. I suppose a great many of you are members of various benefit societies, and a great many of you belong to trades unions. The Church is a benefit society, and a trades union. The Church exists on God's great, good principle of co-operation. The Church does not come, with a dark shadow, between the man and his Bible. It does not come between the soul and God. God forbid that it should. It leads the man to his Bible; it encourages him to open his griefs to his Maker; but it teaches him that all things are better done by organisation. The Church believes that it is a society founded by Christ and on the Bible, and that this claim of the Church can be proved by the Bible. It believes that as a son receives authority from his father, as a friend receives gifts from friends, so its ministers have, one after another, received the appointment and the order to fulfil the duties of the Christian ministry from the twelve Apostles, and they from Christ our King, who sent them forth. The Church offers you the open Bible. The Church reads the Bible day by day whenever her buildings are open, and I pray God that the time may come when every church in the land will be opened twice a day, as the Prayer-Book directs. The Church sings the beautiful Psalms of David, and it offers prayers handed down from century to century, from land to land, from language to language, from the language of the Old Testament to that of the New, to our tongues in England and Wales. It embodies, in scriptural phrase, the highest aspirations, the deepest sorrows, the most triumphant joys of the Christian heart. Such we believe to be our Prayer-Book, and as such we offer it to you. If you can prove that the Prayer-Book is not Scripture; if you can prove that its written forms deaden devotion, we give up our Prayer-Book. But we believe that this never has been, and never will be, proved. The great common sense of Christians, in all ages, says that man's attention and man's imagination are too weak to shape for himself, or to offer up for the congregation, worthy devotions, by his own unaided exertion; that he wants the help that God by His ministers gives him. I do not put the Church of England before you as perfect in practice. You have heard enough about the bad deeds of our grandfathers, when mushrooms grew in the church; there is no need for us to indulge any further in the spiritual consolation of confessing our grandfathers' sins, and I do not go so far as to thank God that I am not as my grandfather was; but if you read your newspapers, you will see what the Church, not of our grandfathers but of ourselves, is doing. You will see the enormous number of churches that have been built of late years; and you will see also that all sorts of religious societies have sprung into existence, including amongst them institutions in connection with which women, delicately brought up, abandon the delicate comforts of life, to nurse the sick, to bind up wounds, and to open the mind of their suffering fellow-creatures to the

blessed truths of Christ's Gospel. You will see the multiplication of schools, and the increasing distribution of books and tracts. You will be told of young men's societies and young women's societies, of missions to the heathen and missions at home. In general society, where people at one time talked of hardly anything but politics, fashion, plays, and amusements, they now discuss religious and Church questions in a way that would have made their grandmothers' eyes start out of their heads. A great deal of that may be fashion; but it is a fact, that matters of religion are far more generally thought of now than they were in past times. We, the Church Congress, are a religious meeting, but we are a religious meeting on the lines of the Church of England. We have here the occasion, which we do not often have, of being able to meet, in a thoroughly friendly and confidential way, members of other forms of Christianity than our own. We wish, therefore, to come to them, and to tell them what we are, and beg them to judge us, not as newspapers, pamphlets, and stump orators describe us, but as you yourselves find us to be. Blame us for our defects, which are many. Say we do not live up to our professions. I know we do not. But I do assert that the great, old, historical Church of England and of Wales is not a political machine for fleecing the people; not a great instrument for making Right Reverends and Very Reverends, and all such dignitaries; but that it is a great institution which is convinced that it follows the lessons of the Bible, which studies the Bible, which studies the history of Christianity, which studies the great book of human nature, and which labours in building up a machinery for the spread of the Gospel through every continent and every island of this great globe. That machinery may seem complicated to the man who thinks out its movements; but it is only so because a great work for evangelising the world must be complicated with all the complications which it has to unravel. I commend the Church of England to your consideration. Study us. Judge us as we deserve to be judged; but judge us out of our own Prayer-Book, out of our own work, and not from what our enemies say of us.

REV. G. VENABLES, Vicar of Great Yarmouth, Rural Dean.

I HAVE spoken upon several occasions at our Church Congresses, but I never looked forward to addressing any meeting of the Congress with so much anxiety as on the present occasion. I tell you honestly, I regard it as a very great honour to be allowed to speak to you working men on this occasion, though I am not going to soap you over I promise you. Every honour is accompanied by responsibility, and I feel very greatly the responsibility of speaking to you. When first I was asked to do so, it was under the impression that only two or three speakers would be here to-night, and I had therefore prepared a few thoughts to lay before you on three or four important subjects. But I rejoice to find that you have already heard much abler speakers than I am, and that many others are to follow me. Therefore I shall omit altogether the first and second subjects at least on which I intended to speak, and address you for a few minutes only in regard to what you may consider the least important subject. I had wished to have said something in connection with science and religion, and in connection more especially with modern thought upon that topic. I had intended to speak of evolution, and to pass on from that, by natural transition, to the consideration of the great and blessed privilege of speaking to our Father in Heaven by simple prayer. But I shall pass these by altogether, and speak to you upon a subject which is deeply interesting to me, at all events, and which I think greatly affects all of us. I mean to lay a few facts before you in connection with the Church of England and Wales, of which, in common with my ancestors, I have always been, since within a few days of my

birth into the world, a very devoted member. In the first place, however, I wish to say with all sincerity that I have often travelled in Wales, and never was treated otherwise than with civility; but this week, at Swansea, at Haverfordwest, and in the ancient city of St. David's, we have been treated with positive kindness. If one asked but the way to a certain locality, he was not only courteously directed, but often people volunteered to guide him to the very door. Now I tell you honestly I am one of those who believe that divisions about religious matters are very injurious. I quite agree with Canon Ryle, Earl Nelson, and others who have spoken, that there must be very considerable breadth in these matters, and to look for strict uniformity is ridiculous. I, for one, never desire it. When I look at the magnificence of a forest, I see that it would not be half so beautiful if there was no variety in shape and make of the timber, and in the colour and verdure of the trees. We do not expect to think in every particular alike; but still, for the divisions in Christendom there ought to be very great searchings of heart. I was talking some time ago with a highly educated and very intelligent colonel in the army, who had spent a considerable time in India, and he said, "If the people of England could only have witnessed an incident that took place a few months ago in India, they would lay it to heart." I asked him what it was, and he said, "I was talking with a very acute Brahmin, when in came five missionaries, representing as many different phases of Church teaching, to urge upon the man the propriety of his renouncing Brahminism and accepting Christianity. He looked upon them with calm and earnest attention, as one after the other pressed his argument; and then he turned upon them with a somewhat contemptuous smile, and said, "I think you five gentlemen had better first settle among yourselves what Christianity is, before you ask me to renounce for it the religion of my fathers." I am perfectly willing to confess that the Church of England and Wales has been, and still is, greatly to blame in this matter of division; but I am bound to tell you that I do not think she is altogether in the wrong. I believe there are two sides to most quarrels, and I declare it as my solemn conviction that the Bishop who presides to-night is the representative of a Church which existed in this country over eighteen centuries ago. I firmly believe that this Church was introduced into this country actually before the Book of the Revelation and the Epistles of St. John had been indited. We have, then, a solid foundation on which to raise our superstructure; and if we are only wise and careful, we may see erected upon it a glorious and magnificent temple, in which the redeemed of Christ would choose to worship. I shall content myself with telling you two simple facts about Church history. It was about the close of the last century, in which I think scarcely a church had been erected for the needs of the growing population of England and Wales, that a good and pious layman, in the county of Buckingham, determined to erect a small church in a part of a large parish that greatly required it, and he carried out the work entirely of his own free will amidst much opposition. He did it entirely at his own expense; and I am ashamed to tell you that, after it was completed, it was some two years before he could procure its consecration. He built and endowed the church, securing a certain income to the incumbent, and in after years his nephew enlarged the church and increased the endowment. When I tell you that the name of that man was William Davis, you may guess the country from which, probably, he came. But I pass on to tell you of another event that occurred about thirty years ago. Four brothers, woollen manufacturers in Yorkshire, blest with great success in their business, determined to build a beautiful church, and they also built a house and schools, and provided an endowment of from £300 to £400 a year, guaranteeing at the same time the incomes of the schoolmaster and schoolmistress. They afterwards provided the stipend for a curate. These four manufacturers were the Messrs. R. R. Whitehead & Brothers. The first case, which happened in 1790, I know because Mr. Davis's nephew was my father-in-law;

and the other case came to my knowledge from the circumstance that I was for some years vicar of that very church. Now, take these two facts and ponder over them. I tell you it is my honest conviction that they may be regarded as showing the method in which ninety-nine hundredths of the churches and the vicarages and the whole property of the Church of England have been obtained, and I do not believe that any man would deny it. But, then, let me add I am firmly convinced that the clergy and the people do not altogether understand one another as well and as thoroughly as they might. That is, partly the fault of the clergy; but I tell you it is partly your own fault. I think that the clergy sometimes are much more shy than proud, though frequently their shyness is mistaken for pride; and people speak of them as men who will not notice them in the street, when I know for a fact that many of them are longing to speak and be friendly all the time. In my enormous parish, it grieves me to the heart that I meet many people who acknowledge me in the street, but whom I do not know, though I have dwelt six years among them. It takes a long time for a short-sighted man to know 40,000 people. So I said one day, "This is a wrong state of things, and I shall adopt a method which, if you will only assist me in carrying it out, will make us acquainted and good friends." Accordingly, one Thursday in every month I throw my doors open to any of the parishioners who may choose to come, and all who come are made welcome. We call the occasion a *conversazione*, and the object is not for me to talk to them, but for them to talk to me. We move about the room, shake hands, and talk things over together; and I am now in a position to say to the people, "If you do not know me, it is your own fault; and if there is anything in my conduct you do not approve of, or that puzzles you, you might certainly come and have it out with me." Depend upon it, that the clergy of the Church of England and Wales not only are not ashamed to look their lay brethren in the face, but long to do so. I believe that nothing will help us on in the practice of true Christianity better than some such method of meeting as I have adopted, and I hope that as the opportunity is given it will be heartily embraced. I cannot help thinking that among the Welsh-speaking people it would be a great advantage if you had the Prayer-Book printed in parallel columns—English on one side, and Welsh on the other. Such a book would have enabled me often to have joined in the Welsh service; and I cannot help thinking it would be of considerable use to Welshmen when circumstances lead them to attend an English service. It has this moment been whispered to me that there is such a book, and I hope you knew it. If you did not, I am glad I made the blunder which has enabled me to advertise the fact for your general benefit. Be sure you take advantage of it. Now, just to refer to one other topic. Man is distinguished from all other animals in the creation in many ways, but there is only one distinction upon which I wish now to speak. Man is, essentially and naturally, a *worshipping* animal, which no other animal is. I believe and have always felt that, though infidelity may triumph for a brief period and sweep away much that is excellent, and cause the true Christian deeply to deplore the many inroads that occasionally it can make, it never can long reign over a man's conscience; for being a worshipping animal, he will sooner or later come back to worship again. Bear with me, however, in putting a home truth to you here. A man may attend a place of worship, and sometimes worship externally, and sometimes even heartily there, and yet not be living the pure life of morality that, you and I know, he ought to live. Is it not so? Do not you know that this remark is too true? Our duty is not done by simply putting ourselves inside a church, joining in the prayers, and singing a hymn. We must be careful that our worship is true, hearty, and spiritual, and that it is followed and accompanied by a holy and consistent life. There is a great deal of philosophy nowadays, and some of it I love. There is an immense advance of science, and some of that I greatly admire, and it is well worthy of your attention. But when you

have got all that philosophy can do for you, and have had everything that science can suggest, can you find, amidst it all, anything that can take the place of such a text as this!—"Come unto Me, all ye that are weary and heavy laden, and I will give you rest." Where is the philosophy, grand and excellent as it may be, that can give you as much comfort as that invitation? Or take two more utterances—"Who shall change this body of humiliation, that it may be like to His glorious body;" and the reflection, "As for me, I will behold Thy face in righteousness, and when I awake in Thy likeness I shall be satisfied." I say nothing against philosophy, rather I admire much of it. But I ask what philosophy, after all, is to be compared, by an immortal being, for comfort and encouragement, with the three simple declarations just quoted from God's most Holy Word?

VISCOUNT EMLYN, M.P.

I CAN hardly but feel that, after all the eloquent speeches to which you have been listening, I am sadly out of place in trying to address so grand a meeting as this. I felt, however, that we laymen ought not to leave all the work to be done by our friends the clergy. I know they do not wish us to do so, and I trust this may be my sufficient excuse for taking part in the proceedings of to-night. The Bishop, who opened the proceedings this evening, explained to you his view of what a working man is; but, if I may do so with due deference to such high authority, I should like even now to say a word or two to my brother working men as a working man myself; for in my own walk in life I claim that title for myself, and I know no prouder title than that of being an honest working man. We must not forget, however, that we are met here, not alone as working men, but as Christian working men. We are met, as I understand it, to try and gain from one another some fresh strength for the battle-field of this our Christian life. We know well how varied are the temptations that assail us men. We know in what different ways they attack us, according to the situation and circumstances of each. But we know that all these temptations come from the same hand. They can all be traced back to the same source. What is one of the chief temptations that assails us? What is one of the weakest points in the armour of man? What, I would ask, is it that a manly lad, fresh from his school, fears more than anything else? What is it that the man in the prime and vigour of his manhood shrinks from most? Is it not the sneers of his companions—the ridicule of his fellow-men? Be assured that this weakness of ours is well known to him who points our temptations against us. We know that he always strikes where we are weakest, and knows the weak points in the armour that protects us. But should this feeling of ridicule be so great a weakness to us? What is it that, on the other hand, we admire? What is it that men admire and love most in their fellow-men? Is it not a true and manly courage? Which is it, let me ask you, which requires the most courage—which, the manliest determination—which, the bravest heart? To turn back from amongst your companions when they are doing what your hearts tell you is wrong, and care nothing for their jeers, nothing for their contempt? Or to follow on in their way, to go on their path though you may feel it wrong, and simply avoid those jeers to screen yourself from that contempt? This needs no answer. The heart of any man knows the answer of itself. I spoke of courage, and when I speak of it to Welshmen I know that I am speaking to those to whom it is no empty phrase—witness many a hard-fought field, and many an act of devoted self-sacrifice. Many of you who are here now know the dangers of the miner's and the sailor's life. They are every day present to you.

Perhaps on that account you are apt to pass them lightly by, and not to think as much of them as some of us do, to whom they are not so ever present. But when we hear, as we have often heard, without going far from our own doors, of men down in the mine, in darkness and in silence, far from the cheering influence of their fellow-men, risking life with almost a certainty of its loss, and risking it cheerfully, simply, in the hope of saving another's life, how does the heart thrill and the pulse beat high at such a tale as that! My friends, we want that courage in God's cause. We claim that manliness for the profession of a simple Christian faith. We need the power of them both to help us in the fight, to help us in the battle that we must wage against the drunkenness and the vice we see around us, against the misery which these entail. What may we do in this great cause? What may we do to guide this courage and this manliness to God's cause? We may do much. Would that each of us knew his own power! Would that each of us realised his own responsibility in this! I do not think that many of us realise—I am sure I often do not realise—the influence and the power of a kind and loving word. Be assured that the power of a word of that kind is not lessened because it comes from a quarter from whence it was not expected. I may venture to say that there is not one in all this hall, not one in this great town, who cannot, if he will, do much in this great cause—not one who cannot help to make vice seem contemptible—not one who cannot help to show how noble is a manly, godly life.

MARK KNOWLES, Esq., London.

WORKING MEN,—We are here, as working men, to consider how we can benefit each other. As far as the Church of England is concerned in the present controversy, there are two ways that we may all take. We may raze her to the ground. We may carry out a destructive policy, and leave not even the churches in the land as witnesses for God. The other way is to exercise our right, and make the churches of England the churches of the people, and as the working man's birthright in the truest sense. When we consider these two points, people often begin to talk about what somebody has done hundreds of years ago, and we find that there is a very great difference of opinion about what was said and done then. Even those of us who agree about it cannot agree as to how it should influence what is going on now, or what would be done by persons who lived 800 years ago if they lived now. But whatever our views of Church history may be, we can consider how far the Church, as a great Christian organisation, ministers to the wants of all, and especially of the working classes in the everyday work of life. And in turning your attention to this point, I want you not to lose sight of the fact that, so far as the Church is concerned, it is not simply a national institution in name, but it is a national institution in fact, upon which every individual member has a distinctive claim. The country is parcelled out into parishes, and upon that basis the Church reaches more or less every individual in the whole kingdom. So every one of us has, first of all, a distinctive claim upon his particular parish. After the parish comes the rural deanery; after the rural deanery, the archdeaconry; and lastly we come to the diocese, and the branch of our diocesan, in holy confirmation with the highest rite of the Church, in the Holy Communion of Christ's Body broken and Christ's Blood shed. When we have gone so far, the question arises, Will this national Church, with her ramifications, answer every condition of a working man's moral and religious nature—will it make him a good citizen and a true Christian? I think there cannot be, and in my own mind I have not, a doubt about it. Apart from what she may have

done in the past, the work of the Church at the present moment, in all our great parishes, is such that it will answer the purpose of every working man who chooses to become a member of it, and through its teaching shape his moral and religious life. I myself am a living example of that. Some of you, who have heard the addresses I have delivered in the workshop upon another subject during the last three days, have heard from my own lips that I was the poorest of poor lads—at one time a workhouse boy. You have heard how, through the blessing of a good mother, and an honest and thorough training in the principles of the Church of England, with the grace of God's blessing, I have not only succeeded in life myself, but I have tried to help my fellow-workmen also. If I was asked what particular causes have led to this, I should say it was the influence of true Church of England teaching upon my own life, and of my mother's self-sacrifice, daily illustrated in example and in her teaching. When we left Blackburn workhouse in 1839, we had not a single book, and for a long time afterwards the only book we had was a halfpenny Catechism. We should, of course, have preferred the blessed Gospel as a whole; but then there was no Bible Society to help us, and lady district visitors were few and far between. The upper classes at that time considered that it was their business in life to enjoy themselves, and the lines between the classes were drawn extremely sharp. So the very first book that came into our house was, as I have told you, a common halfpenny Catechism of the Church of England; and for several long years, while my mother was struggling to keep her home by her scanty earnings as a hand-loom weaver, bearing in mind the principles taught by one who had gone to heaven—"not dead, but gone before"—she used to say, "The Church lays it down that the Catechism should be taught to all its children, and I will teach it to mine." I look back, and in vivid remembrance I see now my mother, Sunday after Sunday, after our midday meal of porridge and milk, which I then enjoyed as much as I did my meal of roast fowl to-day—I see my mother, with her five children around her, taking down the Catechism from a recess in the wall, explaining it, first the question, then the answer, and insisting that we should learn the whole of it. Sunday-schools were just beginning in those days, but we were not sufficiently well dressed to turn out and go to Sunday-school. I shall be at Portishead next Monday, addressing the boys on the training ships, and I shall feel the spirit of my mother coming down upon me, and putting thoughts in my head as she did forty years ago; and probably I shall give an address to the boys in the very words my mother used to me in our poor cottage. I don't know any way in which I can reach their hearts better. I know how it reached my heart. I would advise you, working men of Swansea, when you go home to take up the Catechism, and study what is your duty towards your God, and what is your duty towards your neighbour. These are the two leading principles of the teaching of the Church of England in relation to man's duty here and hereafter; and I venture to say that when you have fully considered these questions and answers—and they will probably take you two months to master—then you will never do a shabby trick to another workman; you will never be guilty of an injustice to your master; your hands will neither "pick nor steal;" and those of you who are masters will never dare to pay wages that disgrace an honest employer. I often feel that if we could only get men in our towns and villages to live up to the standard of duty taught by that dear old book, this England would be so completely changed for the better, that England of the Church-Catechism time would not be recognised as the England of the pre-Catechism period. I mention this to show how thoroughly the Church of England considers, from first to last, the relative positions of master and workman, and neighbour and neighbour, and all the duties of life. Look how thoroughly Biblical the whole book is. Take it up and examine it as you choose. It may in the first instance shock some of your consciences; but examine it carefully, and you will find that you have in a few pages the embodi-

ment of the great teaching of the Holy Book. I claim, first, that the Church of England has been and is doing a real work for the social elevation of the working man. I am here a standing proof of that. My poor old mother could never have given me the slightest education. I look around me, and I could name from those who are on the platform half-a-dozen clergymen who are doing for other poor lads what the Rev. Robert Thomas Wheeler did for me. Not men of large means, not men born with a silver spoon in their mouths, but men with real difficulties to meet—the demands of their parishes and families being often beyond their means; and whatever the faults of the clergy of the Church of England may be, it must never be forgotten that those faults are spread broadcast the moment they are found. Every one likes to pick a hole in a parson's coat. But as a body of eighteen thousand men, I venture to say you could not find another class so self-denying, so willing to sacrifice themselves and their substance for the good of those over whom God has placed them. Look what a singular power they have for usefulness, and how they use it. They have their village schools for the education of boys and girls whose fathers and mothers are not in a condition to educate them, and who must be assisted in whole or part by the clergyman and gentry whom he can influence; and with all the boasted supremacy of the School-Board schools, the shameless taxes levied upon the ratepayers, and the gross extravagance of School-Board Committees, the Church—and the credit is due entirely to the clergy—educates above two-thirds of the children of the poor; and the prayer of my heart is, May the Church be long spared to carry on this work. The clergy attend these schools watchfully; and after the children have passed through the schools they help them to situations. What so likely to secure the confidence of an employer, as the certificate of the vicar that a boy has been a good boy at school? I got my first situation in that way. True, it was only in a shoe-shop, at two shillings a week; but it was my first start in life, and Mr. Wheeler, patting me on the back, said, "Now, Mark, black the boots better than any one else can. Black them, feeling that the eyes of God Almighty are upon you, and then you are certain to get on in the world." Despite the constant opposition of the Birmingham schools to religious teaching, I cannot help giving to young men who have the chance of being educated in our schools, and taught religion there, the advice that Mr. Wheeler gave to me; and if they follow it they will be sure to get on, and to find that there is not a single position in this life which is beyond the reach of the working man. Though I have come from the lowest of the low of the honest poor, I am the companion and the associate of the very best men engaged in God's work in this country, having both lords and eminent commoners for my personal friends. When I became a student at the bar four years ago, people said, "Now you will have your workhouse origin thrown in your teeth!" I do not say that it has not been, but you know the class of men who visit a man's origin upon him. They are men who have risen from the ranks themselves, and who, not being blessed with religion, are ashamed of the rank from which they have sprung. Such gentlemen as we have here on the platform never frown upon a man because he is of humble origin; and I say to you poor lads, if you have a chance of a good, sound, religious education under a Church of England clergyman, he will help you to read, write, and cypher, and put into your minds and hearts views of religion which will make you understand your duty to God and your neighbour. That is the way to success in life, and to the certainty of eternal happiness hereafter. I claim, secondly, that the time has come when we should claim our national heritage in the Church. In every district churches are built, schools are opened, and public education is given. And when we examine the Church Education returns, to which I have just alluded, as against the School-Board returns, who can doubt that, as the principles of the Church prevail, the tax imposed upon thrifty working men for the education of the children of the thriftless will be lessened and rendered unnecessary? During the three years of my experience

as Vice-Chairman of the Blackburn School Board, we never had a single Sunday-school teacher, member of a co-operative society, or total abstainer, brought before us for neglecting to provide instruction for his children. The people with whom we had trouble were the thriftless, the godless, and the drunkards. In fact, I said to my colleagues that the persons who paid the School-Board rate ought not to be the honest working men, but the five large brewers of the place, who got all the profit out of them. Take this view of the subject; work in earnest, Church members, to help your clergy; claim what you are entitled to; and not only claim it, but make a cheerful use of it in the interest of yourselves, your families, and your neighbours; and the chances are that in thirty years from now some of your sons may stand on a platform of a future Church Congress, and declare with thankfulness, as I do now, that the Church of England must be a true branch of the Church of Christ, because a blessing is in her, and more especially because a blessing is in her for all those for whom the Master Himself was solicitous.

The RIGHT REV. the PRESIDENT.

THERE are three distinguished clergymen who have expressed their willingness to address the meeting, but as our time is now very short, I must ask them to make their speeches brief. They are the Rev. Canon Curteis, an eminent theologian; the Rev. R. C. Billing, of Spitalfields, who has one of the largest parishes in the east of London; and the Rev. R. W. Randall, of Clifton.

REV. G. H. CURTEIS, Canon Residentiary of Lichfield.

MY only excuse for standing up to address you to-night is, that I am yet another specimen in the President's museum of speakers. I am not a Bishop, nor an M.P., nor a Peer of the realm, but simply a "theologian." Perhaps you never saw a specimen before. Well, my office is to show some fifty young men how to go forth as ministers, in the great county of Stafford, among the working classes, and teach them to be Christians. I think, therefore, you will allow that I have some interest in the working classes. Now, I know that working men have great temptations; and, among the rest, they are very often tempted not to go to any place of worship. I have often wondered why that is. And sometime ago we had eight or ten working men over from Derby, at our college at Lichfield, on purpose to have it out with them why men of their class did not go to church. And it was curious how, one after another, they got up and gave this trifling objection, that there was not sufficient equality in church, and that they were pushed about from pew to pew by the beadle. Now, I grant that equality before God is a very good claim indeed; it is the very thing with which the air in church most rings. For instance, among the students we have trained, and who are now ministers of the Church, there is one who was taken from the forge in the Black Country, and another whose father is still working as an agricultural labourer. Come to church, then, if you want a true and Christian "equality." Never mind the beadle; but listen while the Bible is read, which plainly says, "Ye are all brethren." Another common objection is, that the clergy are drones, and that everybody ought to work for his pay. Well, if any of you think that our brain-work is not work, I wish one of you would just change places with the parson for a week. Why, I have had clergymen coming and asking me for the aid of a curate, who have sat down ready to faint from downright over-work. And if you

would come to church you would hear it pretty plainly put, "If a man will not work neither shall he eat." Another objection I have heard men raise in the Black Country. They said they thought it unmanly to come to church and to behave as Christians. Now, you ought to fling that feeling away from you with contempt. Is it "unmanly" to follow the footsteps of Him Who bravely suffered the contradiction of sinners against Himself, Who shrank not from any amount of agony, but Who died for His friends, and went straight forward to the bitter martyrdom of the cross? If you wish to see an example of a manly Churchman, just read the life of Bishop Salwyn. A skipper once said of him, "It almost makes me a Christian to see the way in which that Bishop brings his schooner into port." One day, however, while running into harbour at New Caledonia, he grazed his ship against a rock; and no one could tell what mischief had happened to her bottom. What was to be done? Well, the Bishop appeared on deck in his jersey; he leapt overboard, dived down, came up for air, went down again, felt all along the scratch, and cut his hands dreadfully with the copper-sheathing; but the discovery was made that the damage was not so serious but that the ship could safely go on to Sydney to be docked. There was a French man-of-war in the harbour, and they gave him, in compliment for this act of bravery, a salute of thirteen guns on his departure. Let me think of some other excuses for not going to church. One man in Derbyshire gave as his objection that the parson said *ah-men*, instead of *ay-men*, at the end of the prayers. Another objected that the Sunday-school teacher had told him how the patriarchs, in bringing their donkeys back with corn from Egypt, would be perhaps a fortnight in the wilderness. It was a bad guess, no doubt. But this man knew better. He had had to do with donkeys all his life, and he knew quite well that a donkey would eat in that time more corn than it could carry. Theologians are not nowadays shrinking from any difficulty whatever; but we are facing them like men; and our honest endeavour is to assist your course heavenward, and to aid you by every means in our power so to anchor your hearts by faith on Christ, that—whatever way the tides may turn, or the winds may blow—you may ride safely at your moorings, and may find that text come true, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

REV. R. C. BILLING, Rural Dean and Rector of Spitalfields.

It is pleasant indeed to listen to such moving speeches as we have heard this evening, but it is very difficult to address a moving audience. I was very much troubled when I was asked to take a part in this meeting, because, like Canon Ryle, I was under the impression that I might not be understood in my native English. Well, I am glad to find that it is possible for one who has spent very little time in Wales to be understood by a Welsh audience. I certainly am not going to tell you that you are the grandest people on the face of the earth, because I know you are not. I belong to the grandest people on the face of the earth, and they are the Cornish people. I will allow you the second place. I took a Welsh woman for my wife, and I have a generation of four boys, who will be grand men from the mixture of the two bloods in them. I have been deeply moved by what I have seen and heard to-night; and I was glad indeed to hear what Mr. Mark Knowles said the Church of England had done for him. Work of that kind is being done continually, and what he has told you is but a specimen of the great work that our Lord and Saviour Jesus Christ came down on earth to do. He came to seek and to save. I was, not long ago, near the "Angel," at Islington. There were a great many omnibuses, tramway

cars, carts, and cabs passing and re-passing. There was a great concourse of people, and a great deal of mud and slush. A little boy came along selling "Echos"; one of those who are commonly called "gutter children," though I always feel disposed to quarrel with men who talk about them in that way. He saw in the slush and mud a flower. You should have seen how his eyes brightened, and how he rushed, at the risk of his limbs, to recover it from under the horses' feet. You should have seen how tenderly he held it, and cleaned it, and put it in his tattered vest, close by his heart. That is but an emblem of what Jesus Christ has done for us. He has come down into this world of sin, pollution, and sorrow. He has not only risked, but given His life for us; and it is the earnest desire of His loving heart to embrace us one and all in the arms of His mercy; that we may in Him live good Christian lives now, and hereafter be partners of His heavenly and everlasting glory, to which may God of His mercy bring us all, through Jesus Christ our Lord.

REV. R. W. RANDALL, Vicar of All Saints, Clifton.

If there is one thing that has struck us all more than another to-night in the speeches to which we have been listening, it must have been, I think, that a good many of those who have addressed you have been speaking home truths. I am going to speak a truth to you; and when a man says that, you generally expect to hear something which may not be very comfortable to listen to. Sometimes, when a woman is going to tell you a truth which she knows will not be very agreeable for you to hear, she begins with this form of words: "Now, sir, I am one of those people who speak my mind." A friend of mine once, when he heard this preface, interrupted the speaker with the observation, "Then you had better not speak your mind, for it is a very nasty mind, and the more you keep it to yourself, and the less of it that comes out, the better." However, you will bear with me while I speak my mind to you about one thing. You are the most wonderful people in Wales to listen. If you were not, I should not say another word after all that you have heard. A long time ago, a friend of mine said to me, "Do go amongst the Welsh people. They are the most wonderful people in the world. They will listen to seven sermons on a Sunday, and sing a hundred hymns in the afternoon." When the meeting began to-night, it occurred to me that you might think that you would have to listen to all the rows of people on this platform, and that if that were so, you would have to go on listening still further into the night than you have already. It is impossible to look at this great mass of you listening with such attention, and not to wish to say some one thing that might help all who are here. And here is my one lesson which I wish to impress on all, Beware of selfishness. I am afraid that in all classes there are a great number of men who only live for themselves, to please themselves, and to spend their money upon themselves. I am afraid that there are some such among working men. The signs of such selfishness may sometimes be seen, I think, in the tearful eyes of the poor, sad wife, and in the pale faces and the shrunken forms of children. Do not be selfish, whatever you are. True Christianity lies in unselfishness. If I were to be asked what death is—what is in this world the most like death—I should say selfishness; a wretched heart fast bound up within itself, that cannot go out of itself to enter into another's trouble, or to feel for another's joy. If I were asked what life is, I should answer that true life in man is what true life in God is. Can you conceive a God not caring for any one, not entering into the feelings that pass in the hearts and minds of His people,

not understanding their sorrows, nor their joys! You could not so think of God. And, depend upon it, the nearer you come to God, the more you are like Him, the nearer you will come to unselfishness. But where is unselfishness to be learnt? There are great and noble thoughts in the writings of the men of old, the wise men and philosophers of days gone by, and wise rules laid down to make men's lives more perfect. But unselfishness is not learnt from rules. It is learnt from love for some other person. When a wife is tender, and patient, and forbearing, and self-sacrificing, a husband may be moved to say, "I cannot bear not to do something for that woman, she has done so much for me." And does not the great Master's image rise before him and draw out this same feeling of love out of his heart? Who is the One Man who is perfect? Where is the humanity with no flaw? Where is the most noble of all characters, watched most carefully, scanned most critically by His enemies, yet watched in vain, for no fault was found in Him? It is our glorious Lord and Saviour, our eternal and everlasting Lord, Jesus Christ. Why is He so perfect? Because He was true man indeed; but also, as He claimed to be, very and eternal God, stooping to take our nature and to make it holy. And yet it is not this perfection which draws our heart and mind to Him. It is the feeling that all the nobility of the love of that true human heart was fostered upon you and me; that His words were spoken for you and me; that His toil and labours were spent on you and me; that His miracles were worked to show that He felt for man's sorrows; that His blessed arms were stretched wide upon the cross, and His hands and feet were made to smart for us, as the nails pierced them; and that His last breath, drawn with anguish and with agony, still told of love for us. This is what draws out our hearts towards Him; and if your hearts are fixed on Him, then unselfishness becomes possible. Then you will understand what Christianity is—living for others, that you may bless and aid them.

H. HUSSEY VIVIAN, Esq., M.P.

MY FRIENDS,—I am not going to address you. I very often do address you, and I can do so at any time; but on this occasion I desire to be your representative. I cannot accept the definition of a working man with which our excellent President, the Lord Bishop of this diocese, opened the meeting. I claim myself to be as hard a working man as any of you, and to have worked among the people of this part of the country more years than most of you, and am quite sure you would none of you feel comfortable in leaving this meeting without tendering your heartfelt thanks to those gentlemen who have so ably, so feelingly, and so powerfully addressed you this evening. You have had admirable addresses from men you have never heard before, and from some from whom you will probably never have the pleasure of hearing addresses again. You heard three of the most eminent Prelates of the Church of England, who have placed before you the broad truths of Christianity, which ought to guide you in your path through life; you have heard two Peers of the realm, and one of the most distinguished members of Parliament. Earl Nelson and Mr. Beresford Hope dwelt upon that which was nearest and dearest to their hearts, namely, the interests of the Church of England; and then you had from Lord Emlyn an admirable and thoughtful address, upon which I compliment him from the bottom of my heart. Such a speech from so young a man gives great promise for his future, and we of this Principality should feel proud to rank among us one of our greatest noblemen. You have had most touching addresses from Canon Ryle, from Mr. Billing, Mr. Randall, and other clergymen, which show you what a thorough Christian spirit is in the Church of England. You are most of you Nonconformists, and it very rarely falls to your lot to have the advan-

tage of being addressed by Church of England clergymen ; but I think that you must have drawn from what you have heard the lesson that there is that broad and true Christianity in the Church of England, which you, as Nonconformists, have among you. There ought to be Christian unity, if there cannot be Christian uniformity, among us all. Then you have had that most striking address from Mr. Mark Knowles, who really represents the working men of this country, and who has shown you to what an elevated position a working man from the very lowest rung of the ladder is able to reach. This meeting must have been to you a great satisfaction, and I am quite sure you will derive much profit from it. I ask you, then, to join with me in tendering to the gentlemen who have attended on the platform our best thanks for the kindness and trouble they have been at, in calling you together and addressing you as they have done.

HIS WORSHIP the MAYOR of SWANSEA (J. Rogers, Esq.).

I RISE to second that motion. When I attended the first meeting about the Congress, at the Agricultural Hall, I took upon myself to say that I believed the people of Swansea would give it a Welsh welcome, and I hope and trust that the gentlemen of the neighbourhood have done their best for the entertainment of the dignitaries who have visited the town. The working men had little to give, but they have given their attention, and I think that is the very highest compliment they could have paid to the Congress. A matter in which I was very deeply interested came before the meeting of the Church Congress last evening, and that was the Church Temperance movement. The Church Temperance Society is, no doubt, a most excellent institution. I am not going to question that for a moment ; but I do say that Mr. Fowler, the stipendiary magistrate, uttered a fallacy last night, and gave advice not calculated to benefit the working men of Swansea. He said that if he were a rector, he would pursue a certain course ; and I say if I were a bishop, I would adopt a certain course. First of all, I would put myself upon safe ground, and then I would try to influence my clergy to set the example of abstaining from intoxicating drink. Mr. Fowler said he liked a little sparkling ale, because he said it did him good. He is entitled to his own opinion upon a question of law ; but upon a question of fact I think I am entitled to differ from him, and I do not agree with him that intoxicating drink is necessary to working men. I am a proof of that in my own person. I undertake to say that there are very few persons of sixty-one years of age in this assembly who have worked as hard as I have, and I have not taken a sup of intoxicating drink for forty-six years. I was a teetotaller before the institution of the Teetotal Society, and I am satisfied that intoxicating drink is not necessary for the working man. I pledged myself that the inhabitants of Swansea would give the Congress a Welsh welcome, and I again say I trust that all classes have done their best to redeem my promise. I am perfectly sure that the members of the Congress who are here to-night, must have been fully satisfied with the polite attention they have received from this large assembly of representative working men.

The vote of thanks was then put to the meeting by Mr. Vivian, and carried by acclamation.

The RIGHT REV. the PRESIDENT.

I MUST be excused for saying a few words before the meeting separates. Allow me, in the name of those who have addressed you to-night, to thank you for your recognition of their services, and also for your attention through this long sitting. I hope that you have been interested. I have been so interested myself that, though I was under

strict orders to go back at six o'clock to my dinner, I am here still without dinner. But I wish to speak to you one more serious word. It has been the desire of those who have spoken to you, while not concealing their own views as to the Church of England, to speak far less of them than of that which is common to all Christians. Mr. Vivian has told us, and I have not the least reason to doubt the fact, that the great majority of you are Nonconformists. Nevertheless, I hope there are some Churchmen among you, and I say to them go home and be better Churchmen from what you have heard. I say to you Methodists, Congregationalists, or whatever denominations you belong to, I hope none of you will be offended if I tell you to go home and be better Methodists, better Congregationalists, or whatever else you may be ; but, above all, be good Christians.

NATIONAL SCHOOLS, THURSDAY EVENING, 9th OCTOBER.

The VENERABLE R. LEWIS, Archdeacon of St. David's, took the Chair at Seven o'clock.

LAY WORK IN THE CHURCH.

A. LAY EVANGELISTS AND READERS. B. THE PERPETUAL DIACONATE.

PAPERS.

The REV. E. GARBETT, Honorary Canon of Winchester, Rector of Barcombe.

A GREAT nation was torn with war ; its inhabitants had rebelled from their rightful monarch, and won by the wiles, and deceived by the promises, of the usurper, had transferred to him their allegiance and their affections. Their king ruled meanwhile in another portion of his empire in undisputed authority over loyal and devoted subjects, possessed of such resources of power that he could at any moment sweep the rebellious land with his armies and crush resistance under foot. He himself had visited them with offers of forgiveness ; but, blind with hate and half mad with fear, they had driven him away with violence and death. Countless armies, marshalled in irresistible strength, awaited his bidding ; but, anxious to win by clemency rather than to destroy by force, he delayed his triumphant return, that his loyal subjects might carry throughout the length and breadth of the revolted land his proclamation of pardon. Provided by him with irresistible weapons, and carrying with them his terms of peace, the devoted band went forth to their war. Victory followed the banner of their king. On every side rebels laid down their arms, and returned to their allegiance. Far and near swept on the glorious company. But, as one by one in the varied fortunes of the struggle they passed away, one here and one there, beneath the sword and the press of

battle, the course of triumph slackened and stood still. A great secession from the rebel camp appeared like the closing of the war. But security and carelessness passed over the king's army. Rebels and royalists became mixed together, and the distinction between them was lost. Ages had rolled away after ages before the spirit of slumber passed away, and men woke again to the stern reality of their position—their call, their duty, their responsibility, their devotion to their absent monarch, all came back upon them. They found themselves a small force in the presence of an enormous crowd of foes. Some were active enemies, stirring earth and heaven to eradicate from the hearts of men the last principles of their loyalty; vast numbers looked on and cared not, unwilling to be called the king's enemies, but really doing the will of his foe. They were horrified at the prospect; and the more so because, on consulting their instructions, they found that the time was fast coming on when the injured monarch might be expected to return to judgment. They were comparatively but a handful of men amid thick crowds that pressed them back on every side. Where should they turn for help? Why, look how eagerly yonder volunteers press forward and proffer their assistance! To increase the number of their own disciplined ranks is hopeless; but these irregulars, why not utilise their zeal, and give them duty such as their opportunities and powers enable them to fulfil? Men seize at the proposal with acclamation; it is a ray of hope where all seemed dark. But the shout of welcome assent no sooner dies away, than one begins to question about their uniform, another debates as to their weapons, a third cannot make up his mind regarding their name, a fourth raises doubts about their discipline, a fifth sits down to discuss their mode of fighting. There is a Babel of conflicting cries, and, perplexed and bewildered, the leaders stand still and do nothing. The battle thickens, the crowd of combatants press on; on every side the struggle is more hot and desperate; by press of numbers, overborne, the royal army is forced back; and there stand the volunteers who might turn the fortunes of the fight. One indeed here and one there, impatient of delay, eagerly mixes with the battle; but the mass stand and look on, half indignant, half offended, longing to help; but left without leaders, without instructions, without cohesion, and without discipline, useless, unorganised, and idle. Oh! for a brave heart and a wise head to gather these eager spirits round him, and launch them against the common foe.

My simple parable tells its own tale. Our crucified and risen King has gone into a far country, and sits on the right hand of God the Father Almighty, whence He will come again to judge the quick and the dead. Of that day and that hour knoweth no man, no, not the angels of God. Meanwhile the crowned King, from His throne in heaven, has commissioned Apostles and Prophets to carry the banner of the Cross throughout the length and breadth of the world, and to gather out of all peoples and tongues, and nations and languages, the destined heirs of glory. This is the work of the Church militant; and the great trust in all its length and breadth of solemnity should never be absent from the minds and hearts of His people. The Church of Christ is, in her ministers and Sacraments, fair as the moon; in the constant presence of her great Master, clear as the sun; and in the issues of eternity with which she deals and the nature of the mighty Spirit of God, terrible as an army with

banners. But she does not exist for the sake of herself, but for the work she is commissioned to do. Who can look out upon the world around, and not feel that this work is terribly behindhand? We meet in these Congresses in great numbers; imposing assemblies, with their multitudinous voices, thunder forth the creed of the universal Church, till the heart burns with emotion, and is lifted up in the courage of a noble fact above lesser anxieties. But the emotion must not satisfy us, unless it sends each one of us back to his sphere of work the fitter for our fight with the ungodliness around, and the more prepared to live or die for Christ. Within ourselves the spectacle may be ennobling; but when we look outside, what do we see?—a nation nominally Christian, but of which far the greatest portion is alienated from all Christian influence; a not inconsiderable portion openly rejects the truth of revelation; a vast number have the name of religion rather than the reality, and exhibit neither earnestness of belief nor consistency of practice. Such is manifestly our condition. We may differ in our exact estimate of the degree, according to the special position we happen to occupy; but the general prospect is indisputable. To what cause is it due? I do not speak of the past—for we have too many sins of our own to answer for to make it desirable that we should sit in judgment on the sins of our forefathers—I confine myself to the present. To what is due our existing inability to win over the practical heathenism that surrounds us? I reply that it is chiefly owing to our numerical weakness. I do not overlook the concurring causes, and have no wish to palliate the faults that are in ourselves. But were all these removed, we should still be inadequate to the work of general evangelisation, from simple numerical weakness. The enormous mass has outgrown our strength, and, spite of all our efforts, is outgrowing it more and more. The addition, for instance, of sixty thousand souls to the population of London every year has something appalling about it beneath which the heart sinks. For defence we are strong; we hold our own, and more. There is no cause to fear that either the philosophical unbelief of the day will sap the foundations of our strength, or the rush of its political and socialistic violence ever sweep them away. We may be confident that all the combined strength of our enemies will be as powerless against the Divine promises on which the Church is built, as the rushing savage host was powerless against the living square of fire that faced it on every side at Ulundi. For internal edification we have resources enough, and we are learning to use them. But for aggression we are numerically weak, and it is aggression that we need. In the best ordered town parishes among us we think that we do well if we can provide one clergyman for three thousand souls; in the majority of cases the proportion is enormously less. But what missionary work can one man do among three thousand souls, with all the cares of a pastorate and the offices of public worship pressing upon his shoulders? We must remember that men cannot be Christianised in crowds. We read indeed in ancient times of nations being born into the Church in a day, because their kings adopted the profession of Christianity instead of the profession of heathenism; and I do not altogether deny that there is value even in this nominal inclusion within the circle of the Church of God. In later times, as for instance in the times of St. Frances Xavier and his labours in India, we read of whole tribes being baptised as soon as they had

learned to repeat a Christian formula in a language they did not understand. But such a conversion has no reality, such a religion no life; it is only like plucking a blossom and sticking it into the ground to die for lack of root; just as the Jesuit missions in India have died, sickening like the withered flower, and not leaving a trace behind. We have a higher standard than this; we look to do work that will live like the seed of the Gospel planted in Madagascar, which not only survived the removal of the Western missionaries, but bore all the shock of persecution, and was rich in martyrs as heroic as the martyrs of the primitive ages. Such a work lived because it grew out of the incorruptible seed of the word of Gospel truth intelligently understood; it lived because the intellect was convinced, the conscience enlightened, and the heart won by the constraining love of Christ; it lived because it was a work of which men were the honoured instruments indeed, but God the Holy Ghost Himself the agent. Such is the work we covet to do, and it cannot be accomplished upon men in crowds. It must be done man by man, line upon line, precept upon precept, here a little and there a little. For such a work one man among three thousand souls is utterly inadequate. The chief cause of our failure is our numerical weakness. Were each clergyman a Prophet, and every bishop an Apostle, to overtake the pressing need would be utterly impossible without a large increase of numerical strength. Was not this in the burning heart of the prophet when he described his vision of triumph?—"The Lord gave the word, great was the company of preachers." Was not this the essence of our Lord's lesson?—"Pray ye the Lord of the harvest that He would send labourers into His harvest."

But where shall we find them? We must face the practical reality of things. To increase very largely the number of the clergy is hopeless; we have neither the men nor the means; our resources are already tasked to the uttermost, and will not bear further strain. It is hopeless even as things are; and with the possible future that lies before the Church, *absit omen*, it is desperate. Are we, then, to sit down in apathy with all the vast reserve of force within the bosom of the Church left to run to waste? There are the godly laity waiting to be employed; there are not only men of the lower middle class willing to act as paid agents, but men of the upper classes, full of intellect and zeal, and prepared to work as voluntary deacons. It is true they cannot give up all their time, or surrender their professional pursuits; but part they are able and willing to give; and it seems to me that no agents in the world are likely to be so efficient for this special work of aggression on the home heathenism around us, as men who are free from all professional suspicion, and whose sincerity cannot possibly be called into question. Evangelists and readers we have, but they need to be brought into the order and discipline of a perpetual diaconate. The need is urgent; the battle waxes fiercer, the danger grows more pressing every day, yet nothing adequate is done. A few men are employed here and there; but to the great mass of the earnest laity may still be put the question, "Why stand ye here all the day idle?" and the complaining answer comes back, "Because no man will hire us."

I know that there are difficulties and objections, but what human thing is there—I had almost said what Divine thing—about which there are not difficulties and objections? Let it be admitted that they are all true,

and yet it is worth while to run the risk for the immeasurable gain of more force and power. There is no danger like that of standing still. It may be objected that a permanent diaconate, that is, a lay-deaconal office, which will stop with the diaconate, and never advance to the higher orders of the ministry, would interrupt the present organisation. I reply, No; the existing diaconate, as a transition office, most useful, wise, and healthy, should continue as it is. No one wishes to touch it. Nor would a subordinate branch of the diaconate do otherwise than increase its dignity and usefulness. It may be objected that the number of laymen seeking such an office is not likely to be very great. That is a matter of opinion; but every man added is a solid gain to our strength. It may be objected that such an order might become irregular in its action, and not be amenable to discipline. But why should these men ask to be sanctioned by authority, if they are not willing to submit to the authority by which they wish to be commissioned. So far from producing irregularity, it would draw into regularity the zeal which at present, from want of recognition, is spending itself in spasmodic efforts outside the Church. It may be objected that such an order would tend to lower the social position of the ministry. I reply that the result of a mainly-unpaid ministry must be the very reverse, since it would consist of men of independent position, who would work, not for livelihood, but for simple love of the Master who died for them. It may be objected that such an order would be a novelty in our organisation. No doubt it would. But has the Church of Christ no power to adapt its agency to its circumstances and wants? The Primitive Church never scrupled to make use of every form of lay effort; she had deaconesses and sub-deaconesses, readers, exorcists, energumens, syndics, and what not. It may be acknowledged that such adaptations were more easily made when the Church was young and not hampered by traditions, than in an historical Church which has hardened with age into one shape. But are we prepared to admit that the Church is grown stiff with fears, and sunk into the decrepitude of old age? A living Church must have power of self-adaptation, or she ceases to live. It seems to me that none of the objections urged against the broad outlines of a perpetual diaconate have any great weight. But let them all be admitted to be true, yet in the face of that awful necessity that confronts the Church on every side, they become as nothing. Let her do her work at any hazard, and then let her not be afraid but that her great Master will protect and keep her. A Church that fails in the very object of her being, may well be cast away; but a Church which faithfully fulfils her mission, thinking of her work first, and of herself secondly, may well look for protection from Him who walks amid the golden candlesticks, and whose words still ring down the ages, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

J. M. CLABON, Esq., Westminster.

ONE of the burning questions of the day is, or ought to be, the alienation of the great mass of the working classes from public religious services. We have amongst us, in England and Wales, with a popu-

lation of twenty-three millions, 17,000 parishes, each with its church, served by a body of 25,000 clergy. There are also the Nonconformists, with their meeting-houses and ministers, and yet the workers—those whose bodily labour forms, as it were, the backbone of the industry and riches of the country—stand aloof. We take vast pains in educating them. Until a recent period, religion was taught in all our schools, and it is now taught in most of them. But as the children go from their schools into the daily work which is thenceforth to occupy them, a gulf is formed between them and all religious ordinance or tuition. Female servants in respectable families and a few well-disposed young men form an exception. But the great mass of the working classes from school upwards do not attend places of worship, and do not have family prayer. Nay, while young, they generally find bad example at home; and as they marry, set a bad example to their children.

The future is a terrible one. The clergy in succession, with the lay help of churchwardens, and school teachers, and district visitors, with a few bright exceptions here and there, leave the plague-spot as they found it. Their numbers, and their undoubted zeal and activity, are not equal to the work of evangelising our labouring population.

The necessity, then, of enlisting in every parish lay readers and evangelists to help in the great work, is at once apparent.

This has been begun. The Archbishops and Bishops met at Lambeth Palace on the subject of Lay Agency on Ascension Day, 1866. They resolved that it was desirable to institute an office of unpaid reader, to be appointed and removable by the Bishop, and to exercise office only with the consent of the incumbent of the parish. The reader, or lay helper, was to be empowered to aid the clergy in all ministrations not strictly requiring the aid of one in Holy Orders; to read Lessons in the church, and to read prayers and Holy Scripture, and explain the same in such places as the Bishops should direct. The present Archbishop of Canterbury, when Bishop of London, took the lead in this matter by establishing the Lay Helpers' Association for that diocese. The annual reports give a long list of lay helpers, and show that many lay readers have been appointed. But there is but a scanty record of actual work among the labouring classes. And I have reason to fear that the names of many are put down as lay helpers, who were accustomed to aid in Church matters before the Association was formed, and who continue the same sort of work, still acting on school and church committees and so on. But this is not what is wanted. There is no evidence of hard systematic work in visiting all houses, whether or no sickness be there, and really getting at the heads of families; and in establishing room services at times when workers can attend.

I have not been able to find out what has been done in other dioceses. I took some pains to ascertain this, and wrote many letters; but the results have been very small. The example of London has been followed here and there; but not, as I believe, to any great extent. The forms established for London are now and then made use of, in large and populous parishes, where the clergy see the need, and persuade a few zealous laymen to help them. Here and there will be found a parish, where the clergy form guilds, and find work for all, and infuse a spirit of work for God among all classes, and bring multitudes to church and

Holy Communion. But these happy places are few and far between. The work of evangelising the masses has almost to be begun.

I make no apology for reading some short extracts from publications of my own on the subject; as containing a statement of what is necessary at the present time.

On the 16th of March 1869, I read a paper at a meeting of the Association of Lay Helpers for the Diocese of London, the Bishop being in the chair, from which I select as follows:—

“My experience is in the metropolis, but my remarks will, I think, apply to all centres of population.

“With great submission, but with an earnestness which I can put no limit to, I venture to say that in every street, or cluster of small streets, in poor neighbourhoods, close at hand to every working man’s home, there should be a *mission* for services—the humbler the better, for the poor man and his family will be the more ready to come to it—where the services of the Church shall be performed by men authorised by Episcopal authority, under the control of the incumbent; and the Sacrament occasionally administered by the incumbent or his curate; and that a conventional district of the parish should be allotted to each such mission room, in which the lay helpers of the room, with such occasional aid as the clergy can give, shall, systematically, *visit the poor* of such district, and ‘compel’ them to the mission room, and thence, if possible, to the church.

“We want men who can conduct services—able to explain texts—to pray by the bed of the dying—to help the inquiring mind. And we shall only get such men by selecting them specially for the work—by giving them duties of praying and speaking—in fact, by accrediting them, by public duties, to the confidence of the poor in private.

“Training, no doubt, is necessary. But a very little training would suffice. The selection would be among the communicants of each parish; men already able to give account of their faith. The training would be in practice rather than doctrine. Our Church is deficient in educating her children for public service. But a few weeks would give what is wanting, that is—the habit of praying and explaining. We have, it is to be hoped, the necessary knowledge; we lack the practice.”

This paper was published, and the Bishop was so kind as to read the proof, so that, in fact, it had his approval.

In 1870, returning from the Liverpool Congress, I published “A Model Parish: being a Lay Churchman’s dream of results of Church Congresses,” from which the following are extracts:—

“I thank God, said the vicar [the dialogue is of course imaginary], for having led Bishop Tait, when Diocesan of London, to establish and foster the Lay Helpers’ Association. Formerly there were many good men in the parish, who were always ready with their money, and inclined to give personal aid by serving on committees, and aiding in soup kitchens and other charities. And many of these were men of good education, and very sound in their views. It gave me and my curates some trouble to tempt them to volunteer their aid in higher matters. But they did come; and a very little training has made most of them admirable lay curates. It is not enough for the clergy to say, You laymen must work. They must persuade and entreat and set the laymen to work, and help

them in the work. An earnest clergyman will have no difficulty in persuading a sufficient number of competent laymen to aid him.

"We always," continued my guide, "delegate to the lay deacons the duty of reading the Lessons in the church. Some of them are in the choir. And they so arrange that the services at the school church (the Sacraments, of course, excepted), can always be divided between some of them; subject always to any part of the duty being taken by myself, or one of the curates. They are appointed by the Bishop on my recommendation, and each acts only while my consent continues; so that, for good reason, the cesser of this consent would render the office held by any one of them vacant. I am grateful to be able to say that I have never had to exercise this power.

"The young men of the parish are specially invited to become lay deacons. Fathers of families have their duties at home, and we are anxious not to interfere too much with the performance of such duties. Not that they should keep aloof altogether; but that they should not be cumbered with too much parish occupation. But we lay siege vigorously to the grown-up sons, who have not yet migrated. The office of lay deacon was unfashionable among them at first. But when they saw three or four good fellows well at work, and listening to ridicule unmoved, they gave way, and I got plenty of good recruits from among them.

"The visiting of the poor is principally undertaken by the lay deacons. The parish is divided into convenient districts. The division is such that in each district there are about 300 poor, in about 80 families. Two lay deacons are appointed for each district, so that no one should be overworked, and each be able to obtain relaxation. This is important, bearing in mind that most of the lay deacons are men of business, and liable often to increased calls on their time.

"In each district is a mission room, in which there is service on Sunday afternoon and evening, and twice during the week. It is made a stepping-stone to the school-church and the church. This room, being the ordinary ground floor room of a family, and requiring no other addition than that of a few chairs, can be had for a trifle. One of the lay deacons officiates. The service is regulated by me, and its length is about three-quarters of an hour on Sundays, and half an hour on weekdays. The mission room forms a centre for each district. A house is selected, if possible, where the wife of the tenant is well disposed, and inclined to take an interest in the poor and to aid the service. Several of these women, with a little encouragement, have given material aid towards the evangelisation of the district. The mission room is made use of by the lay deacons and district visitors as a place of deposit for their books and tracts.

"The lay deacon does not give relief, except in cases of urgency. He reports cases of destitution to the district visitor, who is charged with this duty. It is thought best that the poor should not look to the visits of the lay deacon as from one who would give money. The result has been good. He is welcomed as a spiritual agent, coming to them for the sole purpose of attending to matters relating to their souls."

I submit, then, the following propositions, as a foundation for future action:—

1. The great mass of the labouring population, notwithstanding all the services of the Church, the teaching in day and Sunday schools, and the active ministrations of the clergy, and school teachers, and district visitors, give but little outward evidence of religious feeling, and do not attend religious services.

2. Laymen should be more actively invited and sought out by Bishops and clergy to become readers and evangelists.

3. Numerous room-churches should be established in populous places, and conventional districts assigned to them.

4. The lay readers and evangelists, working under the clergy of the parish, should be apportioned among the districts, two, if possible, being assigned to each.

5. They should be especially charged to visit at every house where they will be received, trying to make the acquaintance of the father of the family, and inviting all to attend at the services at the room-church.

6. These services should be short and simple. Prayer, hymn, and chapter of the Bible, with explanations, will form the staple.

The unaccredited layman feels much difficulty in visiting. The clergyman enters a house a known person, coming in pursuance of duty, for a known object. He may say, as he enters, "Peace be to this house, and to all that are therein." The accredited layman may do as the clergyman does. In his district he will have authority: the inquiry into sin, and the message of peace, will come naturally from him, for he has a commission to evangelise.

This brings me to the question of the Perpetual Diaconate. I understand this to mean that laymen of sufficient means, or gaining their living by other occupations, should be ordained by a Bishop to a perpetual diaconate, and be still permitted to follow their ordinary lay occupations.

I suppose that this could hardly be done without the aid of Parliament, but I do not stop to inquire into this.

This ordination would be a more solemn dedication of a part of their time to the service of God, than if they were merely appointed to be lay readers and evangelists. But it would involve this—that there ought to be a more careful examination of the candidates in theology. Now, something of the character of a certificate from his clergyman that he is a communicant, and of his character and competency, is probably considered by the Bishop to suffice. But he could hardly be satisfied with this, on the ordination of a deacon. And whatever test, of examination or otherwise, which he appoints, will be a barrier, preventing any one from applying to be ordained, even if competent; and how few could stand an examination without special study; and those who have gone out into the world have no time for, or would not care to, study. The establishment of a system of perpetual diaconate, for those who would be permitted to follow their former lay avocations, would almost prevent there being any such deacons.

If you wish many laymen to come forward to help in the grand and most necessary work, they must be accepted as they are. No clergyman will certify for them, if they are heterodox or incompetent. Their principal qualification will be earnest zeal in their Master's cause and loving sympathy for their neighbours. There will always be the check of

the withdrawal of the appointment (which could hardly be done in the case of a perpetual deacon), or of the refusal of the incumbent to permit them to act, or to consent to their continuing to act. It will be far better to have a multitude of lay readers and evangelists, not ordained, than a few, although the character of the few, and their competency, may be exalted by the enforced preparation and the more solemn dedication.

I do not, therefore, advocate the perpetual diaconate.

I desire to occupy the rest of my time in saying a few words on other subjects of lay work in the Church.

As to Convocation : Why, if it is to be an integral part of our constitution—it is hardly so now—should not lay Churchmen form a part of it ? We are not now properly represented as to Church matters. Parliament is a mixed body, containing infidels, Jews, and Nonconformists. The great body of lay Churchmen ought to have a voice somewhere. I venture to express the opinion that, if admitted to Convocation, it would tend to the toning down of extreme views, and to a greater reliance on great underlying truths. Let me select the recent action of the Convocations towards altering the Book of Common Prayer, that grandest of all books next to the Bible. We have all been looking on helplessly. Granting the existence of two or three small imperfections, is it not wiser to leave them, than to open the floodgates of desired change ? I believe that a body representing *properly* both clergy and laity would cease from attempting any alteration in our Prayer-Book.

There is some lay work relating to the Church which I would fain see at an end. It would be a happy day for Christianity if the English Church Union and the Church Association were abolished. Extremes would then tone down by degrees, and an approach be made to unity. And I hope that the time is coming when prosecutions in law courts, as to Church matters, will come to an end. It is equally sad to see holy things trampled on, whether the judge be or be not appointed by an ecclesiastic.

I am happy to believe that this age is one of increasing and still increasing progress in holy things. The Evangelicals of the earlier part of the century did much, but their sympathies, though great, did not expand into attractive ministrations. The Anglicans did more ; but their expansions have grown here and there out of bounds. But there is a vast middle body—Anglicans who keep within limits, and Evangelicals who are becoming more lively in their services, and who are making the most holy ordinance of Holy Communion more frequent, as it ought to be everywhere, whatever the views of the incumbent.

Would that clergy and lay Churchmen could forget little differences, and unite to repel indifferentism and unbelief, and to bring the many into the fold of the Church. Are not these differences indeed little ! If of manner of service and dress only, they are most trivial. But if doctrine is involved, it is not vital doctrine. Faith in the Atonement is not involved. The holy life is not involved. We could all unite to-morrow, and no principle be affected.

I earnestly ask all lay Churchmen to unite with the clergy in gathering great numbers into the ministrations of the Church, and to forget the little differences which will vanish like morning mists as we get into the more perfect day.

ADDRESSES.

H. C. RAIKES, Esq., M.P.

THE precise sphere and scope of the laity in Church work is, I suppose I may say, coeval with the establishment of the diaconate in Apostolic times ; and it may be fairly permitted to the laymen of the Church to reflect—I will not say with pride, but at least with the consciousness of a great example—that the proto-martyr of the British Church, St. Alban, and, indeed, the proto-martyr of Christendom at large, St. Stephen, were what we should call laymen. With such examples to guide us, and with such great names on our bead-roll, we should not be found wanting in the recognition of our own duty, as members of the Christian Church, in following in the footsteps of those whose names have remained to light us through the darkness of many ages. Let it be remembered that the Primitive Church, within a few weeks or months of the reception of the Pentecostal fire, found out the necessity within its own bounds of the recognition of the establishment of a lay agency ; that the functions then entrusted to laymen and performed by laymen in the Primitive Church, were afterwards gradually removed from their hands ; not, I believe, because they were found unequal to them, but because the Church held it expedient to entrust some of their more important functions to a more systematic organisation in the shape of what were called the Regular Orders. There can be little question, humanly speaking, that if the Christian Church had had to contend against the world with such agency only as the clergy by themselves could have brought to bear on the infidelity, decay, and corruption of the later Roman Empire, that Roman Empire would hardly have been converted as it was. It was by the agency of bodies of men who had not the other cares which are recognised as the charge of the clergy (although they were styled Regular Orders)—it was by the agency of this great band of auxiliaries that the Church was able to convert the masses of Rome and Alexandria. The ages have rolled on, the cycle has come back again, and we are confronted again with the problem. We have to face great masses of population, which I will not for one moment call heathen or semi-heathen, but which are largely indifferent to Christianity ; and we ask again for the same assistance which alone, under the blessing of God, will enable us to triumph over the difficulties which the Church is experiencing. Now, let us remember that we stand between two other systems of Church government. The Church of Rome has practically ignored lay agency, and we see the result in the continual alienation of the laity. The Nonconformist bodies, on the other hand, have gone to the other extreme, and magnified the importance of lay agency to such a degree as to diminish the authority of their ministers. It is then in our own Church, within her limits, that we may find the fittest scope for the clergy and the laity to work together ; where the clergy have their own assigned and recognised province ; and where the laity, if they will only realise it, have their own province equally recognised and defined. It is a little the tendency of speakers at meetings of this kind to speak of the laity as being all of one sex, and of that sex which has been the least willing to admit its obligations to God and the Church ; but let us all acknowledge that, in the darkest days of the Church, there never has been wanting good and holy work and service by Christians of the weaker sex. I do not want to deal with the whole subject of lay agency. We have such men as Edward Denison and John Macgregor, who have laboured amongst the people where the population is large and the clergy overmatched. There have been men with wealth, education, station, and ability, who have forsaken the station to which they belong for work which appears to be less attractive. This work is not confined to a class, but there are men in all classes who are ready to make the sacrifice for the work of our Master and His Church. We

have to-day to consider the perpetual diaconate with regard to voluntary lay agency. In places where the population is large there is already a class of workers, such as Scripture readers, city missionaries, &c., who receive some moderate emolument, which enables us to count on their services; but the perpetual diaconate now proposed appears to be a distinct order of lay persons, not to be regarded as the novitiate of the priesthood, but conferring certain functions on lay workers while still preserving their lay character. Such a diaconate would, of course, be placed under the control of the Bishop and the Archdeacons. Such an agency is absolutely necessary in London, Liverpool, Leeds, and Birmingham, and other places where the populations are large, and nowhere is it more needed than in the Principality of Wales. We have heard a great deal of the difficulties which beset the Church in Wales. We have heard a great deal of the immense area of her parishes, and the poverty of her endowments, and the bilingual difficulty. See what the Nonconformists have done, and where can we find a better field for a perpetual diaconate than Wales? Who are the men that find their way into the most remote districts? Why not recruit them for this work? Why not employ them in places where we can utilise their knowledge of the habits and language of the Welsh people? Why should we not in every extensive parish have mission rooms, with services conducted by evangelists of this class? The Church of Wales has its special difficulties, it has much to regret in the past, and the future looks stormy and full of doubt; but she has yet in her reach the opportunity of putting in force this experiment of the perpetual diaconate. We are told we want educated clergy, and men who are masters of both languages; we are told that we are to have great reforms, but time is required and the material has to be found. But there are in the country men scattered broadcast, who may be made into a body of Welsh evangelists to carry the Gospel into every corner of the land, and that without any great endowments. The men and the organisation may be obtained without much cost, to raise again the banner of that ancient Church, which this country can boast of, and which is the lawful successor of our earliest Christianity. All this may be done, if only the Churchmen of Wales will rise to the necessities of the occasion, and realise the opportunities and responsibilities which God has cast on them.

J. SHELLEY, Esq., Plymouth.

THE parochial organisation suggested by Mr. Clabon is excellent as long as it lasts, but it is dependent on the zeal, on the energy, and even on the health of individual incumbents. It lacks assured permanence, and, therefore, to supply this want I desire a diocesan, rather than a merely parochial, organisation. But I think we need something more than a society like the London Association of Lay Helpers. We want a real body of lay readers, teachers, and evangelists, guided and assisted by definite rules, working under one controlling and directing head. There should be in every diocese a Canon Missioner. A Canon Missioner has already been appointed in the new diocese of Truro, and I believe he has made his influence felt even in this short time from the Tamar to the Land's End. The one duty of such a Canon Missioner should be not only to aid personally in mission work, but to train and counsel, superintend and direct the whole body of readers, teachers, and evangelists throughout the diocese. In large and populous dioceses it would be necessary that he should be assisted by an incumbent in each archdeaconry, perhaps in every large town; but it seems to me essential that such a body should have one responsible head. I have spoken of teachers as members of such a body, because I believe that our people need instruction at least as much as they need exhortation—instruction more elementary, more thorough, more systematic than they often get at present. I have mentioned teachers, also, because I hope that many of our national schoolmasters would find an association with such a body a help

and strength which they greatly need, to resist the many influences which now tend to secularise their work and to alienate them from the Church. Another reason for seeking a diocesan organisation is this—that while in large, prosperous parishes you might get workers in such numbers and of such ability as Mr. Clabon supposes, you could hardly expect to do so in a small country parish or in the poorest of our town parishes, that is, just in the very places where their help is most required. But with a diocesan organisation you might send lay preachers and evangelists, on Sundays and week nights, into the country parishes and the poorest districts of the towns, to aid incumbents who, without such help, could not hope to do more than minister to their ordinary congregations. I wish it to be distinctly understood that I am advocating a diocesan organisation to supplement, and not to supersede, parochial work. The parochial system, valuable as it is, never has been, and never will be, sufficient of itself to supply the spiritual wants of the nation. It was supplemented before the Reformation by the Religious Orders—for the Church in communion with Rome did not then, and I believe the Roman Church does not now, ignore lay work; it has been supplemented since the Reformation by the labours of our Nonconformist brethren. Still, the work is not fully done; and if our Church is to do it fully and effectually, as we believe she ought and hope she will, it must be done by a diocesan body aiding and supplementing the efforts of the parish priest. I am supposing that incumbents would welcome such help. I know how jealously the rights of incumbents are guarded, how sacred they are held. But, sacred as they are, the souls of the people are more sacred still. If the parish priest neglects his duty, as I fear in some places is still the case, and the “hungry sheep look up and are not fed,” it seems to me that the Bishop, as chief pastor of the diocese, should have the power to send evangelists to supply the wants of the flock. And to make this power effective, he should be able to do so without the consent, or even against the will, of the incumbent. Let me now, as my time is passing, briefly enumerate the advantages which I think would be gained by diocesan organisation. I have already mentioned the first—stability and permanence of work. Second, there would be better means of exercising discipline and control over the workers. Unless you can exercise discipline and control when you have got a large number of lay workers, there will be the greatest danger of schism. Then, third, there would be the power of directing the work to the best advantage. And last, but by no means least, there would be the gain of unity—unity in opposition both to the mere parochialism, and, worse, the mere congregationalism which is one of our dangers, and also to party spirit. I have had some experience of lay work, having held the Bishop’s license as a lay worker now for some ten years; and I am satisfied that laymen of different views and opinions can work together harmoniously and effectively under one leader. And together with this gain of unity, there would be the advantage of encouragement and support to the workers, because they will better see the largeness of their work, and so be less liable to be dispirited by mere local and personal failure. I would not make emolument in such a diocesan body of workers too easy. I agree with Mr. Clabon that you cannot submit your workers to an examination test, but I think you might try them by probation, and strengthen them by instruction. It would be better at first to have a few workers on whose capacity and discretion you could depend, than a much larger number on whom you could not perfectly rely. We have been speaking mainly to-night of the work of lay readers and evangelists; but I would not have it forgotten that there are other works which lie within the undoubted province of the laity. These must not be neglected. I fancy that I have perceived in the young men who flock into our guilds—I may have felt myself—a temptation to prefer and to seek the more showy and semi-clerical work, rather than less public but not less useful labours. Sunday-school teaching, the management of day-schools, the keeping of school and parish accounts, the superintendence of sick and clothing clubs and penny banks—these and other semi-

secular works, of which a layman may relieve his parish priest, are not to be neglected, far less despised. By taking these, a layman may set the clergy free for the better performance of the exclusive duties of their sacred office. They may seem humble and small works, but the least labour is no more the least when it is done in a spirit of true devotion to Christ and to His Church.

DISCUSSION.

REV. DAVID WILLIAMS, Canon Residentiary of St. David's,
Vicar of Llanelly.

I DESIRE to say a few words on one special branch of the subject, and that is the Perpetual Diaconate, or, as it is otherwise called, the Lay Diaconate. By a lay deacon I understand the office of one who does not devote the whole of his time to spiritual work, and who does not necessarily intend to take Holy Orders; and he may be a paid agent, or he may not be paid. I have in my mind at the present time an unpaid or voluntary lay agent, but the question of payment or non-payment is an immaterial and unessential matter which depends on circumstances. I wish to direct attention to one point, and that is, that we require a change in the law of the Church to give our lay deacons full scope. We do not need to be told that we can employ laymen for reading the Lessons in church, or for visiting the sick, or for cottage services, or for mission services. That is now a recognised branch of Church work everywhere, and I do not think it necessary to say anything in defence or in justification of such work; but I do say that I desire to see laymen employed in ways in which they are not now allowed by law to be employed. I think the Church needs the services of laymen in certain ways and places where it is simply impossible to provide ordained ministers to deal with the spiritual wants of the people. The population of England and Wales increases at the rate of 260,000 a year; the Church increases from year to year, and the zeal of the clergy and laity has increased; so that where one service on Sunday was thought to be sufficient, now it is thought necessary to give three or four services where forty years ago one was enough. It is obvious, then, that without a large increase of endowments, which is hardly likely to be provided, the clergy can only do a certain amount of the Church's work. Lay deacons are needed; and there are many laymen, intelligent men, who desire to be so employed, and it is not only good for the Church but for laymen themselves that they should be so employed. As I have already said, I think we need some change in the canons, or the rubrics, or the law, to enable us to give laymen greater scope than they have at present. I want them to assist the clergy in the services of the Church. I think the clergy are very heavily worked, and very much overworked, and do a great deal of work which would be equally well done by a lay or a perpetual diaconate. I will take the case of a clergyman who is single-handed in a large parish. He has a large church, with Holy Communion every Sunday at seven or eight o'clock; on the first Sunday in the month he will have perhaps two celebrations; Matins, Litany, and Sermon at eleven o'clock; in the afternoon he has a children's service or Sunday-school, and another service with a sermon in the evening. Unless he has the strength of a giant he is not equal to all that work from Sunday to Sunday; and therefore it is that I think that intelligent and well educated and godly laymen ought to be authorised to assist the clergy in the services of the Church. But there are some laymen who have a gift for preaching; and why should they not be allowed to preach? I would have such people employed in Church work, with the sanction and under the license of the Bishop, the license to be revoked whenever the Bishop thinks proper. Laymen are already allowed to conduct mission services and cottage lectures, and I think they might assist at services

not in licensed but unconsecrated churches only; but that in consecrated churches they should be allowed to either read prayers or preach. I want a change in the law which will enable laymen to give such assistance in the services of the Church, and, when possessed of the gift, to preach the Word of God. I do not know whether it is possible to do this by inserting the words "or minister" after the word "priest" in the rubrics, or whether we should require a new canon or a change in the Act of Uniformity. Why it should not be done I do not see, for the Act of Uniformity has been altered twice within the last twenty years.

REV. S. CATTLEY BAKER, Vicar of Usk.

SOME of my brethren who have spoken come from numerically large parishes, with enormous populations; but there are other parishes which are territorially large in the sense that they are very wide and extensive. My spiritual charge, for instance, has not more than 2300 souls in it, but its extent is fully ten miles; it has three churches, and a schoolroom for services. It is, in fact, four parishes in one, which, with a curate and a layman or two, might be properly worked. It is a parish that wants use of legs as well as head, and some one who can cover the ground as well as teach and preach. I feel the want of such lay assistance to aid myself and curate. To return to large populations, however. I have had experience in Leeds and Manchester; and I know that the first and grand essential for a lay assistant is for the Gospel of Christ to be planted in his heart, and become with him or her a living principle. I much admire the title of the Society for the Propagation of the Gospel, for the tendency of the Gospel is to "propagate" itself; and when a man becomes a true Christian, and has the love of God shed abroad in his heart, there is a burning desire within him to propagate the Gospel he has received, and

"Tell to all poor sinners round,
What a dear Saviour he has found."

The first principle of voluntary effort is love. But we are not here to speak of voluntary work of a spontaneous and desultory character, but of lay efforts when duly made and sustained, under the authorisation and control of the Bishop and clergy. Lay help must be under such control in order to make it a real practical help to the clergy. Some sort of helps so called are really hindrances, because they do not run in the direction of the work of the clergyman, or in the lines he lays down or sanctions. He does not like to quench zeal or discourage zealous workers; but if lay zeal is to stimulate his own, and to aid effectually the work entrusted to his charge, it must not be of an independent character, or carried on with a mere formal recognition of his authority. I wish to speak kindly of lay help; but I know that the earnestness of many ladies and gentlemen outsteps the limits to which it should be confined; it runs on cross lines, which collide with the clergyman's work and wishes, and it becomes to him a perplexity, because it is not done under his control. But zeal and love are not the only qualifications for a worker. Knowledge must follow the love for God. It is not enough to be converted, but the head must be filled as well as the heart; there must be information, as well as earnestness; and the power of speaking must be cultivated, for if we do not want "watchmen that are blind and ignorant," no more do we want "dumb dogs that cannot bark." A duly-ordained lay deacon is a most important help; but he must have a willing heart to subordinate himself to the clergyman and his Bishop, otherwise his official character may only add to the pastoral difficulty. The proper persons for this work are not those who are known as Scripture readers, and who receive small salaries; but those who have sufficient leisure and means to render gratuitous services. We want some of the wealthier class, and I would invite the gentry to help in the first place. When at the Congress at Sheffield last year, I was

struck with the valuable services which some of the local laity of position afforded, even men of large property and superior education. Such men sometimes have plenty of leisure, and want something to do in their spare time; here, then, is work for them so long as it is carried on in the true and proper lines. To such I would respectfully say, Come forward, and offer yourselves. Probably the want of help arises sometimes from a backwardness to offer it on the part of the laity; as of the clergy also to invite such an appropriation of their time. The one may be as afraid of intruding, as the other is of presuming. The remedy is, offer yourself. Then there are the tradesmen, who can sometimes, when business is over, spare a few evening hours in the week, which would be much valued. But let it be remembered, it is not only the poor and the parishioners who require sympathy and support; the clergyman himself needs to have his hands upheld. As when Israel fought with Amalek, Joshua fought in the battle plains below, but Moses went up to the top of the hill that overhung the field. And there, so long as Moses held up his hand towards heaven, Israel prevailed; but when he let down his hand Amalek prevailed. But the man of God could not long sustain his hand alone; then it was he had the seasonable help of Aaron on the one side, and Hur on the other, to hold up his hand till the sun went down. And by their doing so, victory was secured for the people of the Lord. And this is just the help the pastor of a parish needs from the laity in the battle he has to fight: both that of carnal weapons, such as Joshua used; and also the support of an Aaron (or curate) on the one side, and a Hur (or layman) on the other, the clerical and lay agency of each united, and their hands lifted up to sustain his.

REV. J. J. LIAS, Professor of Modern Literature, St. David's College, Lampeter.

I STAND before you now because, although an Englishman, I am officially connected with the Church in Wales, and I wish to tender my thanks to Mr. Raikes for his most valuable suggestion, which is more calculated than any other to meet the difficulty of the struggling Church in the Principality. I had hoped to have spoken in his presence, but I observe he has left the meeting. It is my firm belief that if the Church in Wales is to win back the Nonconformists, she must adopt some such means as have been suggested by Mr. Raikes. I think I can suggest a remedy for the difficulty of Canon Williams, on the score of legality. He fears that it is not legal to permit lay deacons to do certain kinds of Church work. But why not make them ordained clergymen of the Church? It has been already suggested in some quarters, and though it may be to some a surprise, I see no harm in allowing men engaged in secular pursuits to take Deacons' Orders, so that they can assist the priest, and help him to instruct the people, and to preach, though not necessarily in the church. Such deacons could surely perform the duties assigned to them in the Ordinal, namely, search for the sick, poor, and impotent persons in the parish, and so enable the priests to visit them. It is in the Order for the Ordination of Priests that we find the solemn consecration to the pastoral office. It is then that the clergy of our Church promise to "apply themselves wholly to this one thing, and draw all their cares and studies this way." It is then that they are exhorted to "teach and premonish." But the people of God are told that it is their office to be "messengers, watchmen, and stewards of the Lord." What is there in the Ordinal for Deacons to prevent men of inferior social standing and inferior education being ordained to assist the priest? We have the experience of Canon Williams, of a hard-worked parish priest, informing us what a burden he finds the Sunday services. There are, perhaps, 5000 such priests in the land, and the, comparatively speaking, routine work of reading the service

is often too much for them. If you can find such men as you want in England—and I doubt not that you can—in Wales you will meet with a great many more. There is a natural eloquence and aptitude for speaking to be found amongst Welsh people, and there are many men who can preach in Wales, such as the national schoolmasters and other members of the congregation, who, perhaps, in England might sometimes be what has been designated by a previous speaker as “dumb dogs.” Such men would be invaluable in outlying districts—there, their services are most wanted; while in town parishes, in the Sunday services, would it not be a great help to the clergy to be assisted by a band of such men, who could take the comparatively mechanical duties of the sacred office off their hands? Again, I would ask, why should we use the words “perpetual diaconate”? I do not say that the mass of the men I have suggested would seek the higher grade of the ministry, but if it pleased God that any of them should feel a call to the higher office, if they were ready to educate themselves sufficiently and bring themselves up to the level of the standard required of the clergy, I do not see why they should not have the “good degree,” which they have earned by their “boldness in the faith which is in Jesus Christ.” No doubt some astonishment will be excited by these remarks, perhaps even alarm. But let my words be freely discussed and thought over—*prayed over*, I might add; and then let us come to an honest conclusion. Such a plan may be found to be the best means to secure for the Church the services of her worthiest youth, who otherwise, for lack of vent for their energies, might be disposed to offer their powers to the service of Dissent. One of its greatest advantages will be that it will be giving our young men something to do, to bring in the scattered sheep home to the fold.

MR. LAYMAN.

I BEGIN the very few remarks which I shall make to you this evening with the strong belief and hope that the speech of Canon Williams is incorrect in one important particular. I do not think that the employment of a lay agent would be against the law. I hold it to be the duty of every Churchman to obey the law to its utmost tittle, but there is this serious difficulty, that we do not always know what the law really is until the question is tried before the proper court. I will mention this fact that, by the canon law of this country, and by the canons of 1604, no schoolmaster is allowed to practise his vocation without a license from the Bishop. Is this law observed? My point is this, that some of the country clergy should try this lay help without the fear of the law. If they find out afterwards that it is illegal, the process of retracing their steps is very easy. Let me insist on the necessity of getting rid of that admirable characteristic of the English people, a belief in the good old things which prevents people trying anything risky or uncertain. The history of the nineteenth century teaches us this, that nothing good can be done unless you risk something; and you cannot have the line made smooth before you until you begin the work. There may be some danger of laymen crossing the lines, but then there is the pointsman—the clergyman—to prevent any collision. The clergy, with their refinement of manner and high education, can hardly be expected to work side by side with rough, imperfectly-trained lay people without risking something; but the clergyman has the power in his own hands, by virtue of the grace received at his ordination, which has been given to him, and not given to others. Let the others work freely and without fear in the department of the evangelist, reading to the sick, and praying with the dying, &c. The priest has only to let the laymen do the work they can do, while he himself retains that which, by reason of his sacerdotal power, belongs to him, and which makes him something more than a layman. I ask the Reverend Fathers to begin at once with lay help. Don't wait

until an elaborate plan has been perfected, but begin with one man or one woman. All good things have begun in a very small way, and not half the difficulties which afflict us will overcome us if we look them in the face and grapple with them. I hope the Reverend Fathers will try this plan at once. Lay helpers have been tried in London, and the great difficulties overcome. Little boys and old men can be used to bring an influence for good upon others, and our plan has been successful. It is a great encouragement to the clergy to know that in the employment of lay help, lay helpers have no episcopal or doctrinal position to bring them into collision with the authorities. They are not even like curates, who cannot be dismissed without six months' notice.

REV. BERDMORE COMPTON, Vicar of All Saints, Margaret Street.

I QUITE agree with Mr. Shelley, that special Episcopal sanction is necessary to render lay help permanent and effectual. The introduction of this element of permanent life, irrespective of changes of incumbents, was the main object of the promoters of the Lay Helpers' Association of the Diocese of London. I venture to direct the attention of the Congress to two points in this great question:—First, do not invite disappointment by expecting too much. These are emphatically days of what may be called "professionalism." Even in games and amusements, there are people who devote themselves to special departments professionally, and they raise the standard of excellence so high that people can hardly touch the subject at all without making it almost a primary object of their lives. The result is that the amateur is a semi-professional. Every occupation or taste is exaggerated into an exclusiveness which quite shuts out the mere moderate exercise of capacity. And people become accustomed to claim the abolition of any line of demarcation between the skilful amateur and the professional. This feeling spreads from secular work and amusement into Church work, and there it has no ground to rest upon, and leads to delusion. The pre-eminence of the clergy in spiritual work depends more upon the grace of ordination, than upon the greater devotion of their time and energies to it. The lay helper does not even give his principal time to his work in the Church. It is his spare time which he can give to it, as his secondary, not his primary, object in life. Therefore you must not expect professional excellence in his work. If you do, if you persevere in flattering it (as has been done for many years), as if on a level with the spiritual work of the clergy, or the educational work of the trained teacher, you will certainly in the long run be disappointed, and perhaps lose all confidence in what has thus disappointed you. And this leads us to our second and more important point, viz., that lay co-operation can only be safely and effectively extended in parishes where the doctrine of the Catholic Church and priesthood is most clearly taught and practised. The great principle of effective co-operation is that every worker should know his province and stick to it. When the truth of the grace of ordination, of the authority to preach the Word and administer the Sacraments, to absolve the penitent and bless the congregation, is all vague and uncertain, there will be incessant danger of clashing and jealousy, inevitable confusion and marring of work. But in a parish where these truths have been fearlessly taught and acted upon, it will be possible to push to its fullest extent the proper work and duty of the laity in their province, without risk of interfering with and encroaching upon the province which God hath confined to the priesthood. The extension of lay help is proportionate to the extension of exact and full Church teaching. And this necessity for strict definition of the clerical and lay provinces in the Church, so that every member may mind his own business, and co-operate heartily in the work of the Body of Christ—this is not the least among the many causes for the easier organisation of female lay help. Comparatively few women want to be suffered to teach or to usurp authority,

to try their prentice hands on preaching or reading God's Word. And when their energies are disciplined in the organisation of a well-managed religious community, you have the best-known specimen of lay co-operation. Some such disciplined work of laymen is much wanted to give a tone, to set a standard for the great body of lay helpers.

The CHAIRMAN.

THIS Church Congress was invited to Swansea with much anxiety as well as hope ; and I venture to say that if it had only consisted of two meetings—the one on Unity, and this on Lay Work in the Church—it would have been most useful. These are two of the most important questions that can occupy our attention ; and the tone which has prevailed at both meetings gives us strong hopes that they will not end with mere words, but will lead to some practical results.

MUSIC HALL, FRIDAY MORNING, 10th OCTOBER.

The RIGHT REVEREND the PRESIDENT took the Chair at Ten o'clock.

DEVOTIONAL SUBJECT :

THE EPISTLE TO THE EPHESIANS, IN ITS PRACTICAL BEARING ON THE CHRISTIAN LIFE.

The RIGHT REV. the PRESIDENT.

It has been thought desirable to devote one of our sittings to some special devotional subject. I said, when I first addressed you from this place, that a great deal of our time would be taken up in discussing the outworks and external circumstances of religion, and it is important that we should have something to remind us that these are only outworks and external circumstances, and that we should throughout remember the great end of our conversation. Moreover, during such a meeting as that which is now drawing to its close, there must necessarily be, in a body so large and so free as the Church of England happily is, a certain amount of collision of opinion. I am thankful to say that my own observation in this room, and the reports I have received from the other rooms, lead me to believe that seldom, if ever, has there been a Church Congress in which there has been so little positive collision as in this ; but that there should be differences of opinion is inevitable, and I think not otherwise than to be desired. As we were reminded last night, where the Spirit of the Lord is there is liberty, and where there is liberty there is difference. Now, whatever differences exist, and whatever differences have been manifested, it is very desirable that there should be some opportunity of bringing people together on a common platform which we all accept, and this the devotional meeting affords us an opportunity of doing. I cannot help at this moment thinking of one well known, I should think, to all the inhabitants of this town and neighbourhood, and probably to many others who are present, who gave a great impulse to the

preparations for this Congress, who threw himself heartily into the work of it, who would have taken the greatest interest, not only in our previous meetings, but, above all, in this, whom we would have gladly seen here in visible form, and whom (may I say it!) we may believe to be with us in the spirit. I speak of my good old friend the late Pascoe St. Leger Grenfell, a man of God, who, though not outwardly called to the work of the ministry, yet did exercise a real ministry, who was, by his work, by his good example, and by his holy life, a means of turning many to righteousness, and whose end was not only peace, but light, even brightness at eventide.

I would now speak of the special form which our meeting is to take to-day. I believe it is something of an innovation, but I do not think that an innovation is necessarily a bad thing. It was the suggestion of a lay member of our committee that we should concentrate our thoughts to-day on a special portion of God's Holy Word. I gladly welcomed the suggestion, on the ground that it is extremely important to narrow our meditations to some single point, and that there could be no means of doing this better than by taking some portion of God's Word for the groundwork of what would be said here. And with regard to the particular subject chosen—the Epistle to the Ephesians—I must own that I think it most happily chosen. It contains the whole of doctrinal and practical Christianity in the smallest possible compass. It is sublime, it is deep in doctrine, it is perfectly practical in its application of doctrine. There is too, about it a feature which, I think, we find nowhere else in the Epistles of St. Paul—what I will call a sublime impersonality. St. Paul, you will remember, in his writings is intensely personal. You see him in them, and that, I think, is one of the strongest evidences of the genuineness of those writings, and of the truth of Christianity. You see at once that the writer was a real man. But, although in the Epistle to the Ephesians the writer is not wanting, he is more withdrawn from sight than in his other Epistles. The man, as it were, retires behind the subject. He speaks of himself, indeed, as the prisoner of the Lord: he reminds you who he is and where he is; but he speaks far less of personal matter here than elsewhere, so much so that the absence of personal notice in this Epistle has been made an objection against its genuineness—I think most unjustifiably, for the reason which I have just stated—the writer loses himself in his subject. There is something about this Epistle which reminds me of the description of Melchisedech—without father, without mother, without descent—all human relations are sunk in the Divine. The writer speaks as one who no longer knew men after the flesh. I have ventured to sketch out very hastily certain points in the character of this Epistle which I thought I might bring before you, but on which others, I am sure, will dilate at far greater length. Before I sit down, let me say that this is not like one of our usual meetings. It is a devotional meeting, and I would ask you to preserve perfect silence throughout, and not to indulge in that liberty which has been hitherto accorded of expressing your opinion, whether assent or dissent, by applause, or any other sign of feeling.

The Venerable Archdeacon Emery then read, at the request of the President, the Epistle for the week, viz., Ephesians iv. 1-6.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Silence for secret prayer having been kept for a space, the President called on the Bishop of Bath and Wells to read the first paper.

PAPERS.

The RIGHT REV. the LORD BISHOP of BATH and WELLS.

THE synoptic Gospels, beginning with our Lord's human life and earthly works, lead us thence upwards to the throne of God. But the Gospel of St. John, beginning with our Lord's eternal Godhead, deduces from thence the wondrous human life of the Son of God on earth.

A somewhat similar difference marks the Epistle to the Ephesians as compared with the other Apostolic letters. The other Epistles, like our own letters of everyday life, spring from some recent incident, a journey deferred—news brought from the house of Chloe, a great tumult at Ephesus, the report of a Church's removal from the true faith of the Gospel preached to them, the grateful acknowledgment of a timely present, good tidings brought by a dear fellow-servant, an outburst of affectionate care for brethren in danger from persecution—these, and such like incidents, were the immediate cause of the inditing of St. Paul's other Epistles, which are also full of allusions and references to events and persons.

The Epistle to the Ephesians is not so. It seems rather born of a glorious vision in the mind of St. Paul of the creation of the Church according to God's eternal counsel. There was revealed to him the everlasting purpose of God's grace to gather to Himself in due time a family of holy children who should be one in Christ. He saw the amazing process by which this purpose was carried out: the Incarnation of the only-begotten Son of God, His death and resurrection, and His exaltation in unspeakable power and glory to the right hand of the Majesty on high. He saw, as the fruit of this great stroke of wisdom and power, the living stones of the redeemed Church piled up in strength and beauty, and becoming an holy temple, the fitting habitation of God. He saw the unfolding of the hidden mystery so long concealed from the knowledge of man, that in that holy temple all distinctions of Jew and Gentile should be done away, and living souls of redeemed men of every nation and kindred and tongue shall be all one in Christ: one in the adoption of sons, one in the inheritance of the saints in light. And he further saw that when this purpose shall be brought to completion, the spectacle of the Church triumphant, reflecting, as it were, from every stone, from the foundation to the topmost pinnacle, the wisdom, and love, and power of God (Who redeemed it that it should be holy and without blemish), shall be for the instruction and admiration of all the hosts of heaven.

Musing upon this heavenly theme, and reflecting also upon his own share in carrying out that part of it which consisted in the incorporation of the Gentiles into the commonwealth of the heavenly city, his thoughts flowed over in the sublime Epistle to the Ephesians. The only incident we can detect as furnishing the occasion of writing it is the intended journey of Tychicus from Rome to Ephesus: while of the total absence of personal allusions, or of references to local events or circumstances, no certain explanation can be given; nor is this the place to enter upon such discussions. What it concerns me now to show, from the structure of the Epistle before us, is that the highest life and practice of Christian men

flow from a right conception of the grandeur of the scheme of redemption, and from the recognition of their own place in that Divine scheme.

I observe, then, that in this Epistle the Apostle's method of teaching is to descend from the general to the particular, from the whole to the part. He first soars aloft, and, with the highest flights of sacred eloquence, describes God's plan and the Church's glory; and he then swoops down upon those to whom he is writing, and tells them—This glory is yours. He dazzles them with the brilliant colouring in which he displays the wisdom, and power, and love of God, the Saviour of the Church, and then carries straight home to their consciousness that that wisdom, and power, and love have wrought a wondrous change in their own personal condition. This is the method of the whole Epistle, and of its several parts. Thus, after the magnificent opening sentences descriptive of the successive stages of Redemption (1) in the eternal counsels of God, (2) in its execution by Jesus Christ, (3) in its application to the whole Church of God, we have at verse 13 the sudden transition to personal application—"In whom *ye* also trusted; in whom, after that *ye* believed, *ye* were sealed with that Holy Spirit of promise which is the earnest of our inheritance."

And then, again, after another upward flight upon the wings of prayer into the highest glories of unseen things, and a bright display of the wondrous power of the Godhead in the resurrection of the Lord Jesus, and His exaltation to God's right hand, he returns back to the personal application—"And *you* hath He quickened, who were dead in trespasses and sins."

And, to give but one more example, in the third chapter we have an exposition of what St. Paul always calls the *mystery*—i.e., the incorporation of the Gentiles into the commonwealth of Israel. The heart of the Apostle to the Gentiles expands, and his mouth is enlarged, while he speaks on this great theme. The manifold wisdom of God, the love of Christ which passeth knowledge, the length, and breadth, and depth, and height of that love, and the immeasurable fulness of the Godhead, Whose mighty scheme, spanning eternity, is thus the subject of his thoughts, give energy to his words, and a warm glow of eloquence to his tongue. For the moment he is soaring beyond space, beyond time, and has before him not mankind only, but principalities and powers in heavenly places as hearers and spectators of the wondrous scene. But then he comes back to earth, comes back to the particular persons to whom he is writing, whom he had reminded that they were once Gentiles, once aliens, once far off, once without God in the world, but were now made nigh by the blood of Christ, and with his pen thus dipped, as it were, in the very ink of heaven, and their hearts thus prepared to receive the words of heaven, he pours out into their ears, for their individual use, those lessons of Christian morals which are among the most beautiful of all the beautiful words of Holy Scripture. With amazing force he bids them walk worthy of their high vocation; indicates in a few bright touches the prominent features of the Christian character, contrasts with these the foul lineaments of a heathen life; then heightens his picture of the Christian saint, shows him in the various actions of life; and then, entering into still greater detail, exhorts them to all the duties of social relations, and to the completeness of Christian holiness.

The lesson, then, which seems to arise from this view of the Epistle is that the highest type of the practical Christian life springs from the highest ideal of the great scheme of Redemption. Just as the iron must be softened by heat before it can be worked into shape, but being so softened is easily made to take the required form, so when the whole inner man is pervaded, and refined, and elevated by the contemplation of the gracious purpose of God, it is in a condition to receive the impress of those practical precepts which are to be the rule of life. Address the lofty rules of saintly conversation to a carnal mind, and a cold, worldly spirit; speak of holy love, and Christ-like kindness, and tender-hearted forgiveness to one whose thoughts, and aims, and sympathies are all earthly, mundane, and selfish: and it is like striking the cold iron with the blacksmith's hammer. But let the thoughts be fused into an unselfish holiness by fellowship with the thoughts of God; let the pattern of heavenly things be imaged upon the retina of the soul; let man's high prerogative of consent with the purposes of God be in exercise; let the intellect comprehend, and the will embrace, the great plan of grace; and let the ardent expectation of Christian hope be stretching out towards the completion of the city and temple of God, and then each precept of God will tell upon the character of man. The softened heart will respond to each stroke of the Divine hammer, and will take the shape of holiness. The harmony between the present conduct of God's dear children, and the future destinies of the saints in light, will be instinctively felt. The force of worldly motives, and the influence of earthly desires and hopes, having been deadened and extinguished in the higher atmosphere of heavenly thoughts and hopes, compliance with the holy precepts becomes easy, natural, instinctive. Lowliness, meekness, longsuffering, kindness, truth, integrity, become, as it were, the natural growth of the soil, only needing the hand of the precepts to train them in their proper direction.

But this is not all. The peculiar method of this Epistle is to impress upon the minds of those addressed their own individual place in the scheme which is so grandly described—a method surely admirably adapted to excite in the highest degree gratitude for such personal grace, and effort to walk worthy of such a high calling. Every trait of holy beauty perceived in the abstract must produce the desire not to mar that beauty by individual blots and faults. Every conscious thought of the dignity of the place assigned must be an argument of vast weight not to compromise that dignity by any unworthy conduct. The higher the enthusiasm is raised for the excellence of the Divine scheme, the stronger will the effort of the individual be to fulfil his own part in it. And, therefore, throughout the Epistle, this sense of their own particular place in the economy of redemption is the lever used by St. Paul to raise the Ephesian Church to the proper level of the Christian life. Their own sealing by the Holy Spirit of promise, their own quickening by the resurrection of Christ, their own bringing nigh by the blood of Christ, their own freedom of the city of the saints, their own building upon the one foundation, their own incorporation into the Body of Christ, their own condition as children of God and children of light—these are the motives by which the Apostle urges them with amazing force to attain that Christian perfection of temper, and character, and conduct which is set out in all its details in the practical parts of this Epistle.

But there is another important aspect of the Epistle in its bearing upon the Christian life, which must not be overlooked. I mean the light it throws upon the all-important inquiry, In what does the highest type of Christian excellence consist? We have seen how the Apostle lays the foundation of doctrine of holiness in a due conception of the great scheme of Redemption; but what is the actual character which, as the result of this contemplation, he labours to produce?

Now, here it seems to me of the greatest importance clearly to distinguish between the means and the end, between the scaffolding and the building. A considerable part of what is often set down as *saintliness* is only a system of helps, of more or less efficacy, towards attaining holiness, not holiness itself. It is the scaffolding, not the building. What I want to look at now is the Christian perfection itself as delineated in this Epistle. Christian perfection, then, or true saintliness, is nothing else than the perfection of the man, the reaching the full growth of the man according to the measure of the stature of the fulness of Christ; that is to say, the rightful use of all the faculties which God gave to man, in the way and to the ends for which God gave them, and no otherwise. It is *perfection in the intellect*, comprising wisdom, a right judgment, knowledge, especially the knowledge of the Son of God, and of His love, which passeth knowledge, enlightenment of the understanding for the perception of Divine mysteries, comprehension of God's revealed purposes, and withal a manly strength of mind to hold fast the truth which has once been received, and to reject enticing novelties: *perfection in the moral qualities of the soul*, comprising aptitude for communion with God, a close union with Christ, faith, love, kindness, tenderness, patience, forbearance, sincerity, fidelity, purity, moderation, temperance, and lowliness of mind: *perfection in the actual conduct of life*, comprising constant and unwearied prayer and intercession; the preservation of unbroken union with the Body of Christ into which he has been baptised; peaceful relations with all men; righteousness and honesty in all his dealings; industry in working the thing that is good; charity in helping the necessities of the poor; the careful husbanding of precious time; the conscientious employment of the great gift of speech; and the faithful discharge of all the relative duties of life, as wives or as husbands, as children or as parents, as servants or as masters; and all for the sake of Christ.

Or, to express the same thing in other words, the saintly perfection of a Christian man consists in the full and exact performance of his duty to God, to his neighbour, and to himself. And if we are guided in our aims after the highest type of the Christian life by the instruction of this sublime Epistle, we shall seek it in a more and more full obedience to the spirit of these precepts, and not in any rules of mere human invention. To love God with a thankful, unwearied love; constantly to keep the workings of our heart within the mould of the example of Jesus Christ, and to spend all the energies of our nature in the service of mankind, and specially of the Church of God, this, I conceive, is the Christian life to which we are called by the Holy Ghost speaking to us in this Epistle. God give us grace to give a worthy answer to the call.

The VERY REV. J. S. HOWSON, D.D., Dean of Chester.]

It was a true instinct which led the Managers of the Church Congress, a few years ago, to arrange that there should be a morning meeting, at which the subject should be devotional, without any opportunity for debate, and with no allowance of expressions either of applause or dissent. The mere discussion of ecclesiastical topics is apt to be unfavourable to the spirit of religion; and the danger is all the greater if we suppose that we are engaged religiously, simply because we are talking about the Church. Again, it was a true instinct which led, for the present gathering of our Congress, to some variety in this excellent arrangement. Even when we honestly aim at devotion, monotony produces at times a deadening effect; and if any new element was to be introduced among us with this end in view, no special basis more helpful could be chosen than some selected book of Holy Scripture. And the same remark may be extended to the choice of this particular Epistle from among the writings of St. Paul. None could be better suited to our present purpose. Of course great principles are everywhere present in the Bible: we know that the highest ideal is set before us in all its parts, when properly understood; but nowhere do these great principles, this high ideal, come before us in so comprehensive a manner as here; nowhere are the greatness and glory of the Church of Christ so splendidly amplified. Thus it seems peculiarly adapted for an assembly of this kind.

Moreover, the sphere to which it raises us is heavenly throughout. The Epistle never seems to touch the earth, except indeed when it speaks to us of our common duties; and then it is as precise and to the purpose as if it had never left the earth. But in its general tone it belongs to the highest region to which our thoughts can rise. There is one phrase in this document which is characteristic, and is found nowhere else in the New Testament. Here it occurs six times. It is the phrase "heavenly places." While in strict harmony with the general nature of this Epistle, it is the correlative of that phrase which we find in the Epistle to the Philippians, and which is strictly in harmony with the peculiarities of that other letter—"our citizenship is in heaven." We might, perhaps, find an English equivalent to such expressions by saying that "heaven is our home."

And one other mark of fitness may be named, which I suppose has been present to many minds. We have recently been reading this Epistle in our daily morning lessons. This reading ended only the day before the Congress. Moreover, the Epistle for last Sunday, and also for the Sunday before, was taken from this book. And again, the same thing will recur on three successive Sundays after the present week. There will be an echo then of some of our present thoughts; and it might seem as if our present Congress were enclosed by this Epistle as within holy ground.

Those who are responsible for suggesting lines of thought on this argument must avoid, I will not say collision—for that is not to be feared—but sameness and repetition; and provision has been made, I hope sufficiently, for securing this result. For my own part, I wish to use this opportunity for illustrating a truth which I firmly believe, and which is

reassuring in a restless age, viz., this:—that even severe criticism of the Bible is, in the end, favourable to devotion—that we gain more than we lose by free inquiry—that through close and exact study, with every help that modern scholarship supplies, we rise into a more intimate nearness to the sacred writers themselves—that these mental efforts, if reverently conducted, are good for the heart—that, earthly as they are in themselves, they enable us to breathe more freely the atmosphere of heaven.

This thought is exemplified, with peculiar force, by the Epistle before us. During the last half century it has been exposed to very serious attacks, first in Germany, and more recently in France and England. I confess that, on the simple reading of it, I am tempted to some indignation when it is argued that it was not written by St. Paul, and I am disposed to apply to this case what was said of one of the Greek philosophers, "If Plato did not write the *Phædo*, then there were two *Plato*s." But mere indignation is no answer to criticism. A true answer, however, is given, and perhaps, for popular purposes, the best answer, if it can be shown that through criticism we rise to a higher sense of the devotional value of this Epistle.

Among other reasons, it is urged that this letter cannot be St. Paul's, because in it the writer makes no allusion to incidents and persons connected with Ephesus. Can it be possible, it is said, that this Apostle, after spending three years in this place with work the most varied, amid circumstances the most exciting, and with results the most successful—after meeting too at Miletus the elders whom he himself had ordained at Ephesus—can it be possible that he should have written as though he were a stranger to the city and to them? But what if this letter was not exclusively directed to Ephesus at all, but was, while primarily intended to be read there, really a circular letter for that district of the Seven Churches, which we know as "*Asia*," in the restricted New Testament sense of the word? At the beginning of the document there is a wavering and uncertainty among the ancient manuscripts, as regards the words "in Ephesus," which long ago attracted attention and led to speculation. The visit of a great scholar to Mount Sinai has done something towards clearing away the mist. Since the publication of Tischendorf's Greek Testament it is more probable than before that these words were not in all the original copies, and that the document is in truth an encyclical letter. And may we not say that we read it, as on this occasion, with the greater seriousness and advantage, if we view it as disengaged from all personal and local conditions—as a sublime treatise on the highest verities addressed to the whole Church—lifting us up to a heavenly atmosphere, and keeping us there? The case, as presented to us by criticism, is similar to that of the Epistle to the Romans, which also is characterised by this magnificent generality, and where in some manuscripts the last doxology appears at the end of the fourteenth chapter, thus separating off what is personal and local from the general body of doctrine and exhortation.

Following on still in the same line of textual criticism, I turn to a passage of remarkable beauty and solemnity in the earlier part of the fifth chapter, when, after noting with horror some works of darkness, and pronouncing them impossible for the kingdom of heaven, St. Paul speaks of "light,"—"Once, ye were darkness, now are ye light in the Lord:

walk as children of light." In the next sentence there is no doubt that the true reading is—not "the fruits of the *Spirit* are in all goodness and righteousness and truth," but "the fruits of *light* are in all righteousness and goodness and truth;" and at first sight it might be thought that we lose something by the change. But we have this great topic of "the fruits of the Spirit" in another Epistle, and far more fully. I ask you simply to look at this passage, to read it continuously, and to mark what we gain by the recovery of the true reading. The other day I saw a narrow space of darkness interrupting the continuity of a rainbow, which otherwise was one of the most brilliant and perfect I ever saw. But by this accident it was made discontinuous. And here, too, an accident among the copyists has broken the continuity of that, which otherwise would have been throughout one of the most luminous in the whole New Testament. For mark how the Apostle continues: "Have no fellowship with the unfruitful works of darkness, but rather reprove them—that which is reprov'd by the light is illuminated," and then he ends with what may be part of a Christian hymn, one of those earliest "spiritual songs," of which he speaks elsewhere in this Epistle: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Who does not perceive on reading and rereading this passage, what an advantage it is to keep it luminous throughout with continuous light? It may be said that "fruit of light" is a mixed metaphor, and so in truth it is. But St. Paul did not care for that; nor ought we to care. Nor is it without analogy in the Bible; for in the Psalms we are told that light is "sown for the righteous." Certainly for stern rebuke of the worst sins, for encouragement to holiness and purity, no image in Holy Scripture is more potent than that of light; and this ought to be well impressed upon us when we are studying the Epistle to the Ephesians "in its practical bearing on the Christian life."

From the criticism of the text, I pass to the criticism of words. There is a word here, characteristic indeed generally of St. Paul, but characteristic specially of this Epistle, in which it is employed five times, and each time with remarkable emphasis. Now two rules of verbal criticism, in such a case, are that we do not introduce into the word any meanings which belong to later times, and that we interpret it according to the analogy of its use by the writer elsewhere. The word to which I refer is the term "mystery." As used by St. Paul, it denotes a secret once hid, but now revealed; and when he uses this word he lays the stress, not on the thought of obscurity, but on the thought of illumination. His employment of this language is a distinct metaphor drawn from one of the conspicuous institutions of that day, which were all around him wherever he went. The home of the Eleusinian mysteries was on the way between Athens and Corinth, and he passed by that place. Initiation into the mysteries was a subject very familiar to the region of the Churches of "Asia." St. Paul, too, has mysteries—secrets which no human mind could discover, but which are to be elsewhere revealed. He goes about as *hierophant* of Eleusis to initiate the world. The Bishop of Lincoln quotes Ignatius as saying of St. Paul that he addresses the Ephesians as those who had been initiated into the mysteries along with himself. The point of essential consequence is to remember that this Apostle, in the context of the places where he employs this word, always

speaks not of darkness and obscurity, but of open and unrestricted revelation. No better instance could be given than that very doxology of the Epistle to the Romans, to which reference was made above. Commentators often waver, and are weak in their remarks on this Apostolic word "mystery;" and the reason, I am persuaded, is this—that they do not throw themselves boldly and freely on the fact that in St. Paul's usage it is a metaphor drawn from a familiar institution of the society in which he lived. "Great is the mystery of godliness—God *manifest* in the flesh, *preached* to the Gentiles, *believed on* in the world;" and here I believe that we have again the fragment of an early hymn. This might be termed the mystery of Christmas. "Behold I *show* you a mystery: we shall not all sleep." Whatever was dark before in regard to the Resurrection, must now give place to light. Everywhere men are to be told that we shall rise again. This might be termed the revelation or mystery of Easter. And, now with respect to the "mysteries" in this Epistle. First there is that great revelation, which then was a wonder, though now we take it as a matter of course—and which St. Paul proclaimed everywhere—that without any previous conditions, the Gentiles were admitted to the blessings of the Gospel on equal terms with the Jews. This, if we may be excused for following the same line of thought, might be named the mystery of the Epiphany. And a second "mystery" or revealed secret is named in another part of this document, where it is declared that the relation between Christ and His Church is so close and tender, that it is represented by that earthly relation which is the most intimate and the best. "What I am here speaking of," says the Apostle, "is the union of Christ and His Church." No human power could have discovered this truth. Now it is to be made known everywhere. And might we not say, inasmuch as the union between Christ and His people is maintained through the Spirit, that we have here the mystery of Whitsuntide? Of those who attend the meetings of the Church Congress, very many hold the clerical office. On those of us who are invested with this responsibility, it is specially incumbent to catch the true meaning of St. Paul in these passages, to drink deeply of its spirit, to observe in such instances the analogy and profession of the faith; for we, in succession to the Apostles, are the appointed "stewards" of these "mysteries."

If we were able to include to-day all that is comprised in the word criticism, taken in its widest sense, it would be requisite to dwell on other metaphors in this Epistle, drawn from visible objects. The dictionary of things is quite as important for us, in studies of this kind, as the dictionary of words. One such metaphor is the comparison of the Church to a magnificent building; and we cannot escape the fancy which suggests that it may have some association with the great Temple of Diana at Ephesus. And if it be objected that this Epistle has not exclusive reference to Ephesus, we may remember that "all Asia" took pride in this famous temple. The other instance is supplied by the copious allegory which is drawn from the armour of the Roman soldiers, among whom St. Paul was living and conversing daily at the time when he wrote this letter. It is needless to add that both of these passages have the most direct and practical bearing on the Christian life. But I hasten to the end.

The closing words of St. Paul's Epistles are always worthy of exact

attention. The close of this is very remarkable. It is a duplicate blessing. "Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love the Lord Jesus Christ with sincerity." The letter is to the end true to its character of noble and large comprehensiveness. "Grace be with all them that love our Lord Jesus Christ in sincerity." What a rebuke is here of that narrowness of heart to which some appear to be sorely tempted! This benediction is in startling contrast with the malediction at the end of the First Epistle to the Corinthians. "If any one love not the Lord Jesus Christ, let him be anathema." The severe side of this subject is not indeed to be neglected. "He that is not with Me," says the Lord, "is against Me." But the motto for the Congress has been correctly given in that other saying: "He that is not against us is for us." All the stress is laid by the Apostle on unity of heart in loyalty to Christ. "All them," without exception, "that love our Lord Jesus Christ in sincerity." And there yet lingers another note upon the chords, while the music dies away. What is meant by this "loving in sincerity"? I doubt whether exact criticism can be quite content with our authorised translation. A French writer gives the meaning thus,—that the love must be sincere, freely given and without reserve—that it must be a love accompanied by a holy intention, so that we thoroughly repudiate what God condemns—a love disinterested, not drawn simply by the hope of favour or the fear of judgment—a love devoted, which makes the will of Christ our will, with all vigilant assiduity to please Him. This is all true; and yet I believe these are only stages towards the full meaning of St. Paul's Greek word. It describes an undying love—a love which is incorruptible here, and endued with future immortality. He tells us elsewhere that Christian love, even its human aspect, cannot die. Much more is this true, when Christian love is viewed in its affiance to Christ. Connected with His eternity, it must be eternal. Many things in this great religious gathering are of this world only. They have their little life and then pass away, leaving only for the future the responsibility of the past—

"Earthly these passions of the earth,
They perish where they have their birth,
But love is indestructible."

THE VENERABLE ARCHDEACON EMERY.

As the Bishop's hoarseness prevents him from speaking, he has asked me to say that he is quite sure you have all felt with himself the tension of mind experienced in meditating upon this glorious subject to be so great, that it will be a relief to our feelings if we rise and sing the twelfth Hymn,

"Glorious things of Thee are spoken."

REV. HENRY SCOTT HOLLAND, Senior Student of Christ Church, Oxford.

THE soul of the believer, as it works its way with prayer and meditation along the sequence of the Holy Books, has already, before it reaches the Epistle to the Ephesians, from the first, stamped in upon its faithful memory the fourfold image of its Redeemer, there to abide and work continually, the heart and force and life of all its spiritual effort ; and then it has passed on to watch and re-enact the momentous movement, by which that redemptive action embodied itself in an historic Church of world-wide and catholic capacities ; and it has entered with fear and trembling into that tremendous strife, waged from within and from without, by which, and through which, the personal soul of the great Apostle forced its victorious way out of the prison-house of sin, out of the black dungeons of desperate death, and in spite of lies, and malice, and ignorance, and offence, into the clear and glorious light of that sufficing pardon which had been sealed to him by God in the atoning Blood of His dear Son. There, in that long struggle against the fierce fetters of his own lusts, and the barriers built to bar his way by the blind ignorance of foes who had zeal without knowledge, the soul reads out, in letters of flaming fire, the inner history of that *Judaic Dispensation*, which, once for all, enacted and recorded in the order of facts, yet again and again, within the secret world that lies shut up in each man's separate self, repeats its ancient story, renews its awful issues, rehearses its eternal paradox, travels along its old paths, sends up once more its cry of bewilderment, "O wretched man that I am !" breaks out yet again into its shout of recovered joy, "I thank God, through Jesus Christ our Lord." That dispensation of the Jew reveals to our meditations that way of salvation, along which God leads the soul which hungers after *righteousness*. That hunger, roused by especial stirrings which the hope and promise of God's peculiar favour have set in motion, is the starting-point of this road to life ; the Jew in us—that obstinate and irresistible sense of a summons to intimate familiarity with an Eternal and All-Holy God—wakes up in us the imperishable need of attaining the satisfaction of winning the promise which such a summons holds out as our acceptable prize : we push forward, we reach out, we press and strain towards our impossible goal ; and ever the formal necessities of such a prize grow sharper and more distinct, ever the difficulties increase, ever the demands rise sterner, and more unrelenting, ever our failure deepens, ever our helplessness grows more manifest, more incurable, more radical, more deep-seated : beaten, baffled, bruised, and shattered, our knees fail, our hearts sink, our soul sickens, our spirit despairs ; until, over our fallen and prostrate weakness, God Himself uplifts the Cross of His Christ, and pours out the Holy Blood of perfect pardon, and drives the nails home into the flesh that sin had claimed to master and possess, until the very seat of sin's dominion is torn asunder and destroyed, and the peace of Christ's own eternal and living righteousness moves down for our acceptance, from the arms of that prevailing Tree.

Such is Redemption brought home to our aspiring self by the way of Judaism—such is the Cross of Jesus as the key and clue to all our righteousness, as the vindication of God's everlasting promise. But there is another dispensation : another road by which our souls travel to the City

of Salvation—the way of Gentilism ; and it is the other way which offers itself to our contemplation, as we turn from the warring strife of the Epistle to the Galatians to the splendid peace of the Epistle to the holy, the beloved Ephesians. St. Paul, the prisoner of Rome, the captive of Christ, bound in chains at the very heart and centre of the lost and wasted Gentile dominion, has turned away his eyes from the perils and problems that had encumbered the progress of God's chosen seed from law to grace, and gazes now, with the awe of an overwhelming admiration, upon the means which God had found to recall His banished, upon the work which God, by Paul's own mouth and hand, had achieved for the recovery unto holiness of those huge millions of lost and seemingly forgotten Gentiles. Here, as he looked back along the centuries, his eyes fell on no sign of God's favouring presence, no sign of the Great Shepherd making Himself a household ; of the Good Husbandman shaping out His vineyard, digging Himself a winepress, planting His vine ; nor of the King fashioning for Himself a peculiar people, of the God who made Himself a tabernacle, and who chooses a dwelling-place, and has a delight in holy habitations. No ; here rises up no household of saints ; no call stirs, no promise excites, no hope impassions ; no sense of Almighty favour and help gather together companies of faithful and obedient spirits. Nothing moves in that grim and enshrouding night which has settled down, fold upon fold, upon those sightless and forlorn populations : they lie like outcasts and corpses, huddled and heaped in boundless multitudes, within the womb of that profound and deathly silence ; no giver of light shakes that black solitude, no stir of spiritual emotion shoots through that numbed and powerless mass. Abandoned, and unremembered ; they have sunk ever deeper and deeper into that pit of death, whose jaws had opened at Adam's fall to swallow them up ; like lead they had sunk into that dim and deep sea of ignorant sin ; over their heads had gone its blind and motionless waters. It was Death, the very kingdom of dumb Death ; such life as seemed to stir in those heathen peoples was indeed no life at all : it was not their own life, but the senseless impulses of lust that dragged them along by chains and fetters ; it was the power of dark and devilish princes that drove them hither and thither, like dead leaves that dance under a compelling wind. Such lights as broke the impenetrable darkness only deepened its black gloom ; lurid flashes from the eyes of prowling fiends, sparks set on fire in hell.

Yes ; this is no imagination, no far-off fancy, no unreal picture : they themselves, his converts in dear Ephesus, had known and felt and endured its terrors. " Ah ! remember it, my people ! " he cries to them. " Remember it ! recall all that horrible past from which you have so marvellously escaped ! Do not forget its fearful reality, its dire and dreadful oppression. " " Remember that ye, being in times past Gentiles in the flesh, were at that time without Christ, aliens from the commonwealth of Israel, strangers from all covenant of promise, having no hope, without God in the world, walking as other Gentiles walk, in the emptiness of their mind, having the understanding darkened, alienated from the life of God through ignorance, through blindness of heart, past feeling, giving themselves up to lasciviousness to work all uncleanness, corrupt according to the deceitful lusts, partakers of those things whereby the wrath of God cometh upon the children of disobedience, dead in trespasses and sin, fulfilling the

desires of the flesh, by nature the children of wrath, dead in sin according to the course of this world, according to the prince of the power of the air; yes, remember it, ye too were afar off, ye were strangers and aliens, ye were sometime darkness, ye were in bondage to that evil spirit that even now worketh in the children of disobedience!"

Such have they been: let them never forget it! For only according to the measure of their recognition of this, their old doom of death, will they know and approve that immeasurable joy, which pours, like a strong flood, out of the heart of the Apostle, as he recalls, with boundless fervour, with rolling abundance of word and phrase, the magnificent recovery, the surprise of the mighty change.

God has done it, He and no other. All along that dark night of dismay, He had been hidden, but His mind had formed its counsel: He had a secret which only waited to be revealed. This is the discovery. The Gentile world was indeed not forgotten or abandoned, though to the eye of the onlooker its fate appeared so desperate. God had from eternity schemed its redemption. He was only biding His time, He was but waiting for the hour of destined action; and now, behold! God's passionate desire could restrain itself no longer: His abundant mercy could no more withhold its secret; the mystery, the hidden counsel, so long delayed, had leapt out from its secret place into discovered life. He, St. Paul, had himself been caught up by its sudden energy, and had found himself turned to be its tool. And if the long hiding of God, if His prolonged and unbroken repression of Himself, had amazed by its utter desolation, by its impenetrable severity, all the more astounding is the overflowing splendour, the surpassing fulness, the glorious outburst of strength, with which God threw His whole heart into the work of this disclosure. The blaze of light dazzled as completely as the profoundness of the dark abandonment had blinded. If before God had been utterly absent, utterly withdrawn, utterly inactive, now He is Himself become wholly and entirely present, wholly and entirely revealed, wholly and entirely active. Before He did nothing; now He does everything. He Himself has entered on the scene in the fuller reality of His Being; He has Himself taken the entire work into His own hands: God is the actor, and we have no eyes or ears but for Him; God is Himself the agent, and, lo! there is no one who can stand beside Him. "See now that I, even I, am He: there is none other but Me; I kill or I make alive; I wound and I heal."

Our spirits watch with solemn awe, as St. Paul lifts the veil, and discloses the uncovered and naked activity of the Most High. There it is, behind the screening glamour of history; there it is, the mighty life, the manifest energy of the Very God; we see it at its awful and tremendous work. There is a breach opened in that profound night of death; and that breach is filled by what St. Paul calls "the wealth of God's personal glory." If before God seemed niggard of His presence, now there is no limit to the wealth of His self-manifestation; *αλούρος*, again and again St. Paul calls it: all His treasures are brought out, all His riches—all is outspread, outpoured, without stint, or scruple, or jealousy, or fear, the riches of His grace wherewith He had abounded towards us—God who is rich in mercy, for His great love wherewith He loved us, that He might show the exceeding riches of His grace, riches which no

present happiness can exhaust, but which it will occupy all the coming ages to consider, and admire, and enjoy—riches which have no limit, since they are to continue their outpouring until we are filled with that fulness which belongs to the inexhaustible God Himself. In the wealth of God's outstreaming love, then, lies the new clue to this disclosed secret; by it the breach is made in the night's blackness; that plenitude, that abundance, which God is, breaks out and discovers itself—nothing less than that! God discloses His very heart of love, the springs of all His innermost being. And out of this abounding and inbursting of fulness of love, St. Paul sees a will issue—a will, strong, active, energetic, alive, that sets to work upon the black or hideous mass of corruption, and makes its operation felt within that womb of night. This will does not remain a counsel in high heaven, a plan, an intention, a scheme, formed by God to Himself, which He waits for others to use and to profit by. No; that will is no mere design of God's reason; it is itself impelled by vivid and urgent desire, it leaves its hidden home within the mind of the Father—it, God's own will, descends, so to speak, from its high seclusion; it inserts itself into the dark world of man, it presses its way in, it puts forth force, it acts, it moves, it empowers, it quickens, it makes alive. This is the wonderful sight that St. Paul contemplates with such adoring joy. God the Father, He Himself in His own masterful reality, has done the deed, has made known upon us the right hand of His power; He has worked the mighty work Himself; He, in St. Paul's own strong language, has "*wrought*." He has shown us the exceeding greatness of His power according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him with His own right hand in the heavenly places. "God wrought." If there is one thought that the Apostle dwells on more delightedly even than on that first thought of the *wealth* of God's self-disclosure, it is the thought of the power of that disclosure. It is a power, "*δυναμις*," a living force, exerted, operating, entering in, lifting, carrying, stirring, animating, penetrating, inhabiting, transforming. It wrought its work within the world of death, first by its action upon, and within, the perfect Son, Whom it begat in the flesh, Whom it possessed, and bore into the wilderness of temptation, and clothed with transfiguring light on the mount, and upheld under the olives of the agony, and lifted up upon the cross of shame, and carried into the gates of the grave; and Whom it, by its own inherent energy, in its supreme efficacy as the will of the Almighty and creative Father, upbore out of His tomb, breaking asunder the hard and sealed stones, and raised Him by its impulsion from out of the solid and rigid mass of the burdened dead, who lay weighed down, as by lamps of iron, into the clogging mire of sin: raised Him, and set Him on high, and surrendered to Him infinite and irresistible supremacy over all principalities, and powers, and might, and dominion, and every name that is named.

This God did, according to the good pleasure of that will, according to the mystery of His own will—God who worketh all things after the counsel of His will; nor did He stay His right hand there. On us, too, in and with Christ, that will has wrought; on us it lays its hand and puts out its force; on us it works its living work. The love which drove it, by sweet compulsion, to pour out its strength upon the Son Whom it begot, drives it, impels it, to exert the same activity upon us whom it has

included within its attraction towards the Son ; on us, whom it has made acceptable in the Beloved. In leaping out to enclose, and quicken, and upraise the dying Son, it leapt out too, by one and the same impulse, towards us, whom it saw lying dead within the dead body of the Son, dead with His death, and whom it embraced within the flesh of that dear body with undivided love, when it lifted it, and endowed it, with recovered and eternal life, endowing our dead souls and bodies, at that one fiat, at that masterful stroke, by that one rush of power, by that one act of gift, with all the life, and force, and wealth of grace, with which it filled full the risen body of the Lord. Dead once with His death, we now are held tight and fast, by the hand of God's encompassing love, within the fold of the Son's requicken'd life. Like a magnet, that strong love of God for the Son draws us, sucks us, within the currents of its uplifting energy : we are caught up with Christ ; we move under that omnipotent attraction enfolded within its heat, we quiver with its very life, we feel ourselves taken in within its mastery, within the pressure of its upward force. As blood rushes homeward under the suction of the central heart, so we are dragged upwards towards that home whence God's efficacious love carries forward its spreading work of regeneration, Christ, the Beloved Son, the Heart and Centre of the Church which is His Body. Yes ; "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed *us* with all spiritual blessings in heavenly places in Christ ; hath chosen *us* in Him, that we should be holy and without blame before Him in love : hath predestinated *us* unto the adoption of children : hath made *us* accepted in the Beloved : hath abounded towards *us* in all wisdom ; hath made known to *us* His will, that made us obtain an inheritance in Christ, and hath made *us*, yes *us* men, sinners, dead in trespasses and sins, to be for the praise of His glory ; hath sealed *us* with His Holy Spirit, unto the praise of His own glory : hath loved *us* with His great love, hath quickened *us* with the quickening of Christ, hath raised *us* up with the raising of Christ, hath made *us* sit with the sitting of Christ Himself in heavenly places, in Christ Jesus." There is no limit, no reserve : that living will has laid hold of us to make us all that it desires, all that it sees us capable of being in union with Christ, to remake us into the form and fashion of Christ : "We are God's own workmanship, created in Christ Jesus unto good works, which God has ordained for us to walk in." God foresees a good purpose in us, a positive use which we can be to Him, a means of gratification, a source of delight to Him : even this, His might can effect in us, might of Him who can "suck honey out of the flinty rock, and make water-springs out of the dry ground." We are brought "nigh, we have access unto the Father with boldness and confidence ; we are become fellow-citizens with the saints, and of the household of God ; we are builded together into Christ, fitly framed to be made an habitation of God ; we are, according to the riches of God's own glory, strengthened with might by His Spirit in the inner man, so that Christ dwells in our hearts ; we are rooted and grounded in love ; we know the love of Christ ; we may be filled with all the fulness of God Who can do exceedingly abundantly for us, above all that we can ask or think, according to the power that worketh in us," so that "we be holy and blameless even now, before the eyes of God in love," and can, even now, "grow up into Christ in all things, grow up unto the

perfect man, unto the measure of the stature of the fulness of Christ," from whom, as from the head, the sap and force of the body streams down, to make the active mass of one compact whole, fitly joined, held together by bond of joint and ligament, making increase unto the edifying of itself in love; so gathered up into Christ, in the undivided unity of a single organic frame, which is the Church, we are verily "renewed in the spirit of our minds; we possess within ourselves the new manhood of Christ; created after God in righteous and true holiness, "we can forgive as God forgives; we follow God as dear children; we walk in the love wherewith Christ loved us; we walk in the light, as children of the light; we prove what is acceptable; we understand the will of the Lord; we have no fellowship at all with the unfruitful works of darkness, we do not so much as name them, as becometh saints; we are filled with the Spirit, we are strong in the Lord, and in the power of His might."

Where, and how, can we stop? O my soul, how is it that thy faith quails, or thy tongue falters? How is it that thou canst not understand the exceeding greatness of God's power towards us, nor what is the riches of the glory of His inheritance in the saints? How is it that such high language sits so ill and so uneasily upon thy lips? Is it not because thou hast never sounded all the height, and length, and depth, and breadth of that all-sufficing word of the Apostle of Grace—"Not of yourselves, not of works, are ye saved, but of grace; yea, it is the gift of God?"

The gift of God! The whole life and work, from end to end, is His and His only; who, then, can limit His wealth of overflowing goodness? who can doubt the exceeding value of His mighty power? Nay rather, "unto Him that is able to do above all we dare ask or think, be glory in the Church by Christ Jesus throughout all ages, world without end."

This, then, is the way of Gentilism.

The soul is bidden to look back, not on the old, desperate, moral struggles, by which it wrestled and strove all night with the great angel of God's covenant, and yet never saw God's face, or knew His name, nor ever was changed in itself from Jacob the deceiver into Israel the Prince of God; not on its memory of baffled aspirations, and unfed hunger, and deplorable disappointment, as it fell, and strove to rise, and fell again, without advance, without improvement—not on these is it bid to look, but on its natural state of utter and irretrievable ruin. True, God never wholly abandoned the Gentile world, nor ever has wholly abandoned the soul of the believer; but there was enough in Gentilism to reveal what it would become if once it were left to itself, if once God had entirely withdrawn; there was enough to make clear what it was of itself in its own tendencies, what it would inevitable sink into being, if the Word of God had not ceaselessly worked to check and restrain the collapse. So, too, with the soul. It can see enough of its own wickedness to know what it would have become of its own nature, if ever the power of God could be conceived to be withdrawn; it can contemplate the condition to which it would fall, if God once suffered it to work out the sin of Adam to its logical, its consistent, conclusion. It would be death, complete, unmitigated death; not a mixed struggle of good against bad, but a sheer loss of hold on the good, absolute revelling in wickedness; the very heart made alien to holiness by a darkened understanding, so that the good ceased to be known to be good, and the evil was denied as evil, without repulsion,

without a sense of offence; without the warning of a conscience: as children of disobedience, to whom disobedience had grown to be their very nature, so that they followed its inspirations blindly, and felt no better stirrings, and looked for no higher aim, without hope and without God. This is the kingdom of that darkness, which we are only held back from becoming so far as God does not leave us to ourselves.

This, then, is the condition out of which God saves us; this, and nothing less. So far as we ourselves went, we had given ourselves indeed over to this; and, if so, then from such a domination of utter darkness and death nothing could deliver but the sheer violence of God's will, which could, without help from us within, shatter, by the strong impulse of its own inherent love, our horrible imprisonment, and could seize us, and lay fast hold, and force us into new shape, and remake us from head to foot, and change us into another thing, by the mighty working of its own vivifying efficacy: and this it is which was done in Christ. Blessed be God!

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THE Epistle to the Ephesians appears to be eminently suitable for the devout consideration of this Congress at the close of its session. The voice of Episcopal counsel and mutual exhortation will soon be silent, and Bishops and clergy, with their fellow-helps, will again separate, to guide and to "feed" (as St. Paul charged the elders of Ephesus) "the flocks over which the Holy Ghost hath made them overseers" (Acts xx. 28). Beset with the old and unchanging difficulties of their task, they must face, with increasing anxiety, the rapid development of a new phase of peril in the scientific progress and pretensions of the age, which, in the name of freedom, claim to strike off shackles of the past, and vaunt a new and more vigorous power for the regeneration of the world. Against the fascinating allurements of these professions, full of vital interest to the Christian life, the Epistle to the Ephesians is a most impressive and timely warning. Written by St. Paul from Rome, and to Ephesus (for, whether a circular letter or otherwise, it is not material here to inquire), it is the voice of the divinely-chosen teacher of the Gentiles across the centuries of history, from the midst of the civilisation of the West to the centre of the civilisation of the East, implicitly proclaiming the impotence of the arts and sciences for the true weal of humanity even in this present life, and the utter inefficiency of their weapons in the inevitable conflict with the enemies of the soul. The pomp and pride of material aggrandisement, philosophic culture, and industrial craft—powers high in reverence of the men of the world—these, it will be admitted, bore their full and ripe fruit in Imperial Rome, the City of the Cæsars, and in magnificent Ephesus, the City of Diana, "whom all Asia and the world worshipped" (Acts xix. 27). But the great Apostle points not for help to them. Their dazzling glories failed, as he knew, to irradiate the moral darkness of their votaries, and to inspire any abiding principle of energy for the righteousness and holiness of human action. An "ignorance that was in them" (iv. 18) lay at the root of immoralities which convicted that learning and civilisation of the past—a learning and a civilisation which, apart from

Christianity, are the learning and civilisation of the present. Their substance and their inherent forces remain unaltered and unalterable; and their demonstrated inability to effect the real welfare of the individual, the family, and the State, of which the family is the unit—this, the lesson of history, is the lesson of this Epistle. The world, for its desired regeneration, must look to other forces; the parched soul, for its refreshment, slake its thirst at other waters; and, for both, the Church alone contains the ministry of salvation.

Yet, before proceeding to a closer inspection of the subject, it may not be without use to recognise for a moment the deep shade of disappointment which passes over many in their perusal of the Epistle for guidance into the higher paths of holiness and devotion in a Christian life. Those who have accustomed themselves to the use of such manuals as the "Holy Living" and "Holy Dying," the "Introduction to the Devout Life," and the still more popular "*De Imitatione Christi*," are wont to miss the special and sustained application of spiritual counsels immediately suited to certain special needs. Many of the dark problems of life appear to lie altogether beyond the range of the Apostle's vision—the very worth of human existence, its "spirit-wasting fever." The doubts and difficulties, struggles and agonies of the human heart, with all its unsatisfied longings, and its chafings amid the withering disappointments, the blasting and mildews of this lower world, when it finds—

"Earth's joys are but a dream; its destiny
Is but decay and death; its fairest form,
Sunshine and shadow mixed; its brightest day,
A rainbow braided on the wreaths of glories."—*Bonar*, i. 75.

For experiences such as these the Epistle appears at first sight to offer no adequate direction. Yet, advancing life makes most of us familiar with their sadness and their dangers; and they cannot be evaded, therefore, by any ministry which essays to answer all eager inquiries of distressed souls; least of all, by the ministry of Christian holiness, whose boast it is to preach a Gospel of satisfaction, rest, and peace. It cannot be, therefore, that the Epistle really ignores these more trying problems. It only appears to do so, to our own shortsightedness and our own impatience. A more intimate acquaintance with it discloses a sufficient response to every cry of human need, revealing, below all the troubled waves, in the great facts of the Gospel, an "anchor, sure and steadfast," to every storm-tossed soul.

But the manner in which it presents, with this and the more general object, its consolations and its counsels, is very significant, and, adopted as it is in the greater number of the Pauline Epistles, must be taken to furnish a model to the Christian teacher. The working-drawings of a great "Architect" (1 Cor. iii. 10) for the underbuilders in every generation of the Temple of the Holy Ghost. What is this method? It is well known. There is, first—and this is the all-important point—definite dogma, and then definite direction; first, the statement of Divine truth, and then the exhortation to practical holiness; first, in other words, the doctrine of faith; and next—for doctrine, we are too apt to forget, is a much wider term than dogma; first, I say, the doctrine of faith; and next, the doctrine of morals. This is the structure, as above noticed,

of nearly all the Epistles; the presentation of truth as the pathway to godliness, which, in more familiar words, is, sanctification through Christ alone (chaps. i.—iii.); or, rightly speaking, the first half of the Epistle is the dogmatic portion; and (chaps. iv.—vi.) the second half, the practical portion. The practical counsels are not begun until the glorious doctrines of the "Word of truth, the Gospel of the salvation," "heard and believed" in the days of the Ephesians' "first love" (Rev. ii. 4), and "sealed with the Holy Spirit of promise" (Eph. i. 13), are again rapturously recalled to remembrance and re-imprinted on the heart. How practical holiness results from a right reception and knowledge of these truths, it is not within the scope of the present paper to explain. [This point has been already dealt with in the able argument of the Lord Bishop of Bath and Wells.] We confine ourselves now to the simple fact of the indissoluble connection between the truths and the holiness, and certain practical lessons with which the fact is pregnant.

The first words of the exhortation, as we meet with them in chap. iv. 1—their echo is still ringing in our ears from last Sunday—are the key to the whole Epistle: ἀξίως περιπατῆσαι τῆς κλήσεως, *digne ambuletis vocatione*, "walk worthily of the calling;" three or four words, a golden motto for the Christian's life; a summary and concentration of all the holy counsels and admonitions of Apostles, Confessors, and directors of souls, to every age and era, and in every relationship of life. Ἀξίως τῆς κλήσεως. Mark it, my brethren; it is the Christian *Spartam nactus es, hanc exorna*. In its simplicity and grandeur, a maxim worthy of the wisest philosophy; a maxim, in its secular application, meet to make the monarch just and merciful, the statesman prudent, the soldier brave, the man of business honourable; in its spiritual application, no less, but more, a maxim meet to guide the thoughts, and words, and deeds of the Christian as a member of the noblest and widest of societies, the *Civitas Dei*, the Commonwealth of God.

But as in the temporal, so in the eternal. The man who will walk "worthy of his calling" must first know it—know its origin, its history, its special traditions, its distinctive privileges, its objects, and its end. For this purpose it is that the Apostle has already drawn in his prefatory chapters that most brilliant picture that they set before us of the "spiritual blessings" conferred upon the "faithful in Christ Jesus" (i. 3). There his fervid eloquence speaks with no uncertain sound. His transports of joy confuse not the plainness of his utterances. He, at all events, knows nothing of a blank escutcheon, as he fixes his eye on the banner of the Cross. His page, radiant with the reflected splendours of the heavenly world, teems with enunciations of the most glorious memories and incomparable traditions, even the grand cardinal facts of eternal election and redemption through Christ, crucified and glorified, as the basis of free-ordained holiness (i. 4, ii. 10), and central in the theme. The doctrine which furnishes one of the famous *loci classici* of the Epistle, viz., the "mystical union betwixt Christ and His Church" (v. 30–32), the real oneness of the living members with the living Head (i. 23), whereby He shares with them in adoration of the one true God, and in love of the one great Father (i. 3, 17), Himself a part of that mystic temple in which God dwells and is worshipped in the Spirit (ii. 21, 22); and they in turn, according to the purpose of Divine grace, are associated in all the

dignities and glories of their exalted Head, "quicken together, raised together, made to sit together with Him in the heavenly places" (ii. 5-8). Only when man attains unto the knowledge and firm hold of these truths, casting, as they do, a flood of light upon the perplexed problems of human existence, and the otherwise dark destiny of man, will man be supplied with a sufficiently strong and enduring motive and help for the duties of his earthly lot; for then only will he know "the hope of that calling," of which his walk is to be "worthy," and the riches of that glorious inheritance" for which holiness is the needful preparation; then only will he experience the "working of the mighty power of the resurrection" (i. 17, ii. 1).

And, to this end, the knowledge once obtained is to be strengthened by the exercise of constant and diligent remembrance (*μνημονεύετε, memores estote*, says the Apostle, ii. 11) of the entire change of state effected by the bestowal of these "spiritual blessings;" a change so exact as to demand an entire change of service and duty; a "passing from death unto life" (ii. 1), from the kingdom of "darkness" into the kingdom of "light" (ii. 2, v. 8), from the condition of "aliens from the commonwealth of Israel, and strangers to the covenants of promise," to that of "fellow-citizens with the saints and of the household of God" (ii. 12, 19). Into such a holy fellowship, rich beyond the proudest of earthly kingdoms, in ennobling associations, inspiring traditions, and sublime hopes, is the Christian called in the Church, and, with the "full assurance of faith and hope," his "walk" will be "worthy" of it (chap. iii. 16-19).

Just, then, as in other Epistles, heresy is branded as the parent of practical vice, and classed with the most flagrant breaches of morality (Gal. v. 20, 21); and as ignorance—not an ignorance of the "wisdom of the world," but an ignorance of revealed truth—is noted as the prolific source of the abominations of the heathen (iv. 17-19), so, alike in the framework and in the argument of this Epistle is it represented, that all practical virtue, the right conduct of the individual to himself and to his fellows, the due submission and relative duties of all ranks and orders in the family and the State (v. 21, vi. 9), as well as in the Church, "for edification of the body according to the working in due measure of each several part" (iv. 14-16), is dependent on Christian knowledge, the reception and retention in its integrity of the "faith once delivered to the saints." Moral corruption, subversive, sooner or later, of all the rights and duties of man, singly and collectively, and destructive therewith of all individual and social happiness, and ultimately, therefore, of the State, will be the product of ignorance and error in the future as it has been in the past; but moral goodness, preservative of these rights and duties, and the guardian of this happiness, and, therefore, of the State, will characterise the "walk" of those, and, speaking generally, of those only, who have "learned Christ," and "been taught in Him according to the truth in Jesus" (iv. 20).

Now, what is the special practical application? For us, as for the Ephesians, "the days are evil" (v. 16). Unsettlement and false teachings abound. Explosive forces are tearing up the old foundations of social life. Statesmen and philosophers, and even Churchmen, as well of our own as of other nations, are casting about in increasing bewilderment for instrumentalities for the stability of order and the control of men. But

the instrumentality, the sole instrumentality, is here :—the instrumentality of the Church that grows not old with years, nor feeble with age ; the instrumentality which Divine wisdom has chosen, and which Divine faithfulness has promised to bless unto the end.

But the Church must carry the old flag. The “blank shield,” already referred to, would be a delusion no less fatal than the panaceas of modern reason or modern statecraft. Heresy must still be combated, if godliness is to be preserved. The old truths of the “one body and one Spirit,” the “one hope of the calling,” the “one Lord, one faith, one baptism” (iv. 4, 5)—these, and the rest, must still be reiterated from childhood to old age, if souls are to be rescued from vice, and families and states snatched from the dangers that threaten to engulf them. As the Epistle counsels, “speaking the truth in love” (iv. 15) on the one hand, while unflinchingly condemning compromise on the other—the points so happily seized in these beautiful and now familiar lines—

“Faith of our fathers ! we will love
Both friend and foe in all our strife,
And preach thee too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers ! holy Faith,
We will be true to thee till death.”

And for this task our own Church has many advantages over others. We possess, as we may note with thankfulness, the daily presentation of the old Creed in the daily prayers ; also an order of services in the yearly round following the Apostolic method : first, from Advent to Trinity, the exhibition of the cardinal truths of the Gospel ; and then, from Trinity to Advent, the practical exhortations founded upon them. Furthermore—as we were yesterday so profitably reminded—we have now, ready to hand, the rich treasures of hymnology, of both ancient and modern time, whereby we are enabled, as the Apostle bids us, to “teach and admonish one another” with winning gentleness (v. 19, Col. iii. 16) ; feeding the Christian life, as did Ambrose and his followers, with the nourishment of Christian song, that sought—

“The holy matin light
To guide them through the busy day,”

and made every hour and every season ring out its appropriate tones of thankfulness to God and encouragement for man. And yet further, and more vitally, in the Church Catechism, which it is the fashion of self-conceit to deride, we have a form of instruction for the young exactly modelled on the plan of the Epistle, beginning, that is to say, with emphatic exhibition of the blessings of the Christian covenant, and thereafter grounding upon those blessings the duty to God and man.

And it is here, probably, that, for victory or defeat, the decisive battle with the latitudinarianism and licentiousness of the times will be fought—in the nature of the education of the young. In vain, so the Apostle seems to forewarn us, and worse than in vain, even for temporal interests, will be the enforcement of secular instruction, the museums, institutes, and galleries of art, in vain also the drama, and other such like agencies, to which much of the earnestness of the day is bidding us to turn, unless accompanied, or rather preceded and guided at every step, by the teaching

of religious truth. Sufficient space may not have elapsed for a just judgment to be formed of the full effects of the Education Acts of our time; but the peril is already too apparent that, without any possible compensation, definite religious teaching will be sacrificed to party jealousy and pecuniary gain, and the result be a flood of irreverence and disorder pestilential to society, and fraught with mischief alike to altar and to throne. Carried away by the rising tide of revolt against Divine authority, which is already working havoc on the continent of Europe, our rulers in the State are hazarding a severance from the Church of that which is its solemn charge. The office of teaching—we have it in this Epistle (iv. 11 *seq.*), and we have it twice from the risen Lord Himself (St. Matt. xxviii. 19 *seq.*; St. John xxi. 15 *seq.*)—is an office of the Church; and this teaching covers the whole field of morals, the “doctrine according to godliness” (1 Tim. vi. 3), without which all other moral agencies will be but a mocking dream. Let the world sneer at “priestcraft” as it may, and raise the seductive cry of “dethroning the priesthoods of mystery and superstition,” yet, for any nation or party to plan a morality without the Gospel, or to foster schemes of education that tend to the practical banishment or neglect of dogmatic teaching, in order, as the avowal is, “to wrest the education of a country out of the hands of the priests”—be they priests of the Church of England or priests of the Church of Rome—by secularisation of seats of learning, abolition of clerical headship of schools and colleges, the establishment of elementary school boards independent of the clergy, or any other such experiment of the age, is a sin against the Divine method, a device which must fatally recoil on the Government that attempts it, and bring a fearful retribution upon the people that accepts it. The weakening of the Church is the weakening of the strongest ally of the State. For, all human projects notwithstanding, by no other education than such as the teaching of the Church supplies, can the young be saved from these evil tendencies of their corrupt nature, certain to mature, if unchecked, into all the grosser vices which prey upon society, as lying, fraud, covetousness, and impurity (iv. 25, v. 6); and by no other can each generation in turn be trained for the right discharge of private and public duty, to fulfil its part beneficially in the great business of the world. Only the “fear of God” can guard the “honour of the king,” and religion alone is the safety and prosperity of the realm.

One admonition, however, remains, lest the testimony of the Epistle should be perverted, and the argument at once refuted by sad experience. But it is an admonition which itself enhances still further the agency of the Church. The knowledge of revealed truth, which the Epistle enforces, is not the cold grasp of the intellect; and the ability for good works which it announces is not that of human self-reliance. The lessons of faith, to be effectual in this life, are to be apprehended by a “heart enlightened” by the Divine “Spirit of wisdom and revelation” (i. 17, 18; iii. 16–19), and the strength in which they are to be practised is the “strength of the Lord and the power of His might” (iii. 16, vi. 10)—“*preveniente*,” as our Article X. tersely puts it, “*ut velimus, et co-operante dum volumus*.” For, as in the solemn conclusion of the Epistle, arrayed against the powers of light are the superhuman forces of darkness—“not flesh and blood, but principalities and powers of wickedness in the heavenly places”—which

he alone can withstand who is clad in the "panoply of God" (vi. 11-13). But this panoply is proof. That dread conflict in which all systems of merely human morality lie prostrate, is the one in which Christian morality is "more than conqueror," for it is animated by a devout and all-prayerful faith that comes of God, and looks to God (vi. 17, 18); for it alone is heard over the roar of the battle—

"The cheering voice of Jesus,
Which comes to aid the strife ;"

it alone is encouraged by the bright example of victorious saints, who, in the sympathy of enduring communion, still intently—

"Mark each various way ;"

and it alone is sustained by the "exceeding great and precious promises" to "him that overcometh" the "inheritance" and the glories of the "Paradise of God" (Rev. ii. 7, &c.) :—

"—When the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong."

The life so given and so strengthened by experimental knowledge and personal hope in Christ, this is the life which establishes the supreme power of Christianity, and its morality that which alone realises the highest aims of the philosopher.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

ADDRESSES.

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I WISH to speak of the Epistle to the Ephesians as setting forth the predestined glory of the Church in that she is the Bride of Christ, and thus presenting to us the aim, the sphere, and the power of individual sanctity. We have here the work of our Lord's redemption, treated not merely, as in other Epistles, as a work, but as a substantive fact, an existence; and that existence is none other than the Church, the Bride of Christ. This Church, the Bride of Christ, has been the object of Divine contemplation from all eternity. In many of the Epistles redemption is spoken of as God's great work wrought for the benefit of man; but here the Church is seen returning the gift to God—accomplishing the purpose for which God in the beginning had created the universe. This she finds herself fulfilling in spite of all the manifold difficulties she has to meet, triumphing over all the powers of darkness which have at various times seemed to threaten her extinction. This predestination of the Church of God is continually alluded to in His Word. Predestination is a terrible thing for philosophers to analyse, but it is the truth which is the basis of all devotion, for it is the expression of Divine love; and unless we realise the predestination of Almighty God as having called us as out of nothing, and out of sin, to Christ and into holiness, and recognise that our glorification is not a remedial process only, but a Divine intention; unless we realise this, our Christian life will have lost its great strength, its Divine motive; and unless we are assisted with that Divine motive, we shall not attain to the Divine purpose, and to the glory for which we are created in Christ. Two of the Epistles, those

of the Colossians and Ephesians, are closely connected with each other. They speak of the glory of the Body of Christ, and perhaps may be briefly summarised as setting forth that glory in its past and its future eternity. "From everlasting" is the keynote of the Ephesians, and "to everlasting" is that of Colossians. The Epistle to the Philippians, standing between the two, speaks of the bearing of the cross of Christ in this world of death—the humiliation which this glorious purpose entailed on Him, and on us also, while struggling with the powers of darkness. Here, then, we learn to recognise our predestination in Christ as God's free gift, whence we must depend for the obtaining of that glory which shall assuredly be given to us. This predestined Body is the Bride of Christ. The Bride of Christ is taken from among men; but, then, she is not a mere gathering in of a multitude to praise God. The cause of their deliverance is, that the "Word was made Flesh," and the Bride of Christ is made very flesh of the Incarnate Word. As Eve was taken from the side of the first Adam, so the second Eve, the Church, is taken of the very substance of the second Adam. We are members of His Body, of His flesh, and of His bones, united to Him in His glory at the right hand of the Father. As truly as He is there, so truly we are there. He has made us to sit together with Him in heavenly places. It is not a future promise; it is not a hope which may fail. No, it is a gift which has already begun. The great difference between Primitive Christianity and our Nineteenth Century Christianity is this: the latter is absorbed in the idea of how to get to heaven when we die; the Apostles knew nothing of that idea, because they knew they were in heaven already, and that, if they were not there already, they could not get there when they left the earth. We are members of Christ, not in a metaphorical sense, but of His flesh and His bones. This Epistle to the Ephesians was written in express condemnation of that spurious spirituality which makes vital religion to consist merely in the exercise of the human spirit, instead of its being, what it really is, the communication of the Divine Spirit, the exaltation of that which is of the lower world by the communication of that which is of the very Being of God. The Body of Christ is, then, no mere metaphorical expression. We are of His flesh and of His bones, the fulness of Him who filleth all in all. So this Church is taken from the very Body of Christ, and we are made individually members of that Body. This Body takes us unto itself, assimilates us to itself, until, by Divine grace, we can be no more separated from it. The union began in Baptism, by which we were made partakers of the Divine mystery which was hidden from ages, which was predestined before the world began, and which is the object of unceasing wonder to the angelic host. This Epistle, however, announces but the beginning of the revelation. The mystery is partially revealed, but it would be no mystery unless part of the truth were still hidden. It is still a hidden mystery. We still require the teaching of the Blessed Spirit, in order "to comprehend, with all saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God." See how the Apostle passes into the supernatural—from the threefold nature of earthly things to the fourfold sense of heavenly things—into that manifold space which science is beginning to perceive, but which, indeed, it has always been the joy of the faithful to contemplate, that higher superlocal existence whereby we are called into the fellowship of Divine life. The Apostle gives us seven pillars, or fundamental verities, upon which the Church is built so as to be one. Of these the first is the "one Body." There are not many bodies. Christ has only one Body. Some people seem to think that Christ has a natural Body in one place, and a sacramental Body in another place, and a mystical Body which is something different from both. The Apostle knows only of one, and that is at the right hand of God; and we also in that Body are at the right hand of God. The Church is called the mystical Body of Christ, because it is Christ's body in a hidden manner. It is not an unreal thing. It is the hidden presence of

Christ which we have in ourselves. The Sacramental Body is the same Body in a different form of existence. This Body is given in a heavenly manner. It is given to those who are with Christ in heavenly places. Hence it is said that those who have not a "lively faith" cannot be partakers of Christ. They have not the spiritual identity of nature. They have not the heavenly nature wherewith to lay hold upon the heavenly part, the inward substance of the Sacrament. As there is one Body, there is also one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of us all. These are the seven pillars of the unity of the Church. Let us have our life regulated by them, let us see that we rise up to the glory of this Divine life of the mystical Body of the Incarnate Son. So must we walk worthy of the vocation wherewith we are called. So love we God as our Father; so "love we the Lord Jesus Christ in incorruptness" (Eph. vi. 24), as becometh the Bride of the Eternal.

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THERE is danger lest, in the midst of the controversies which we have with each other, we should forget the character of the controversy which God has with us in this nineteenth century. He is demanding that we should carry our theories into practice; that we should be what we seem, and do what we talk about. This Church of England of ours has been endowed with great privileges. We possess a literature unsurpassed by that of any other Church. We have accumulated a mass of evidences to the truth of Christianity, which he must indeed be wilfully blind who refuses to accept. The missionary efforts put out by all sections of the Church have been greatly blessed of God. We have had, and have still, a large share in the circulation of the Word of God all over the world. The moral tone of society at large has been raised, and its results are still increasing. But the world still scoffs. It says, "You are as fond of money, as selfish, as self-assertive, as censorious, as contentious as we are." Nay, even in this quiet Church Congress—quiet in comparison with all previous Church Congresses that I have attended—what has that Hand, no longer seen, but as real as ever, been recording of many of us? Again, if we look at the character of the infidelity of our day. It has assumed an aspect totally different from that of the last century. Then it was a filthy infidelity, marked by a deep moral impurity on the lives of many of its professors. Not so now. Its teachers are, for the most part, men of high character, claiming a morality which they assert to be equal to our own. We have only to read the articles in this direction in the "Nineteenth Century" and the "Contemporary Review," to be convinced of this. How is this infidelity to be met? The Church has tried asceticism, monastic seclusion, and other imposing forms of distinction and separation, but they have failed. Now, let us try Christ-like simplicity in all our spheres of labour, and in all our intercourse one with another. At the close of the first chapter of this Epistle, we read of an "inheritance" under two aspects: the inheritance of the Church, which is Christ Himself, and the inheritance of the Father, which is the Church. This inheritance it is which has suggested the few remarks which I am permitted to offer you this morning. It will be agreed by us all that an inheritance implies more than ownership, cultivation, fruit-bearing, enjoyment—these and much more are included. One of the preceding speakers spoke of Christ as our Sanctification. I thank him. This Epistle is full of this truth. All the questions that affect us were settled at the Cross—that great place of healing, of sanctification, and of promises of glory. Christ has conquered all our foes and delivered us; and what we have to do is to walk by faith in the power of that deliverance. In the Epistle to the Galatians it is, "We have been crucified with Christ" (Gal. ii. 20). In this Epistle it is, "Quickened, raised, and seated with Him" (Eph. ii. 5, 6). Our "old man" has been crucified with Christ, has been consigned judicially to the grave. We are to have done

with him then, and when he claims indulgence, to ignore his claim, through the power of the Holy Ghost (Rom. viii. 13). But the power! It is richly and fully provided: for we are taught that the same power which raised Christ from the dead is ours (Eph. i. 19, 20). For our daily lives, Paul's personal appeal to us is most touching. "I therefore, the prisoner of the Lord:" "walk worthy;" "as children of light;" "dear children," &c. How strong the motives, how all-pervading the influences around us, if we will only yield to them! We contend about many things; for doctrine, and we are right, for all true practice is built upon true doctrine. We contend for union, but it must be union in the Spirit. We are many of us too absorbed with ourselves. Our Christianity is too selfish. If eternal life be the gift of God—and it is—we are called upon to accept it, and then be free to serve Christ and seek His glory. But, some one will ask, Is there no conflict to maintain this life? Yes, much; and this Epistle provides the means. In that armoury provided in the sixth chapter there are seven pieces, including prayer, and the central one is the shield, the shield of faith, which is Christ. Sheltered in Him, and having Him between us and the foe, what have we mainly to contend for? His glory. He is our inheritance, let us defend it. No longer absorbed in ourselves, we shall be free indeed. But this armour is all defensive except in one thing—"the Sword of the Spirit." And it is remarkable that this is the only weapon which is interpreted for us: "the Word of God." Why? I ask. Because that highly-tempered instrument can bear no contact with anything else; no traditions, no schemes of man's devisings, only the "Word of God." "By this weapon thou shalt conquer, and by this alone." In conclusion, let me say that there is a common impression among Christians, that if God has not exactly left us to fight the battles of spiritual life at our own charges, He only intends that the help shall come as a reserve force, when we can do no more. In stating my conviction of the fallacy of this, let me give an illustration from the history of our own country. When Edward III. invaded France, he met the French in the famous field of Crecy, near Amiens. He told his nobles that the honour of the day was to be given to his renowned son, the Black Prince. He was to bear the brunt of the battle, while the King, with a reserve force behind him, viewed the conflict from a neighbouring windmill, with the intention of bringing up that reserve should it be needed. This illustrates the view of many. But is it true? Nay, Christ goes before us to the conflict, and we follow. We fight indeed, but it is under His banner, and with Him close at hand. He covers our head in the day of battle, gains the victory for us, and turns round and presents us with the fruits of it. When the Church arises to her "high calling in Christ Jesus," the world will no longer scoff, but her life will be the best evidence to the truth of her great mission.

The third hymn (in Welsh) was now sung:—"Marchog, Iesu, yn llwyddiannus" ("Ride on, Jesus, prosperously," cf. Ps. xlv. 4).

REV. M. E. WELBY, Vicar of Eglwys Oen Duw, Breconshire,
and Rural Dean.

MY LORD,—What we have heard this morning must, I think, have deepened our conviction, that in this Epistle the Holy Ghost has given to the Church one of her most priceless manuals of Faith, Duty, and Prayer. 1. Certainly it is a Manual of Faith. Nowhere does Faith rise to so lofty a viewpoint. Nowhere is our Lord presented in so majestic an aspect. In the other Epistles "there are," says Farrar, "special aspects of Him." In the Thessalonians, "the Judge;" in the Romans, our "Emancipator" from the law of sin and death; in the Corinthians, the risen Prince of life; in the Philippians, the Crown of joy to the saved; in the Colossians, the

Central Being of the universe; but in this great Epistle St. Paul seems well-nigh weighed down with the grandeur of the revelation entrusted to him: the Headship over all things to the Church; the recapitulation of all things in Him; His relation to the universe. Bishop Lightfoot remarks that the Church of the third and fourth centuries fully rose to the Apostolic teaching—that we confess the truth, and *all* the truth, in the Nicene Creed, but need a firmer hold of our Lord's relation to the universe, and he finally adds: "All created being comes forth from Him, converges back to Him, and He is the principle of cohesion to the universe. 2. Certainly, too, this Epistle is a "Manual of Duty." Nowhere is Duty raised to a higher standard. It is no mere moral treatise. St. Paul does not rank with Seneca, Epictetus, and Marcus Aurelius, as a teacher of ethics; he is the master-teacher of holiness. I understand by "morality," obedience to a law; by "holiness," self-consecration to a person. One fact appalled him, that, face to face with Greek culture and Asiatic refinement, he saw the combination of "high thinking" and "low, dark living." So, in planting the new faith of Christ, his one call to the baptized was, "Holiness to the Lord." All the new life was to be lived to the Lord; all its duties done to the Lord; all its relation lived "in the Lord;" even the tempers in least repute with the heathen (meekness, purity, truth) were to be taken up into the new life, as our Lord had graced and beautified His manhood with them. And nobly did the early Christians rise to this standard. Pliny told the Emperor Trajan of their "high believing," when he described them as men "who worshipped Christ as God, and enlisted under Him as their captain;" and Pliny told him of their "holy living," when he described their worship on the first day, and their binding themselves by a military oath "never to defraud, never to be untrue, never to be profane;" and nobly did St. Augustine rise, at the trumpet-call of St. Paul, from his dark early life to holy living and holy dying. And 3. Certainly this Epistle is a "Manual of Prayer." Nowhere does Prayer rise to so exalted an utterance as in the twofold prayer of St. Paul: first, that the Church may know the greatness of her Christ; next, that she may know the greatness of her destinies "in Him." My Lord, let us pray that our Church may know the greatness of her Christ in all His majestic relations to the universe, to humanity, to the Church. No lower teaching will meet the wants of the future. If religion and science are "to make the vaster music" of the future, Christ must be the central truth. If our leading minds are to explain to us the ethnic faiths and the science of comparative religions, Christ must be the one absolute revelation of God. If our missions are to claim *all* men for the Lord, it must be that Christ is on the throne of the universe. Tacitus tells us that the legions of Rome collapsed in the provinces when there was only the pretence of a Cæsar on the imperial throne; and let us pray that our Church may know the "greatness of her destinies in Him," that we may point men to the one true goal of their redeemed life. The question is being asked nowadays, Where are we moving onwards? In what direction, and where shall we be perfected? What is to be the final goal? Men are pointing us to human power, culture, civilisation, progress. St. Paul points to one quarter only—to "the Divine Man—till we all come in the knowledge of the Son of God, to a full-grown manhood, to the measure of the stature of Christ." In union with Him is to be our final emancipation from the law of sin and death, and our entrance into life. Surely with this Manual of Faith and Duty men ought not to be asking, "Is life worth living?" Surely with this manual of Church principles in our possession, we ought to be moving onwards in "Church unity" to that peace-march of this Epistle—"one Lord, one faith, one baptism, one God and Father of us all." Surely one warning comes to us across the centuries. The historian tells us of this great Church of Ephesus, and the Churches of the valley of the Lycus, "that they perished under the withering blight of Islam." First inner strife and the loss of love; then "broken ranks" and the loss of power; then the coming of the Antichrist.

REV. W. HAY M. H. AITKEN.

THE subject to which I propose to address myself in occupying your attention for a few moments, I may thus state : I propose that we should consider how much these Primitive Christians gained by the definiteness of their earlier spiritual experiences, and how much modern Christianity loses by the indefiniteness which too often characterises it. Nothing can be more decided than the language St. Paul employs in this Epistle with respect to the spiritual condition of those whom he addresses. And if we compare his precise and unqualified assertions with the somewhat vague and dubious utterances with which in too many of our pulpits we are painfully familiar, we shall be constrained to conclude either that the religion of Jesus Christ has changed, and does not produce in the Nineteenth Century similar effects to those which it produced in the first, or that many of those who claim to be either its teachers or its disciples fail to apprehend the true character of the religion that they profess, and are strangers to the full enjoyment of its elementary blessings. Let me instance some of these definite utterances with respect to the spiritual condition of these Ephesian Christians, in order to make my meaning plain. The Apostle begins by returning thanks to God for having "blessed us with all spiritual blessings in the heavenlies in Christ." He speaks of our being "accepted in the Beloved;" of our having "redemption through His blood, even the forgiveness of sins;" of our "having obtained an inheritance," and "being sealed with the Holy Spirit of promise." In the second chapter his assertions become, if possible, still more definite and decisive. He begins by reminding these early Christians of the contrast between their present and their past condition, and then proceeds to draw this contrast in the strongest terms and with the sharpest outline. They were dead in trespasses and sins. God had quickened them. They were living according to the course of this world, but now they are exalted to heavenly places in Christ. They were children of wrath, but now by grace they have been saved through faith. They were far off, they now are brought nigh. They were behind a barrier wall, but now they have access by one Spirit to the Father. They were strangers and foreigners, but now they have become fellow-citizens with the saints, and members of the household of God. Now, it may well be asked, do we frequently hear such statements as these made to our modern and nominally Christian congregations? and, further, are our congregations in such a state that words of this kind could be addressed to them? Are there not too many congregations whose members would be utterly astonished if their pastor were to address them in such terms as these? and, worse still, are there not too many members of such congregations whom no stretch of charity could enable their pastor thus to address except at the sacrifice of truth? How many of the nominal Christians who throng our churches would be most astonished, and even startled, at being addressed by any Christian minister in these terms:—"By grace ye have been saved through faith, and that salvation the gift of God." Nay, how many would regard it as the height of presumption to make any such assertion of themselves, or to allow it to be made of them? And yet we neither affirm that it was presumption in St. Paul to speak in this definite way, nor that it was presumption in the Ephesians to believe and rejoice in what he said. Has the Gospel changed, or is the change in the character and spiritual apprehension of some of those who profess to believe and even to teach it? Now, let me point out that this Epistle abounds in illative particles to other forms of inferential expression, all of which derive their force from the fact that these spiritual experiences had been definitely enjoyed by those to whom the Apostle wrote. Had there been any uncertainty on the Apostle's mind upon these points, or had he presupposed any uncertainty in the minds of those whom he addressed, his argument in these various passages would have been stripped of all its force, and these inferential expressions would have been devoid of meaning.

For example, it is a marvellous prayer that he offers in the first chapter for these Christians, rich in expressions of the loftiest desire for their spiritual advancement. He prays that they may know the hope of their calling, the riches of the glory of God's inheritance in His saints, the encircling greatness of His power to usward who believe; but he only dares to breathe forth these fervent desires because he had heard of their faith in the Lord Jesus, and was fully persuaded that they were "accepted in the Beloved." Similarly in the third chapter he speaks of himself as bowing his knees, and asking that they might be strengthened to enjoy the indwelling presence of Christ, be rooted and grounded in love, be able to comprehend the length, and breadth, and depth, and height, and to know the love of God that passeth knowledge. But this prayer, again, is introduced by an emphatic twice repeated, "*for this cause*," occurring in the first, and again in the fourteenth verse. And when we ask, for what cause? the answer is evidently to be sought in the definite statements of the second chapter, and will be found in such expressions as, "By grace ye have been saved;" "Ye are His workmanship, created anew to good works;" "Ye who sometimes were far off are brought nigh;" "Ye are fellow-citizens with the saints;" "Ye are builded together an habitation of God through the Spirit." For *this cause* he prayed, and well he might, that they might go on to know all the higher mysteries of divine love; but could he have offered any such prayer if he had not had this definite persuasion with respect to their position? would he not rather have prayed for them as in the Romans? He tells us he prayed for his own countrymen: "My heart's desire and prayer to God for Israel is that they may be saved." And shall we be prepared to implore the more exalted blessings of Christian experience, either for ourselves or for others, unless we have made sure of the possession of these elementary blessings, without which such prayers ought to give place to the cry for mercy or the petition for salvation? Similarly this Epistle abounds in practical directions; but these again, we observe, are introduced by similar inferential expressions. The fourth chapter commences with a practical exhortation, but this is introduced by a "therefore," which surely corresponds to the "*for this cause*" which has preceded it, and carries our minds back to the same point, the definite expressions of the second chapter. There is another "therefore" in the seventeenth verse, which has, perhaps, special reference to our corporate relations with Christ; but this again is succeeded by a third and a fourth "therefore" in the fourth and fifth chapters, the former referring to the fact that these Christians had learned Christ, and the latter to the fact that God for Christ's sake had forgiven them. Similar is the inferential force of the "for" in the eighth verse; and then in the fifteenth verse of the fifth chapter these Christians are called upon not to be partakers in the abominations of Gentile sin, because whereas they once were darkness, now are they light in the Lord; and to have no fellowship with the unfruitful works of darkness, because they had been wakened from sleep, and called from amongst the dead. Surely the great practical lesson suggested to our minds by this connection of thought so frequently repeated is this: that it is only as our early experiences are definite and distinct that we shall be open to the practical influences of those forces to which the Gospel looks for the purification of our character and the elevation of our conduct. And surely we cannot escape the inference that, if our personal experiences of the earlier operations of the Divine Spirit in our hearts are dubious and indistinct, we shall be without the prominent source of spiritual power to which the great Apostle most confidently refers. Hence not only shall we of necessity forfeit much of the comfort and blessedness that should have been ours, but we shall also stand at a disadvantage on the practical battlefield of life; we shall be conscious of weakness when we should be strong, of misgiving when we should be confident; and thus we must in all probability secure for ourselves disastrous defeat and humiliating disappointment. Now, that I may as far as possible bring my remarks home, and impress my meaning

upon the minds of those whom I have the privilege of addressing, I would venture to put to those now present the inquiry, how many of us who constitute this large assembly would be prepared to write out that eighth verse of the second chapter and to sign our names at the end of it? "By grace I have been saved through faith, and that salvation the gift of God," and then our signatures. Do we shrink from the test? and if we do, are we in such a spiritual condition as to be able to offer the petitions of the Apostle's prayers? Are we in such a position as to be able to comply with the Apostle's directions and to obey his exhortations? And if not, surely our whole religious life falls utterly short of the Apostle's type, and cannot be expected to lead up to the same glorious end as his religious life so greatly did. And this indefiniteness must infect and influence the whole course of our experience, and the character of our conduct. How much of the religion that one meets with is mere legality coloured by a certain evangelical complexion, just because we do not begin at the right end! We too often begin with toil and struggle to do what is right because it is our duty, as though we heard the Lawgiver thundering in our ears, "Do this, and thou shalt live;" while we cut ourselves off from the most powerful of all incentives to holy conduct; and it cannot be said of us that we love much because we have had much forgiven; whereas did we begin by accepting consciously God's gift of salvation, we should then be in a position to feel the full force of those mighty "therefores," and to run in the way of God's commandments because He has set our hearts at liberty. And as with ourselves so with our dealings with others. How often does our own cherished indefiniteness follow us here, and prevent us from doing any real good to our fellow-creatures! We endeavour to persuade ourselves that those with whom we meet are for the most part a very good sort of people, and we contrive, under the pretext of a spurious charity, to escape the not always pleasant task of speaking the truth in love. If it be asked, how are we to rise to the enjoyment of these privileges of definite experience, it cannot be too strongly impressed upon us that these all spring from the predeterminate counsel of the grace of God. It is perfectly true that it is not what we do, but what Christ has done, that creates the blessed possibility of our taking our stand already in heavenly places in Christ Jesus; but, on the other hand, let us remember that the enjoyment of the results of God's beneficent provision is dependent upon our compliance with the preappointed conditions. By all means let it be remembered that salvation, and all that salvation leads up to, is of grace; but never let it be forgotten that, while it is by grace, it is through faith, and only through faith.

NATIONAL SCHOOLS, FRIDAY AFTERNOON, 10th OCTOBER.

The VERY REV. the DEAN of CHESTER took the Chair at
Half-past Two o'clock.

THE MINISTRY.

- A. THE SUPPLY. B. THE PREPARATION OF CANDIDATES.
C. THE SUBSEQUENT TRAINING OF YOUNG CLERGY.
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PAPERS.

REV. C. W. FURSE, Honorary Canon of Christ Church, Vicar
of Cuddesdon, and Principal of the Cuddesdon Theological
College, Oxon.

1. It is in no disrespect to those who have invited me to open this discussion that I dismiss the first important division of the subject with one remark. Should the supply of clergy decline still more to meet the increasing demand, I do not think that the balance is likely to be redressed by lowering the standard. Neither less money nor less time is likely to be spent in the preparation, but, on the contrary, the thoroughness of the training will be in proportion to the strong will which brings the candidates for ordination to the front. Whether they be graduates of our Universities, and by birth and education gentlemen, or be drawn from other centres of English life, the men who in the face of discouragement declare themselves in favour of the ministry, will be found to entertain a higher estimate of the character proper to a Christian pastor and parish priest. I proceed at once to the preparation.

2. Men's views on this subject will be determined by their previous conception of what the Christian ministry is. If that department of Christian work be only a subdivision of labour, demanding, like any other profession, general culture, with some technical education, the lines of the preparation will be laid down accordingly. But if, in addition to this, a certain type of character belong to the Christian pastor and priest, and if on the integrity and force of this character depend his true work, so that without it no mental power which examinations can gauge, and no gracious disposition and unwearied labour which wins men's heart shall suffice, then preparation for the ministry will mean a different thing. To win hearts is one thing, to win souls another—a distinction which in the social position of the clergy of our National Church (so often a trial and grievance to the Nonconformist minister) we are in danger of forgetting.

The Christian priest is an ordinance of God. Like His inanimate

creatures, water and bread and wine, and the letters of the alphabet, out of which his finger fashions the revelation of His mind to man, the priest is the instrument of God. But here God selects a living instrument, with a mind and will and character made in His own image; so that, beside all his instrumental and ministerial acts, the priest in his personal life and character, in the man himself, conveys the reflection of the Fatherhood and Priesthood and Comforting office of God. "Simon, son of Jonas"—not the ecclesiastical officer only—not the material, sacramental Rock—but Simon, son of Jonas—the man in his personal character, known of his brethren, influencing and influenced by them, the impulsive, generous, fallen, penitent, converted, chastened sinner—"Lovest thou Me? Feed My sheep."

3. On this ground I venture to set down, as the first requisite in the preparation of the ministry, the creation of character. I have less care to inquire where or how this character is to be formed than to insist on the fact that there is such a character, and that by some means or other it must be had. I do not hold a brief for the theological colleges, though here or elsewhere I will stand fire for their cause. But I am pleading for the whole Church, whose organism is out of gear if it omit to insist on a character in its ministers. Where there is an emphatic vocation, I do not deny that this character may be nurtured, nay, from the rudiments created, in many varieties of home and school. And to idolaters of routine (if such there be) I would say that, be their seminaries and systems what they may, when the framework of the man has been elaborated out the dust of the elements in their hand, the Almighty must breathe into his nostrils the spirit of life, or the man will not become a living soul. In the public school, the university, the Inns of Court, the Stock Exchange, the camp at Aldershot, the counting-house at Swansea or Cardiff, the home that is fragrant with the hidden life of a holy mother—whose prayers, like night-scented flowers, have a perfume of their own,—the mansion that is sobered and sheltered by the chastening influence of a father, shading the prosperity of a brilliant life, like the spires of cypress and the domes of pine which his own hand has planted to tone down and shade the marble walls: ay, and in those visitings of early chastisement, first loves, cruel disappointments, inward bleedings, bitter partings, convulsions of faith, sharp penitences, here, in all varieties of schools, the character of the pastor and the priest is wrought by the finger of the Spirit of God. But be not jealous of systems. They need no more contract the liberty of the spirit, than the mechanism of the ship with its network of rope and sail contracts the will of the four winds. I venture to say, that, as a rule, Englishmen are the better for a special preparation, previous to their ordination, with a view to the formation of a certain character. And if retirement from old associations is recommended, it is because they have need to be unclothed, as well as clothed upon. I mean, for instance, such an unclothing of the old self as this. One of the handsomest features in the character of a young man is the rich blood, high spirit, careless confidence which flings him into the work or play before him, making him trust to speed for strength, and carry things before him by the animation of a generous heart and sanguine health, and the applause and sympathy of his peers. Good! But that fine fellow has to learn to be alone with himself, and then he finds himself alone with God. He retires more and more to know the truth of his own soul. Then he gets to feel unnerved and weak, as the

blood of nature ebbs ; and just as athletes at a crisis of their training become weak and slow and irritable, so while nature ebbs, and until the inflowing grace has filled the void, the novice needs the tender touch of a strong sympathy to hold him on through this painful discipline, until he feels the secret power and security of casting himself on God. Then he begins to be clothed upon. Then he learns the secret of strength in weakness, of glorying in his infirmities. He knows the steadying thought of that protestation before the Almighty, "My soul cleaveth to the dust." And then only he begins to see how the finest powers of a manly life can best be spent in bearing his brother's burden ; and why from the beginning God chose for His priests not angels but men. Next see how this discipline of the soul affects him in the culture of his mind. The gradual conversion of his character by the discipline of grace is quickening his apprehensive desire and strengthening his digestive power for getting nutriment for the understanding out of the Word of God. Having acquired, through an emptying of self, a certain spiritual sensibility and taste of the unseen world, he rises in desire towards that new realm of knowledge wherein he begins to see—

"Gleams of a brighter heaven behind,—
A cloudless depth of light."

And this desire for divine knowledge continues with the fresh necessity he feels for acquiring by patient study supplies of learning which he may communicate to others. Henceforth he has to be a teacher. He must start ahead and keep ahead of those who sit under him to be taught. Hence diligent reading of the Holy Scriptures, and such studies as help to the knowledge of the same, is accepted, not as a painful requisite in the face of bishops and bishops' chaplains, but as a solemn and delightful part of preparation for the ministry. Observe, a part—part of a great work—part of the new creature which is being formed in him—part of a lifelong work—part of the man's self-surrender in devotion to his brethren—part of his communion with God, and of homage to the truth of the eternal Word. A student of theology does not, then, lose the fibre of his intellect through acquiring a new sweetness of moral beauty by the discipline of repentance ; nor does he spoil the fineness of his scholarship and the accuracy of his knowledge by the gain of a new pliancy of spiritual sympathies with the unlettered piety of the poor. Am I presuming too far, my Lord, on your affectionate remembrance of a college friend long past out of sight, when I take advantage of your presence to name James Riddell, of Shrewsbury and Balliol—a dear and blessed friend to me up to his last days—as a beautiful pattern of a Christian scholar and scholarlike priest, especially in this respect—that the delicate accuracy of his theological teaching and his fine sense of the minutest details of the four Gospels was a self-evident part and parcel of his whole life of purity, self-discipline, and prayer, while the exactness of his scholarship in divine knowledge and his punctual diligence in preaching was only one movement of those exquisite springs upon which his conscience worked.

Again, no clergyman can be a teacher unless he be trained in the study of dogmatic theology, and good teaching is the groundwork of true preaching. We cannot all be preachers. Preaching, among other gifts, requires imagination. But our candidates for Holy Orders must

all learn to be teachers; and I venture to say that teachers are just what the Church of England wants. How our divisions are to end, and when they are to end, is a question I do not dare to touch. Be that as it may, no patient thinker can be inured by the present aspect of our National Church to vagueness of teaching in the preparation of our ministers. I go farther and say, let us not commend to our scholars any eclecticism in theology, or we shall have no theology at all; intellectual candour, moderation, breadth—but no eclecticism. The greater the discord of many voices, the more distinct must be the utterance of one who cares to be heard, and if a young teacher has to make his mark on other minds, let him at least be distinctly taught. Side by side with distinctive teaching let the candidate have such teaching as shall imbue his mind with principles. Let him be allured to principles. If he have any mind to be attracted, principles will attract it, and then he cannot be an eclectic. The grasp of principles will group the whole family of truths into one whole, and he will see with a nicety of judgment the value of an article, because it is a little joint and member of the great body of truth. Here, I think (in respect of controversies), is the hope of a solution of our difficulties—remote perhaps to desperation, so far as our generation is concerned. But what of that? If in years to come the high and dry Churchman will grasp the principle of the Atonement and preach it with an unction and fervour as he has never yet done, and the Evangelical teachers will study the Incarnation, the Priesthood of our Blessed Lord, in its principles, and follow the issue of them, then a generation to come may see the natural relation of the Cross and the Altar in the Church of Christ, and men will wonder at the strife of the present age. If I have time for another word, let me say this: In dealing with the young before or after their ordination, let us, their elders, be generous and liberal in our love. A light hand, a hard nerve, and such a tone of speed and power that we delight even to see them outstrip us in the cause. No fostering of extremes, such as some men like who think that the absence of extremes means the presence of defects; a sense of pain in controversy, as if a necessity—a dire necessity—a sense of shame in the thought of those vile newspapers, which, like the unsavoury horde of camp followers, hang on the skirts of an advancing army and traffic in the carrion on the way; and lastly, that joyous liberty of life which, conservative of the old principles of a divine theology, perceives that every advance to the possession of a new application of the truth enables us to see still higher truths, and compels us to stretch onwards and make them ours, as being the links between the knowledge of truth here and everlasting life in the world to come.

THE VERY REV. C. J. VAUGHAN, D.D., Dean of Llandaff, and
Master of the Temple.

THREE points are here. Of two of them, the first and the last, I shall say almost nothing. Of the supply only this: There is some fear of a mechanical idea of it. Ministers will not be found ready-made, and ministers cannot be made to order. There is no royal road to the supply of the ministry. There is no climate in which ministers are indigenous.

There is no patent by which ministers can be manufactured. Ministry is a gift, ministry is a growth, ministry is an inspiration. It is not any educated man, still less is it every educated man, who is even capable of it. The minister is the ultimate product of a long operation of Providence and of grace working individually, working secretly, and giving no account of itself. When our Lord looked upon the vast shepherdless multitudes, He had but one suggestion to make for the ministerial supply, "Pray ye the Lord of the harvest"—and He was there Himself—"that He will send forth"—and the word is a very strong one—"labourers into His harvest." I pass to preparation, and I venture to say here, by all means let the Universities be what they have been—the training places of the clergy. The wonderful advantage of being educated with the laity, of knowing and having for friends, from their youth up, men of all kinds and all callings, the wonderful advantage of having breathed for years an atmosphere of intellectual freedom, of being intimate with other books and other thoughts besides and before those of systematic and professed theologies—of sitting at the feet of such men as have been teaching these last years in the University best known to me—the wonderful advantage (to name but one more) of being forced into accuracy by examination—the terror of all knowledge falsely so called—these have been the privileges for many generations of the English ministry; to these it has owed that equal life of giving and taking, that social respect and acceptance, that thorough communion of tastes and means, that mutual understanding of language and feeling, which has made the clerical profession a totally different thing in England from what it is in any other country of Europe or of the world—and let me add without fear of contradiction, at least as much dearer than other priesthoods to the hearts and homes of the poor, as it is more welcome to the society of the higher and the highest ranks of its citizens and its countrymen. We will suppose now the University course ended and the University degree taken, and pass on towards the ordination. Forty years ago there was practically no place of clerical preparation for the graduate of the University. We must not exaggerate the evil. Men of intellect, men of genius, thought and read for themselves, and they escaped the dwarfing influences, if they also missed the elevating. The good seed sprang and grew up, if other men—if the man himself—knew not how. It was not in the choicer spirits of the Church that the destitution of special preparation showed itself. In the rank and file of the ministry it showed itself disastrously. The oversight of souls was a mere guesswork and haphazard. The entrance upon a parish was a mere leap into darkness. It is possible that even now a first-rate man does best to dispense with any regular intermediate training. The Church wants the independent ideas, wants even the first thoughts of the man who is the one among a thousand. But first-rate men are few in comparison, and candidates for the ministry—it is no reproach to say so—are for the most part rather of the average, and such men want helping. It is a cheap as well as easy sarcasm which has defined a theological college as a machine for raising dullness into mediocrity. What else, we might ask, is the chief occupation of seminaries of higher renown, the most famous of schools, the most illustrious of colleges? But there is another case behind. It would be a cruel Pharisaism, cruel to the individual, cruel to the family, cruel even to the Church, which should despair at

the age of one or two and twenty of a man whose college career had not been satisfactory, whether in point of diligence or in point of seriousness, or even in point of steadiness. Yet such a man cannot be allowed to pass straight from the college life to the ministry. There must be for him an interval of study, an interval of trial, an interval of discipline. He must be set again under authority, as well as under instruction. For such purposes the University is unavailing; its influences have been tried and found wanting; its operations must, as a first condition, be now broken.

Admitting all the drawbacks of a theological college, the comparative smallness of its society, the necessary narrowness of its curriculum, the prevalent professionalism of its tone, still it has an office, in those cases, at all events, not to be disparaged; and many men will owe to it, not their ministerial future only, but "their own selves besides." Another experiment had been tried. It sets up no rival to the theological college. It has a different scope, a different idea, and a different material. It deals with the case of graduates only, and of graduates whose college career has been satisfactory. It is inapplicable to men who require either discipline to make sure of their conduct or tuition to make sure of their reading. There is here no common home, common table, or common study. The students take care of themselves as to their lodging and maintenance, and there is no "account of giving or receiving" between them and their chief. He, on his part, gives them free access to his parochial meetings, whether of school teachers, district visitors, communicants, or Bible-readers; assigns them districts among his poorer people, classes in his Sunday-school, places in his choir; reads with them daily in the Greek Testament, sets them texts for sermons, subjects for essays on doctrine; looks over, comments upon, suggests alternatives of idea, arrangement of, and treatment; counsels them as to their future ministrations in the Church offices, and in the various departments of parochial visitation; advises and assists them in their negotiations for curacies, and seeks to turn them thus, and their endeavours, into channels which his larger experience has shown him to be wise, right, and true. When through change of position he has himself been without a parish, he has supplied through others this part of the work, keeping a general supervision over all, and seeking to maintain in everything that personal charge of influence which is the keynote of the whole system. In the course of the last eighteen years some 200 men have passed through this course under one person. They are scattered now through most of the English dioceses; some are serving in India and the Colonies; "some are fallen asleep." Is it impossible that it should become one part of the regular English pastorate thus to undertake, with the warm sympathy of the Bishops, the practical preparation of two, three, or more candidates for ordination, not so much by teaching as (in the higher sense) by educating? It needs no extraordinary gifts of scholarship, no remarkable store of knowledge: the devotional study of Scripture is always more than the exegetical: the pious influence of an experienced pastor is far more valuable for his purpose than any brilliancy of speech or any profundity of learning. If a man who can do nothing else would open his quiet parsonage to one young candidate of small means and modest attainments, make him one of his household, and train him into a minister, he would be doing more for the Church than any of us. "All they of their abundance did cast in

unto the offerings of God ;” he of his want did more, and the double and tenfold blessing shall be his. 3. One closing word must be given to the subsequent training. We understand by this the office of the older ministry to the younger ; to use the poor speech of the day, the voice of the incumbent to his curate. What shall I have to say of this ? Let it be at once brotherly and fatherly ; in other words, at once truthful and helpful. I counsel no foolish complimenting, at the cost of the congregations, as to an equal use of the pulpit or an alternate precedence in the administration of the Sacraments. This is unreal talk and unwise conduct. But I do advise that each youngest curate should have his own charge, and know it. It may be the smallest and humblest of chapels or school-rooms, it may be the poorest and most remote of hamlets and districts, and neither the one nor the other should be barred for a moment against the entrance of his chief ; only let him feel, as hearts feel without words, that in his own department he is trusted, that no suspicious eye watches, and no jealous ear listens. Thus youthful ministers grow—thus the Church recreates herself. Yet above even trust I place help. A young minister feels himself a child in the face of souls. The last thing he desires is to be treated as if he were perfect and entire, wanting nothing. To be told to go and do his best, to be told that he must “use his own judgment,” to be told that he “can do this, that, and everything perfectly well”—has been the moral paralysis of many a young deacon. For this kind of treatment he would gladly take in exchange any imperiousness of direction and any severity of reproof. This is coldness, this is indifference, this is selfishness in disguise.

REV. R. B. GIRDLESTONE, Principal of Wycliffe Hall, Oxford.

As to supply, I am not for lowering the standard of examination or the age of admission to orders ; nor am I for swelling the ranks of the clergy by the introduction of men of a lower social status. I am rather for enlarging the idea of “the ministry,” by including in it—I will not say *Sub-Deacons*, for that word does not express what we want, but—*duly commissioned workers and helpers* of all ranks. They need not wear long coats and white ties, but they must be prepared to take a definite share in Christian work, according to their gifts. They ought to be selected from among the communicants, with the joint approval of pastor and people, and authorised to read the Psalms, Lessons, and Litany, to give addresses at certain services in and out of church, and to undertake other specified work, being set apart for the same by the Bishop or his Commissary.

There is nothing novel in this suggestion : many are deeply persuaded that the vigorous adoption of some such system will not only strengthen the position of our Church, supplying as it does the missing link between clergy and people, but, what is of infinitely more importance, will be the means of bringing Christian truth in a simple practical form within the reach of thousands who are now strangers to it.

Before passing on, I ask the oft-repeated question, “Why is there a deficiency in the number of candidates for orders ?” There are plenty of

men in our Universities. Why do they not offer themselves for the ministry in greater numbers? The sad but true reply is that the principles of many are undermined by infidelity, whilst others are perplexed by doctrinal and ceremonial controversies, or discouraged by the apparent want of success following upon ministerial work. But, after all, until men have given their hearts to Christ, how can you expect them to give themselves to the ministry? The responsibility thus rests, in some measure, with the existing body of clergy. The more thoroughly we preach Christ and live Christ, the greater will be the number of men prepared and desirous to enter the ministry. Moreover, our Master has provided a special means of enlarging the supply, for He it is who said, "Pray ye the Lord of the harvest, that He would send forth labourers into His harvest." If clergy and people would act on this exhortation once a week during the coming year, we should have fresh cause for thankfulness at the next Church Congress.

I turn for a moment to the last branch of our subject—the subsequent training of the clergy; by which I understand their training after ordination. It is sometimes imagined that when a man has passed all his examinations his training is complete. Never was there a greater delusion. Every teacher ought to be a learner. You cannot teach sympathetically—and so effectively—unless you keep open the receptive avenues of your mind. Let an urgent call go forth from this gathering to all incumbents to read the Greek Testament with their curates, to encourage them in the systematic study of Scripture, to guide them in the choice of books, and in the decision or difficult questions, and to see that they are not too heavily laden with parochial engagements.

Over and above the preparation for sermons and classes, there should be a daily communing with God over His Word. It is this which makes a minister strong and true. Do you say, "How shall I find time for this?" I answer, Make time. A carpenter makes time to sharpen his tools; and you must do the same. Modify your plans of work, if necessary; cut off unprofitable occupations; get up earlier in the morning, and so go to your work bedewed with God's blessing. I now come to the topic to which I propose to give the rest of my time. There is a growing conviction among us that, over and above school and college life, there ought to be some special training by way of preparation for the ministry, and that for various reasons. When a man enters on his University course, he is embarking on a wide ocean of life and thought, and it is the opinion of some fairly competent observers at Oxford (I say nothing of Cambridge), that those who come up without fixed religious principles are not likely to get them there. I will not stop to inquire whether the fault lies in any measure with the college tutors; whether it arises from their want of moral courage, from the haziness of their belief, from the weakness of their convictions, or from simple forgetfulness of the great responsibility laid on them. It can hardly be their deliberate judgment that youths fresh from school are fit to enter upon the moral and intellectual conflict which Oxford life involves, without a helping hand from their elders. Again, the possession of a University degree means absolutely nothing, from a religious point of view. A Mahometan, a Hindoo, an absolute atheist, may take his degree at Oxford. But, apart from this consideration, it may be asked how far

does a degree presuppose a thorough intellectual training? Owing to the changes introduced of late years into the Oxford system, a man may become a B.A. without knowing anything of Aristotle or Plato, of Bacon or Mill, of moral, social, or physical science, of mental analysis, or of the laws of evidence. A few months later he may find himself in a town curacy, amid self-taught mechanics, who talk glibly about philosophical and social questions to which he is an utter stranger. Moreover, even if a man has passed his examination in such books as the *Ethics* or *Butler's Analogy*, he may be utterly nonplussed when one whose heart the Lord has opened presses him earnestly with the question, "What must I do to be saved?" He may have written clever essays for his college tutor, and taken part in a debate at the Union, but may yet be totally unfit to minister to the sick and the dying, to the ignorant and the stupid, to the indifferent and the hostile. What then? Is the University course to be disparaged? By no means. It develops manliness, independence, courtesy, forbearance, and many other essential qualifications for the ministry; but it needs to be supplemented by some *special training*. Whether this may best be obtained at Theological Colleges, or through the system of practical training carried out in London, Liverpool, Leeds, and I must now add Llandaff, or whether by the means of supplementary institutions within the precincts of the University, such as Wycliffe Hall at Oxford, where men get a thoroughly Biblical training, coupled with ministerial work in the city, I care not to discuss at present. As to the course of training to be pursued, I lay the greatest stress on a thorough and sympathetic study of the Bible. It has been lately said that "Hebrew and textual criticism have only an indirect bearing on the routine work of a parish clergyman" (*"Contemporary Review,"* April 1879). I cannot agree with this. The critical study of the Bible, if conducted in a Christian spirit and from a Christian point of view, is of constant value to the pastor. It takes him out of himself, and diverts his attention from parochial cares, great and small; it brings him into contact with the best writers of the most remarkable race in the world; it adds interest to his teaching and preaching, and enables him to speak with authority; it keeps him humble, for it reveals to him his ignorance, whilst affording glimpses of the depth of the divine wisdom; it preserves him from becoming narrow-minded, for it shows him that God's truth has many aspects; and if accompanied with prayer and a pure life, it tends to assimilate him with the Inspirer of the Scripture, who is also the Author of his being; in a word, whilst the first qualification of a minister is that he should come into direct and living relationship with Christ—for without this he can have no call—the second is that he should cultivate reverence for the Bible, a delight in the study of it, and a habit of testing all things by its utterances.

We have no reason to fear sound Biblical criticism. What harm has it ever done us? What doctrine has it taken from us since the days of the apostles? Have we lost the foundation truths of all religion—that God was the Creator of heaven and earth, and that man was made in his Creator's image? Have we been driven to give up the deluge or the Exodus, prophecy or miracles, the birth, crucifixion, or resurrection of the Incarnate Son of God? Investigate this matter by the aid of the best canons of historical criticism; try it in the light of Egyptian and

Assyrian research, of Sinaitic and Palestine exploration, or of the latest utterances of the British Association. You will find that the critical questions of to-day as to dates and authorship of books, and as to the meaning of obscure words and texts, were (more or less) critical questions in the days of Jerome, and that the things which were surely believed in the days of St. Luke cannot be denied on any solid ground in our day. But if any shrink from the word "criticism," all will agree that candidates for the ministry ought to be trained in sound principles of Biblical interpretation. The Church has handed down to us an outline of dogmatic truth, but has not supplied us with an authorised exposition of the Bible. Each man, however many commentaries he consults, must finally decide for himself on the meaning of the sacred text. Hence instruction in hermeneutics is as needful now as it was when Augustine wrote his treatise on the subject. Once planted in the mind, it will be of daily use. Teach men to read the text with the context, to consult the original, to use their Hebrew and Greek Concordances, to be accurate in the use of doctrinal terms, to remember that words are finite while things are infinite,—and you have done them a permanent service. Next will come training in the right application of Scripture to the wants of the day. It is one thing to interpret and another to apply God's Word. We materially weaken its effect by forced and fanciful applications. A study of the way in which our Lord and His first followers applied the Old Testament will be found helpful; but a considerable knowledge of human nature is also needed in order that we may shoot the arrows of truth home into the hearts of our hearers.

One advantage of a systematic training in Scripture is, that it will teach men caution and moderation in forming their opinions, whilst laying a solid foundation of truth from which nothing will shake them. Some men rapidly jump into a set of ready-made opinions on every conceivable topic. They rush in where angels fear to tread. Careful observation of the mode and proportion in which truth is presented in Scripture will make such a course impossible. Salvation through Christ, loyal discipleship to Him, spiritual union with Him, these are the topics prominent on almost every page of the New Testament; and to the bearing of these on the individual and on society attention should be specially directed. We have no controversies with respect to the attributes of God, and nature and end of Christ's work, the reality of the conflict between the spirit of Christ and the spirit of the world. When the truth on these and kindred topics is embedded in the student's mind, Christianity will be regarded by him not as a mere rule of faith, but as a living, working power, exhibiting and developing the relation of God to man, of the unseen to the seen, of the eternal to the temporal; and the leading aspects of the Gospel will take their due place in his teaching. It is when we pass to discuss rites and ceremonies, the comparative prominence to be assigned to various means of grace, and the relationship between God's grace and the means whereby we receive the same, that differences of opinion become serious, and that the danger of awakening a controversial spirit arises. The teacher has here a delicate and responsible task. If I might suggest to others the rule I have imposed on myself, I should say, do not hurry your pupils into fixed opinions on questions on which good men have differed in various ages of the Church. Rather show in what respects they differ,

where the divergence begins, how far different opinions have a *prima facie* standing ground in Scripture, and how far they tend to produce variety in the form of spiritual life; and always keep before the students' minds the great end of all Christian doctrine and practice, viz., the conforming of the dispositions of men to the character of Christ, that He may be the first-born among many brethren, and that God in all things may be glorified through Jesus Christ. I can only briefly touch on other subjects of study, such as—1. The history of the first four centuries of the Christian Church, with hints as to the true value and use of the earliest patristic writings. 2. The doctrinal teaching of the Church of England, as illustrated by our Prayer-Book, Articles, and Homilies, and by the works of the Reformers. And students should learn the true relationship between *Christianity*, which is a religion, and *Protestantism*, which is a recoil from false religion, a reassertion of the claims of reason, conscience, and Scripture, and a consequent emancipation from social and spiritual thralldom. He should compare the teaching and organisation of the Church of England, first, with the New Testament, and, secondly, with the state of things which existed before the Reformation. While thus recognising the points of contact between our faith and that of Rome, he will firmly grasp and watchfully guard those primitive, apostolic, and therefore catholic truths, which were long hidden from the eyes of Europe, but which renewed their hold over us three centuries ago, thanks to the power of God's Word, and that in spite of fiery persecution. 3. A study of the history and tenets of Nonconformist bodies would do much to keep us from lightly condemning those who cannot join with us in worship, or who disapprove of some elements in our organisation and discipline or want of discipline. 4. I commend the study of the leading objections to the Christian faith, and of the best ways of meeting them. The young apologist should be taught to look before he leaps, to weigh well his adversary's case, and not to overstate his own, to verify his references, to quote an author in his own sense, to avoid explaining away what he cannot explain, and to fight not with unbelievers, but with the spirit of unbelief, to which we are all at times subject. 5. Let the student cultivate an acquaintance with the social condition of our country, with the great missionary and philanthropic work that is being carried on at home and abroad by Christians of various denominations, and also with the great and pressing needs of the day, all of which ought to be dealt with in the light of the Gospel of Christ's love. 6. Alongside of all this teaching, which should be given in as familiar and brotherly a style as possible, there should be practical work, Sunday-school teaching, Bible-classes, district visiting, preparation of sermons, and exercises in reading and speaking. To sum up, bring everything to bear on the student which can confirm his faith, kindle his enthusiasm, and quicken sympathies. I put *Faith* first, for men must believe before they can speak; and I couple with it *Enthusiasm*, because a justifying faith must be living, loving, self-sacrificing (like that of him who said, "To me to live is Christ"); and under the head of *Sympathy* I include three things:—1st, Sympathy with righteousness as against sin, and with the spirit of Christ as against the spirit of the world which crucified Him; 2d, Sympathy with the Scriptures as the Word of God, and rule of faith, and the guide of life; 3d, Sympathy with our fellow-men of all ranks and opinions, with

their home life, pursuits, modes of thought, and, above all, with their deep (though often unconscious) need of that indwelling of the Spirit of God, which is the heritage of every Christian. However much we magnify our office, we must stoop to conquer; we must descend—not condescend—to a level with our fellow-men, if we would present them perfect in Christ Jesus.

ADDRESSES.

REV. J. P. NORRIS, Canon Residentiary of Bristol, Vicar of St. Mary Redcliffe, and Examining Chaplain to the Bishop of Manchester.

I HOPE there are many Bishops' Chaplains in the room. If so, they must have been as much instructed and interested as I have been by the three admirable papers we have heard. Often and often, at the close of the Ember Week, our Bishop has asked us, "Well, what sort of men are they? Are you satisfied with them?" And our answer, if we spoke truly, would be "Yes," and "No." Yes, if it be meant, are they men of promise, of frank and ingenuous bearing—men whom one's heart goes out to meet? Yes, if the question be whether they have passed a sufficiently good examination in the historical part of their subjects. But if the question mean, "Are they men whose habits have been formed and whose characters have been trained for the holy ministry on which they desire to enter?" then, "No!" Or, if the question mean, "Have they passed an examination which shows a scientific, that is, an accurate, knowledge of theology?" then, "No," again. Thus two deficiencies we specially note in the men who come up to us as candidates. Let me put them shortly—Want of *training*, want of *scientific theology*. My friend Canon Furse's paper has put admirably before us the meaning of the first—*training*. Bishop Butler has taught us all the importance of superseding "passive impressions," which grow weaker by repetition, by "active habits," which grow stronger by repetition. Such active habits of outward and inward life few of these youths have had any opportunity of forming. They hope to begin to form them after they are ordained. But is this well? Would it not be far better that something should be done, before they are ordained, towards forming habits of regulated life, regulated thought, regulated devotion? Let me go on to the second deficiency that we note. A want of dogmatic theology. I know it is out of fashion: the more the pity! Oh, how far it would go to heal our divisions! Why are we divided? Chiefly (as I believe) because we use theological terms so very loosely. Each man puts his own sense on them, and thus we misunderstand one another. If all the clergy and Nonconformist ministers in Swansea had learned the scientific meaning of the terms they are so constantly using—sacramental grace, regeneration, justification, sanctification—half their differences would be found to have evaporated. Such are our chief deficiencies in the preparation for the ministry. And there is a third. If asked why the English clergy take so high a place among the clergy of Christendom, I should point to their *family life* and to their *University training*. But if asked why we find it so difficult to recruit their numbers, I should say, because the ladder by which men are to climb into the ministry is not pushed down deep enough. Push it down till it touches the sod and clod of our villages; and from that virgin soil many a lad of bright promise will gladly climb into our ranks and give us the strength we so much need, and this without in the least lowering the standard of our final examination for Priest's orders, which needs raising rather than lowering. Three deficiencies, therefore, I note: want of formed habits, want of accurate theology, want of access for humbler students. How are these defi-

encies to be met? By theological colleges? They have done excellent service, but they are not the *best* thing. What is the best thing? *Our Cathedrals*. Why, every one of our Cathedrals, whether of the *Old* or of the *New Foundation*, was intended—not to have a theological college attached to it—but to be *itself* a theological college, a school of divinity. Our statutes prescribe this as an integral part of the work of the Canons. They are to be “readers in divinity.” Bishop Benson has made this abundantly plain in his charming little book on the Cathedral. And any one who will read Strype’s “Life of Cranmer” (how much we owe to Archbishop Cranmer!) will see that it was an essential part of his design in the constitution of the New Foundation Cathedrals. At Lincoln and at Lichfield all the Canons now take part in the instruction of the students. Why should not something of the sort be done in the precincts of every Cathedral? Students gathered into one of the houses of the Close, the Chapter-room their hall for lectures, the Cathedral their daily chapel. But whence are the funds to come? Here I have a suggestion. Every Cathedral Chapter is now spending sums varying from £500 to £1000 a year in payment of singing men. Who are these singing men? For the most part worthy professional men, teachers of music or organists in the town, who are *hired* by the Chapter to do what the Cathedral body ought itself to do; and very well they do it. But that is not my point. Why go afield for them? Every Cathedral body was intended to comprise *clerks*, singing clerks, lodged in the precincts, dining daily at the common board, as much part and parcel of the institution as the other officers of the Cathedral. Here, then, is my suggestion. As vacancies occur in the present staff of singing men, let a divinity student be put in his place: it would be hard if, out of twenty or thirty such students, nine or a dozen could not be found after a time with a good voice and ear for vocal music. And to every one so taking his place in the choir, let the Chapter make a grant of £50 or £60 to the treasurer of the Divinity School. A second suggestion I would make is, that with a view to the supply of such Cathedral students, there should be in every diocese (as there is in Liverpool) a fund for assisting to maintain poor students during their probationary training. The probation should be three or four years of really hard work and really plain fare. This would very surely eliminate those who were not in earnest.

REV. W. H. BARLOW, Principal of the Church Missionary College, Islington.

THE greatness of the subject and the shortness of the time allotted to speakers will warrant me in avoiding a single preliminary word. As one engaged in the selection and preparation of candidates for the ministry, I would specify and emphasise the following points—1. It is essential for us to keep constantly in mind the ideal of what a Christian minister ought to be. His work is that of an ambassador for Christ; of a witness for God against moral and spiritual evil of every kind; of an evangelist, pastor, and watchman. He is to be a guide of young and old, of educated and uneducated, of rich and poor, in the things that concern their present and everlasting welfare. He is to be, instrumentally, a physician of souls; an under-builder in the erection of the great and glorious temple of the Most High God. If this be the work, no sacrifice of time, thought, pains, or money, is too great to be made, if only the end proposed may, by God’s goodness, be attained. This is a point which, before the present audience, need not be further enlarged upon; but it is one of which the trainer of others for the ministry must never lose sight. But from this it follows: 2. That a Christian minister must be one whose mind and character are in harmony with those of Christ. He must know Him personally as his own Saviour and Friend. The truth

he preaches must be not from hearsay but from conviction. The invitations he addresses to the sinner, the comfort which he applies to the sorrowing, the varied teaching with which he tries to edify the body of Christ, must come forth from the experience of his own life. Speaking of our own times, I believe that in religion, least of all subjects, will men tolerate the mere perfunctory performance of a round of professional duties. A preacher must speak as a living man to living men if he desires to be heard, loved, and obeyed. 3. The selection, therefore, of candidates for the ministry should always recognise this great pre-requisite, and put it in its right place. It is true that the Church of England, in her ordination services, makes a searching appeal to the conscience of the candidate, and throws upon him the responsibility of declaring his belief that he is inwardly called by God the Holy Ghost to the sacred office. Yet other testimony is not neglected. (*a.*) The witness borne by the parishioners of the place where the candidate has been brought up; (*β.*) The report of the authorities of the college where he has been trained; (*γ.*) The testimony of three beneficed clergymen who have known him and his manner of life for three years; followed by (*δ.*) The examination of the Bishop into his learning and competency for the office of a teacher,—are all intended as so many safeguards against the ordination of unsuitable applicants. And the more these precautions are made, and felt to be, a reality by every one concerned, the more will the true ideal of the Christian ministry be maintained. And here (to descend for a moment from principles to details) I would venture to suggest whether, in these days of pressure on so many sides, admission to the diaconate might not take place at an earlier age—say at 20 or 21? The time for entrance on the second stage of the ministry should be retained, as at present, at 24. But surely three, or even four, years are not too long a time to be spent in an apprenticeship to this highest and holiest of callings. Let the Bishop's examination for the diaconate be confined chiefly to scriptural knowledge and the great verities of the faith—thorough, as far as it goes, but not too diversified or distracting. But let the examination for Priest's orders be searching, wide, and complete. Let there be something worthy of a man's full powers to be aimed at as a mark of admission to the office of a presbyter. Meantime, if after three or four years' experience, a deacon gives proof that he has not the gifts requisite for the ministry, let him be allowed to retire, without stigma, to some other profession, or (at the most) to abide as a deacon in the Church, assisting in such work as lies open to him there. Many Christian parents would, I know, hail with thankfulness such a relaxation of the present rule. Now they are often compelled to give up cherished hopes of seeing their sons serve in the ministry of God's Word, by the difficulty of supplying maintenance for the last two or three years prior to the age of 23. And many an overburdened pastor would rejoice if he could have the help of one or two, or even three young men, who (whilst pursuing further study under his direction) should at the same time render some help in parochial work, and prove their armour before finally putting it on. He would feel that in training them he was doing good service; and they, whilst earning their maintenance in whole or in part, would be laying a solid foundation for an active and useful ministry. But I return now to principles. 4. Fourthly, let me say, that all true preparation for the ministry involves the cultivation of the personal holiness of the candidate. Our Lord (as St. Mark tells us, chap. iii. 14 and 15) chose the twelve (*a.*) that they might be with Him, (*β.*) that He might send them forth to preach, (*γ.*) that they might heal sicknesses and cast out devils. The use of miraculous power is now withdrawn. But the first-named two great essentials remain unaltered and unalterable to the end. This principle of being with Jesus in spirit, in communion, in fellowship, is of the greatest importance. There are two opposite dangers to be guarded against: that of a forced, hotbed, unnatural growth of apparent piety, on the one hand: and, on the other, a neglect of all

care on this subject, provided certain general rules as to behaviour and attendance at public or family worship be attended to. But surely between these two extremes there must be a golden mean, whereby the spiritual life shall be fostered without being forced; whereby the study of the Scriptures on the devotional side shall be cultivated, as well as on the intellectual; whereby prayer and praise shall be joined in at other than the stated times of public or family worship; whereby work for Christ, to some small extent at least, among the ignorant and neglected may be esteemed as a privilege, and as a relief from mental strain; whereby free access to those of riper age and experience may be granted to young men, without its being either forbidden on the one hand, or compulsory on the other. I know that this subject is surrounded with difficulties, but let it not be supposed that they are insuperable. 5. I come now to the intellectual preparation, which training for the Christian ministry demands. A wide field indeed is at once opened out, and topics alone can be suggested. (a.) A knowledge of language is essential: of Greek, that the New Testament may be thoroughly known; of Latin, that the study of patristic and theological literature may be profitable, as well as for the cultivation of accuracy of style and expression; and of Hebrew, if it be possible, for an exact acquaintance with the Old Testament Scriptures. (β.) Secondly, there should be a careful study of history. A general acquaintance with the facts of the centuries past is what every man of culture will aim at; but the theological student must seek to know not these only, but the details of ecclesiastical history in particular; for events constantly repeat themselves: the errors of one age are reproduced, the same in reality, though in a different dress, in another; and he who knows them well at one stage, will be able to deal with them when they appear again. (γ.) Christian dogmatics claim, thirdly, an essential place in all true training for the ministry. The vantage-ground won, often it may be after long and arduous conflict, and embedded in some creed statement, or in some confession of faith, is a possession for all time. The meaning of these statements, their connection with other points of doctrine, their harmony with the written Word, the errors they were intended to guard against—these, and many kindred questions, demand to be inquired into and understood. (δ.) Christian evidences may well rank next. If all believers should be ready to give a reason for the hope that is in them, the Christian minister should especially be able to do this. In a sifting, searching, restless age, when the tendency to call no man master is pushed very far, an acquaintance with the defence of the citadel must be part of the equipment of the Christian soldier. (ε.) Fifthly, I would rank an acquaintance with the philosophy and thought of man. There are many points where Christianity and philosophy touch each other. Many problems are common to the two. Many anxious minds, entangled in the mazes of human systems, might be helped out of their difficulties by the practised aid of a brother, who (standing himself on the solid rock of God's revealed truth) has some insight into the perilous and shifting theories of merely human reason. (ζ.) Once more, the reasoning powers must be trained and developed. Christianity appeals to the reason. It comes from the Giver of law and order. It appeals alike to the affections and to the highest mental powers. For Christ let these powers be used. (η.) Lastly, I would urge the importance of studying Christianity experimentally; I mean as represented in the lives of great men of every age, who served God faithfully, and then fell on sleep. Reading Christian biography is an invaluable aid in the formation of Christian character; and if this subject cannot form part of the direct teaching of students, yet there should be at hand a good library of works on the point, and these should be referred to, and the study of them encouraged. Under seven heads, then, do I sum up our intellectual training:—(a.) Knowledge of the language and text of the Scripture; (β.) History; (γ.) Dogmatics; (δ.) Evidences; (ε.) Philosophy; (ζ.) Reasoning; (η.) Biography. 6. There is one other division which claims a moment's atten-

tion: I would call it the mechanical, physical, or practical side of ministerial training. I refer here to the cultivation of music, vocal and instrumental; to the management of the voice; to homiletics as an art; to the power of addressing a congregation with a manuscript or without one, as the case may require; to Sunday and day school management; to the details of visiting among those in health and in sickness. But the questions of this kind that present themselves are practically without limit; and this brief reference to them must suffice for the present occasion. Here again, to pass for a moment from principles to details, let me say a word as to the best method of gaining the education I have briefly described. The ancient and honoured Universities of our land still prepare about two-thirds of those annually ordained. In regard to some of the points which I have enumerated—*e.g.*, language, history (or at least some parts of it), philosophy, mental discipline, and general culture—the benefits of a University course in arts are great indeed. Built on this foundation, the lectures of the Divinity Professors, as taking up ecclesiastical history, evidences, dogmatics, and critical study of the text of Scripture, are of the utmost importance. But even yet there is a felt want: the need of a quiet home, where the Bible may be studied in its devotional and practical side; where the problems which a minister for Christ to dying men must meet, may be fairly faced, pondered, discussed, and prayed over; where the power of reproducing, for the good of others, the knowledge already gained, may be acquired; where the position taken up by the Church of England in regard to work abroad and at home may be examined into—under the care of a godly, learned, judicious and sympathising friend; this has been long allowed. The Diocesan Theological Colleges have, in some instances, and for some classes of mind, met this want. The Theological Halls at Oxford and Cambridge seek to do, at the Universities themselves, a work which shall be subsidiary to the studies of the place, not subversive of them; which shall follow up the teaching of the Divinity Professors; and which shall help in forming a sound, clear, Scriptural theology in those who are to become pastors in our Church.

7. Of the subsequent training of ministers after ordination, I feel that, as circumstances now are, I cannot say much; because, as a rule, directly a man is ordained, he now becomes absorbed in parochial work, and has little time for systematic study; or else he has but little stimulus or guidance afforded to him, supposing his time to be not wholly absorbed in parish duties. If the term of the diaconate were lengthened, and if a definite course of study were marked out, as a preliminary to Priest's orders, much might be done which now cannot be attempted. As it is, the most that I can suggest would be the placing of young clergy, if possible, in parishes where they will thoroughly learn their work; the urging them not to give up study, but to pursue it steadily, under whatever discouragements; and the supply, to individuals, when practicable, of sound and profitable theological literature. Coupled with this, let the ideal of what a Christian minister ought to be be constantly held up to their view; let kindly words of encouragement be addressed to them; and let prayer go up continually on their behalf, for the blessing of God to rest upon their labours. Here, again, may I make one final practical suggestion? Speaking roughly, one-third of those who are now ordained in our Church have not been trained at one of the Universities of our land, but have either passed through a theological college, or have been ordained as Literates. For this section of the clergy I much wish that some honourable recognition could be provided, without the need of obtaining German or American degrees. The theological examinations, carried on during the past five or six years, by the Oxford and Cambridge Professors, have certainly tended to give definiteness and accuracy to the studies of those who have been prepared for them. Might it not be that the Primate of all England, who has the power of granting honorary degrees, should confer on presbyters of (say) seven years' standing, of good report, and after passing either the examination I have referred to, or some similar one of his own

appointment, the title and status of a Bachelor in Divinity ! Sure I am that the more the work of the theological colleges can be recognised, and the more they can be federated and made to agree upon some common lines, the more useful will they become, and the more highly will they be regarded by the country at large. And I earnestly plead that some recognition may be granted from high quarters to such alumni of the theological colleges as may prove themselves worthy of the same. In conclusion, I would sound a note of hope. The people of England look to the pulpits of the Church of England for clear, Scriptural, dogmatic teaching, on the lines laid down at the Reformation. There is a hunger after the Word in many hearts and in many places. There is a yearning among the young men of our land, numbers of whom have, of late years, through the instrumentality of parochial missions, come out on the side of God's truth, for definite work to do, and for a definite previous training. Let us, then, gird up our loins afresh, and seek, in the name of the Lord, to send forth well-qualified labourers into those fields of His which are white indeed unto the harvest.

THE HON. and REV. A. T. LYTTELTON, Keble College,
Oxford.

I *FEEL*, after listening to the papers and speeches that we have heard, that I can add very little ; but, perhaps, my apology for speaking on this subject is, that I may be able to approach the subject from the point of view of a younger man, one who has not long emerged from the condition of preparation, and has gone but a short way on the course of subsequent training. I wish to speak, first, of the preparation of the character of the clergy ; secondly, of their studies. I shall only speak shortly on the first of these, because I agree with all that has been said, and especially with the remarks of Canon Furse. He said that he did not hold a brief for theological colleges ; no more do I ; but I should be untrue to my deepest instincts of gratitude if I did not say, that I owe whatever I may be able to do in the ministry of Christ to the wise care and loving discipline under which I lived at Cuddesdon College. So much has been said of the advantages of theological colleges that I need not go again into the subject, except to point out that if they are to have their full use and scope it must be in combination with the Universities. There are two things to be secured in the preparation for the ministry. First, there is the strong, personal religion, the self-control, the regularity of life, the self-denial, the calmness, in short, the separation from the world, which all clergy must possess ; and then, secondly, there is the knowledge of the world, the tact, and culture, and good sense, which are also so very important. It is this second element that is gained by our public school and university education, and though it may be true that the public schools are closed to many of the poorer candidates for orders, yet, now at least, it cannot be said that the Universities are closed to any one. I may be allowed to point out, as being closely connected with both, that there is and has been for nearly ten years a great college at Oxford, where Church preaching is combined with simplicity of living, and it is hoped that before long there will be a similar college at Cambridge. But, then, there is the more important side, the spiritual element. It is, I imagine, a moderate thing to say that by far the greater number of young men, not of the vicious only but of the ordinary young men, absolutely require a change of scene, a retreat from old associations and habits, before their ordination ; and this can only be secured at a theological college. I take this opportunity of suggesting that one of our great Church societies, say the Christian Knowledge Society, might perhaps allot some portion of their funds for the establishment of exhibitions at theological colleges for those who have graduated at the University ; thus helping those who are just able to afford a University education, but then have to hurry into orders for want of £50 or £60, to keep them for a year at

a theological college. Next, as to the studies of the clergy. Here, again, I agree thoroughly with what Canon Furse has said, that we do not want any eclecticism in theology. What we want, above all things, is a general conspectus of the whole ground, a complete exhaustive summary of that which we have to handle in after life. What we do get too often is a scrappy and imperfect training in theology. The full stream of Catholic teaching should be poured over the country through the clergy as its channels, but we do not get it now. I will give an instance of what I mean. Take the doctrine of the Resurrection of the Body. As far as I know, this doctrine is not explained in any one of the books which are usually read for ordination, except in Bishop Pearson's great work on the Creed. I wish to speak with nothing but veneration of Bishop Pearson's work, but I suppose all will admit that on that article his explanation is very imperfect and quite inadequate to modern requirements. But this is the only exposition of a doctrine than which, after the few great leading truths, none, I suppose, of all Christian doctrines is more important at the present day. It is not explained to us, and we have to pick it up as best we may, often very erroneously, or too often neglect it altogether. What is wanted is something in modern form and with the needful modifications, like that great monument of Mediæval industry, learning, and devotion, the *Summa Theologiæ* of St. Thomas Aquinas. It should be based upon the Creeds, and so cover the whole field of doctrine of the Catholic Church. Then there is the study of the Bible. This, again, is a thing the importance of which the present generation does not seem thoroughly to recognise. I have been saying that we want manuals of theology, but we do not want manual analyses, and abstracts of the Bible. We younger clergy often have occasion to envy and wonder at the sureness and ease with which the older generation handle their Bibles, an exactness of knowledge which can only be the result of constant study. The difference is very often owing to the necessity of cramming for the Bishop's examination in some manual or abstract. Archbishop Trench lately told his clergy how, when he was examining chaplain, he had to reprove a candidate for his disgraceful ignorance of the Acts of the Apostles. The excuse given was that the examination was a fortnight earlier than he had expected. If that is the state of things, who can wonder if many among the poor, who often know their Bible far better than many of the clergy, leave our churches to go to the chapels! Then, again, in Church history what is wanted is a general clear view of the whole course of the Church's growth. This is, no doubt, more complete than the rest of the theological training, but still how defective it is. As far as my experience goes, we get a clear knowledge of the first three or four centuries, then we go with a great leap to the Reformation period, and then with another leap into nothing, for we learn no more. Surely there ought to be much more taught about that great period, which most of us are content to pass by with a superstitious shudder, with an easy sneer, or with a few words of blind partiality—I mean the Mediæval period; and also of that most important period in our own Church history, the last century, in which most of the great Dissenting sects took their rise. On the whole, I cannot but think that at present there is a danger of too great variety of occupation in the training of the clergy. Though I agree with much of Mr. Girdlestone's paper, I must own that, in listening to his list of what candidates for orders ought to be taught, one is inclined to ask, "Who is sufficient for these things?" The only remedy, surely, is to give up the attempt to get even a smattering of all these varied branches of study, and to go back to the root of the whole matter, the cultivation of pure and simple-minded spirituality of life for our practice, and for our doctrine, to the great truths of the Catholic faith enshrined in the Creeds of the Church. Then we shall get strength and vigour to issue forth to the great task which lies before us; then, with a real chance of doing something, we shall be able to apply ourselves to the manifold and tangled mazes of the work to which we are called.

DISCUSSION.

The Rev. T. E. ESPIN, Chancellor Canon Residentiary of Chester.

DESIRE to say a few words on this subject, as, for fifteen years past, I have been one of the examining chaplains of the diocese of Chester, and was formerly for many years Principal of a theological college. I can only draw attention to one or two practical matters. Church work in the north will make a man very business-like, for we have a work of great responsibility, and deal with large masses of the people. In the south of England there are dioceses which have 500 livings, with only 250,000 people; while in the north we have dioceses like Chester, with 1,750,000 people to 430 churches; and in the new diocese of Liverpool, which we hope will be constituted in a few months, that town and adjacent locality will contain about 1,200,000 people, and only 180 churches. This will give an average population to each parish of between 6000 and 7000. Such large parishes are beyond the strength of any man. It is physically impossible to work them. Our cry, then, is for more men. I am one of those who believe we must lower the age for the diaconate: Let us remember that the old rule of the Church of England was to ordain deacons at the age of twenty-one. The Canons of 1604 made the age twenty-three, and the Rubric was altered in 1662, and in the forty-fourth year of George III.'s reign an Act was passed which disqualified for preferment, and that for life, all persons ordained deacon at an earlier age than twenty-three. The rule of the sister Church of America fixes the diaconate at twenty-one years; and if men in America are eligible at that age, why not the English youths? I would, however, retain the age of twenty-four as the youngest period for taking Priest's orders. I know of many men who have been lost to the Church because they could not earn anything as clergymen until they were twenty-three. This is an important point when considering the supply and subsequent training of the clergy. If we could get our young clergy at twenty-one, we would get more of them, and they could come up each year for some examination in a fixed portion of their reading. We should get both more reading and two years' more service in the diaconate, than we obtain now. Some years ago, at the Church Congress at Manchester in 1864, I read a paper on the insufficient salaries paid for the ministry. We have succeeded in getting over that difficulty to some extent. In Liverpool a merchant, who is a Nonconformist, undertook, in conversation with me, to pay £200 a year for every first-class man we can get as curate in Liverpool. Then as to our cathedrals. In many instances our Canons cannot do anything at all of the excellent work which has been suggested by Canon Norris and others. At Ripon, Chester, and York, they have only one house amongst the four residentiaries, and it is impossible for them, until that state of things is altered, to do their work as Canons. One society for assisting young men to train as clergymen has been mentioned, so I will venture to call attention to the University Graduates' Fund, which has its local habitation at the offices of the Additional Curates' Society in Whitehall. It has done good work, and if Churchmen would give their help to this fund, which sends young men of good character and sound views to the Universities, you will be doing much to supply what we want above all things in the north—that is, men and more men.

REV. C. J. THOMPSON, Vicar of St. John's, Cardiff.

THIS subject is a vital one to most of us who are here. My apology for rising is to present it from the point of view of a working parish priest. I should like, in the presence of the revered and venerated men who have given their lives' best energies to the task of training candidates for the holy ministry, not to suggest what they should do, but only to say, briefly, what we want to find in those who come to work within our

cures. First, then, we want our young colleagues to enter upon their duties with the thought ever present with them that they have much, very much, to learn. It is no disparagement to the greater number of the newly-ordained to say that, from the necessities of the case, they find themselves too often placed in spheres for which they are fitted neither by capacity nor experience. Let a man know and feel this, and there is hope for his future competence. And here may I utter a word of protest? Much has been said during this Congress of the evil of party journals. I think that evil shows itself nowhere more pernicious than in the advertisement columns of the several religious papers. Why all this classification and ticketing? On the one side—"Eastward position, lights, vestments," &c. &c.; on the other, "Justification by faith," and the shibboleths of the Evangelical school. It is an evil thing that young men with half knowledge, or none at all, and little depth of spiritual experience, should be thus tempted to take up positions which they do not clearly understand. They who know me, know that I do not undervalue, and that I am not prepared to surrender one single point of Catholic usage which may seem to many of us preservative of Catholic truth. But I do not hesitate to declare that I should be tolerantly careless of a man's stability in regard to the doctrine of Apostolical Succession, if I knew him to be sound in Apostolic doctrine, and in his daily conduct living the Apostolic life. I have time but to mention one more thing, and it is this. I would have all young candidates for the ministry enter upon their life's work with the deepest respect and reverence for the congregations to whom they are sent. Among these congregations are oftentimes men who, so far as they are concerned, might well claim to be teachers rather than the taught. And yet the youthful priest or deacon goes among them as an appointed teacher. He should carry himself very humbly among his fellows, and be content to do so for long. He will make many mistakes, and must not be ashamed to admit them. I speak as a parish priest loaded with responsibility, with the burden of five separate charges suspended about his neck, all equally exacting, each expecting the ministrations of a Chrysostom, and, therefore, thinking itself terribly aggrieved at having to put up with those of a Thompson or a Jones. Seriously, let a young man come to our parishes in this spirit, and though he may speak with hesitating lips and faltering tongue, he may be sure that, by and by, those who at one time were impatient with his efforts and indifferent to his message, will come to "esteem him very highly in love for his work's sake."

REV. G. H. CURTEIS, Canon Residentiary of Lichfield.

THE notion that no one is to be admitted to Holy Orders but people of good birth, who have had the highest educational privileges, is stigmatised by us at Lichfield rather severely. Bishop Selwyn used to call it the "gentleman heresy." We believe, on the contrary, that it is in accordance with the best traditions of the Church in all ages to accept good men, of sufficient ability and of exemplary zeal, from whatever stratum of society they may come. We hold it to be a work of true charity, both to them and to the Church at large, to supply their lack of education out of other people's abundance. And we believe that few things can be imagined of more importance to the Church of England at this day than to strengthen her in the interest and in the affections of the lower and middle classes, by welcoming their sons and brothers and cousins among the ranks of her clergy. Accordingly, for the last twenty years, we have been—modestly, I hope, and quietly, but with a fair measure of success—trying to carry into effect almost every one of the suggestions which have been made here to-day for the recruiting and training of candidates for Holy Orders. And it may be interesting if I try to give a rough picture of our methods and of their

results. It was in 1857 that Lichfield College was started by Bishop Lonsdale, and the two succeeding Bishops have directed and encouraged it with equal energy and goodwill. Within its walls men of all classes, of all gifts, of all antecedents, are united together in a brotherhood of study and mutual preparation. Graduates of the Universities meet there bankers' clerks, officers of the army, colonists, business men, solicitors, besides national schoolmasters, Dissenting ministers, Scripture readers, and others; and I am bold to say that the latter do the graduates quite as much good as the graduates do to them. Daily, then, at 8 A.M., we all meet for a short morning service in the beautiful Lady Chapel of our Cathedral. From 11 till 1 the Junior year, and from 5 till 7 the Senior year, are hard at work in the Lecture Room. At 10 P.M. we wind up the day with a short musical service in our own chapel, adding addresses occasionally from the Bishop, the Dean, or Canon, or from members of our own staff. Then the Principal holds private talks with any who come till 11 P.M., when the gas is turned off, and by midnight all are at rest. Such is our routine. And in our course of study we do not neglect "the Middle Ages;" we do not omit to examine other forms of religion; we even attempt Canon law and several other matters never required at any Bishop's examination; and at the end of each term we hold a four-days' examination, and put out a class-list, following Dr. Weise's recommendation that students should not be tempted to "cram" by over-much public examination, but should rather be tested privately, each class by the tutor, who knows best what it has done and what it ought to reproduce. Add to all this the practical training that every theological college can give to its pupils, in preaching, in public reading, in speaking, in taking the chair at a debate, in teaching, in parish visiting, in making use of a library, in acquiring a certain knowledge of medicine and a certain familiarity with popular science; and it surely does stand to reason that such a course offers advantages for a complete training of the future clergyman, such as no rector of a parish, however learned, or however willing he may be, could possibly supply. And as to the objection that every English clergyman ought to have had his corners knocked off by mixing with others at a University—I answer, first of all, that a University, splendid and precious as it is, has but a narrow horizon after all, and teems with local peculiarities; that "the world" is a far wider thing, richer in experiences, and a better teacher of business habits, than any University; and that a great proportion of these men who come under our care have already "graduated" in the world. And I answer, secondly, that when devoted parish priests from the Black Country and the Potteries come and sit in my study, worn out with hard work, and desperate because they cannot get, not a graduate-curate, but any curate at all to help them; and when, the next day, perhaps, a banker's clerk comes and sits in the same place, and pours out his earnest wish—cherished for long years, prayed over, pondered over—that he might see his way to give his whole life's service to the Church in some of those less-favoured districts that he knows so well: surely it were cruelty, irony, folly, to turn round and tell these people that the Church of England has no room in her ministry for other than graduate and gentlemen clergy,—in other words, that she is dying (or is dead) of dignity, and that she richly deserves, not only to be disestablished and disendowed, but to be deprived altogether of the glorious opportunities she has not known how to use, and to have her candlestick removed from its place in this land.

REV. W. CONYBEARE BRUCE, Rector of St. Nicholas, Cardiff.

I WOULD not intrude myself on the notice of this Congress had I not one practical suggestion to offer as a corollary to the paper read by the Dean of Llandaff—more accurately, I wish to give form and shape to a suggestion tentatively put forward by the Dean himself, in the strong hope that there may be some practical outcome from this, as from all other meetings of this Congress. I know something of the way in which candidates are prepared for the ministry. I know what are the opportunities for such training offered by the University, and how utterly inadequate they are. I know experimentally also of what kind is the training afforded by theological colleges; of them, as far as they go, I have nothing to say but good; I could enlarge on the excellent influences brought to bear on young men in the particular college of which it was my privilege to be an “*alumnus*,” but the presence of my late revered Principal in this room forbids a recital which would in large measure be an encomium on himself. But we all know that, excellent in the main as our theological colleges are, they do not, and can not, cover the whole ground of ministerial training. Canon Norris has told us that, in his opinion, the best solution of the acknowledged difficulty will be found in the co-operation of our Cathedral bodies, and in the organisation of a scheme under which each Cathedral would be the centre of ministerial training for its own diocese, and each Cathedral city the home of a diocesan school of the prophets. But Canon Norris himself assigned twenty years as the limit, this side of which it was not likely that any such scheme could be given effect to. We must remember that there are dioceses, and my own (Llandaff) is among them, where it is far more likely that forty or fifty years must pass before his vision can be realised. What are we to do in the interim? This brings me to the suggestion offered by the Dean of Llandaff. Why, he asked, do not more of our country clergy open their doors and homes to their younger brethren, and freely offer them such assistance as is in their power—assistance which would often be beyond their reach otherwise? This is the question of which I wish to take up the echo before it has died away. I wish to put it to my brethren in the ministry now before me, as I put it to myself. There must be many of us who have been sent to work in small parishes by no seeking of our own; I mean, that it is clear that God had some special design in allocating to us our small and unlaborious spheres; and has it not been, in too many cases, true of us that the unlaborious relatively has become the unlaborious actually? It has been said, and never was a truer word, that it requires almost Apostolic zeal to work thoroughly and consistently a small parish. The reason is, that it is so difficult to observe method where in some senses method is not needed; and that the unfulfilling result of laxity in method is laxity and irregularity in work, and ultimately too often a palpable lowering of the standard of work and life. It is against this inroad of the “*moth and rust*” into the fabric of our life’s work that we have most strenuously to strive. To-day is offered to us a share in a great work which, while it is in itself among the noblest which God offers to human co-operation, is also pre-eminently one which it will be impossible to engage in, however subordinately, without experiencing, as its effect on ourselves, a revival of energy, a heightening of standard, a deepening of religion. Let us welcome, nay, let us invite to our homes young men who, at that most critical juncture in their lives, find themselves unable, from want of means or other cause, to afford themselves the training of which they stand in need. Let us, if possible, give them a share in such work as our parishes afford. Let us, if possible, guide and superintend their studies; or, at least, let us be fellow-students with them. Let us, above all, give them that warm and ready sympathy of which at no subsequent period of their lives will they ever stand in such need. Let us walk with them as friends; their young zeal will quicken our flagging energies and shame

them into new life; our maturer experience will give their zeal the abiding power of true direction. So the work will be twice blessed, in blessing him that gives and him that takes. The objection may be made that in small parishes there is no organisation to speak of, and not work enough to give young men any practical experience of their future duties. I answer that there may be, and ought to be, and very often is, as perfect organisation of its kind in the smallest parishes as in the largest. It is in the small parishes, numerically far in excess of large ones, that the battle of the Church is really being fought. The fact that the issue is being tried in a secluded corner, remote from the gaze of the leaders of the forces, does not make the fight less real, nor the result less important. Multiply these small but determined conflicts between our Church on one side, and Dissent and infidelity on the other, by the number of small parishes, and you have an aggregate gain or loss, which is of primary significance to the Church. I say we have, or ought to have, the most complete organisation in our small parishes. Let us prove to our younger brethren that they are posts worth defending, and that we can defend them. Let us first give them that brotherly sympathy and affection, without which all our good intention towards them will be frustrated; and then, yielding ourselves thankfully to the infection of their earnestness, or, if need be, bracing them up to a manly steadfastness of purpose, let us, by example and precept, train them to be faithful in that which is little. So best will they learn the true value and proportion of all God's work, and pass from us the better prepared to enter on those larger, but not more important, spheres which, in the providence of God, may be assigned to them.

REV. PROFESSOR WATKINS, Warden of St. Augustine's College,
Canterbury.

IF my card had not been in the hands of the President before Canon Norris's speech, I do not think that I should have ventured to have asked leave to address this meeting. Much that I wish to say has been already said, and there are but a few minutes left; but, perhaps, it may be allowed me in those minutes to emphasise some points. Now, after all that has passed in this discussion, I venture to think that that part of the subject which is made most prominent in the programme has been made least prominent by the speakers, that is, the *supply* of clergy. We have been told, indeed, that we must go to the Universities; that we must go to Theological Colleges. I agree with every word spoken on this subject by the Dean of Llandaff; and if I did not agree with him, I should not venture to put before you what, because it differed from the Dean of Llandaff, would be manifest error. I could wish indeed nothing better for our Church than that not two hundred young clergy, but two thousand, might be trained by that person whose name was, with characteristic humility, not mentioned to us, but of whom every person here must have thought. Yet all these means of training are but as conduits; we must really get back to the source from which the supply of clergy is to come. It is often said that clergymen must be scholars, gentlemen, and Christians. Give a true meaning to these words, and I agree to the *dictum*; but I would put "Christian" first; and I claim that there are true "gentlemen" in every rank of life. I base my claim upon the saying of the Bishop of Winchester last night, "Nothing is high but that which is good, and nothing is low but that which is bad." There are Peers of this realm with whom I would not stand under the same roof for five minutes; and there are sons of peasants, true gentlemen, before whom I would bow, hat in hand, for their work's sake. How can these true gentlemen be claimed and trained for the Church? Now, in the year in which I was born, the ruin of the Monastery of St. Augustine's, Canterbury, then a public-house, fell under

the auctioneer's hammer. By the liberality of Mr. Beresford Hope, it was secured as the first great Missionary College of the English Church, and over this it is now my responsibility to preside. Since that time colleges have sprung up at Warminster, Burgh, Dorchester, and elsewhere; and yet at this moment there is not room for those who wish to come to us. The reason is that, thanks to the liberality of our founders, and to a network of missionary associations spread throughout the country, I am practically able to say to every really good man who offers himself, that we are prepared to educate him without cost. More than this, these associations watch for and find the men. Now, what I am able to say to these candidates for Colonial missionary work, the Church of England ought to be able to say to like candidates for work in our parishes at home. It is said of a well-known Nonconformist minister that he was struck by the advantages derived from the Wesleyan class-meetings. He was struck also by the immense difficulty of obtaining wise leaders for these meetings; and asked a Wesleyan minister, "Where do you get these good men from?" The reply was, "Sir, we grow 'em!" Now, sirs, we must "grow 'em." The Nonconformists do "grow 'em." They watch the lad in the Sunday-school; they test him in the cottage; they send him to the wayside chapel; and when he has manifested gifts and graces, they send him (at their cost, not his) to their colleges, and thus to their ministry. We have heard a great deal during this Congress of unity, and with much that has been said I very heartily agree. But it seems to me that true unity will not be produced by the foundation-stone being removed hither and thither, but rather by the stones which have fallen off from it being brought back to it. Nonconformity has fallen away from, and must be brought back to, the Church, not the Church broken up into Nonconformity. I wish to suggest to this meeting that one great cause of disunion arises from the fact, that nine-tenths of Nonconformist ministers are Nonconformists rather than Churchmen, because in youth they have felt the moving of a spiritual power which would not be repressed, and for which Church colleges, such as I have hinted at, ought to have been provided, but only Nonconformist colleges were provided. Had like opportunity been given to the youth, he would have become a Churchman; for lack of it he became a Nonconformist, and a Nonconformist must necessarily be—it is his very *raison d'être*—a centre of, and promoter of, disunion.

GUILDHALL, FRIDAY AFTERNOON, 10th OCTOBER.

The VENERABLE WILLIAM EVAN JAMES WILLIAMS, ARCHDEACON
of CARMARTHEN, took the Chair at Half-past Two o'clock.

THE WELSH CHURCH PRESS.

A. THE LITERATURE OF WALES. B. THE CHURCH'S DUTY
TOWARDS THE WELSH READING CLASSES.

PAPERS.

REV. DAVID WILLIAMS, Rector of Llandyrnog, Denbighshire.

In introducing this subject to the notice of the Church Congress, it is not my purpose to dwell upon the antiquity, or the beauty, or the poetry of the Welsh language, and of our undying attachment to it; nor to show how impossible it is for any nation to attain to its destined higher development of knowledge and civilisation, except in harmony with the unbroken continuity of its own history. All this is fully understood and readily acknowledged in our day. To deal with nations on the principles of an enlightened and generous sympathy is an axiom of all righteous government, in the light of which it is now deeply felt how short-sighted and mischievous was that policy of suppressing the Welsh language, not only to the detriment of the truest interests of the Church, but also, had it succeeded, to the irreparable damage of the cause of comparative philology, and the true comprehension of the history of mankind.

All I can hope to do in the time allotted me is to throw out a few suggestive hints, so as to excite thought and create a desire to look into this question, on the part of those who are in a position to influence the public mind.

We are indebted for the first book printed in the Welsh language to Sir John Price, of the Priory, Brecon, who published it in London in 1546. It contained the Creed, the Lord's Prayer, the Ten Commandments, and "The Religious Exercises." During the succeeding forty years, some fifty books were also published in London, amongst which was the Book of Common Prayer in 1586. Then we come to the ever-memorable year 1588, when Dr. Morgan's Welsh translation of the whole Bible and Apocrypha was printed, and ordered to be distributed, at the public expense, amongst over eight hundred parish churches. (This year gave the English their first paper-mill at Dartford, and their first newspaper, "The English Mercurie," in London.) In A.D. 1620, we had another edition of the Welsh Bible under the supervision of Dr. Parry, Bishop of St. Asaph, of which five hundred copies were authorised for the use of the parish churches. And from this year to 1769 we had upwards of 100,000 copies of the Welsh Bible distributed amongst the people, besides

Peter Williams's Bible and Commentary, printed at Carnarvon in 1770, of which 8000 copies were sold in the same year at a guinea each. Here a new era commences; Nonconformity begins to flourish; and imperial policy towards the Welsh nation changes, and with what effect is too well known, and does not belong to the scope of my paper. Our old friend, the Society for the Promotion of Christian Knowledge, fails us.

From A.D. 1804 to the present year, we have had 2,000,000 copies of the Welsh Bible circulated through the agency of the British and Foreign Bible Society alone, whose founder was our countryman, Mr. Charles, of Bala; so that, at least, there are three Welsh Bibles for every Welsh reader, a fact, I believe, unparalleled in the history of any other nation. I am not exaggerating in saying there is hardly a cottage in Wales without its Bible and monthly magazine; and there are thousands of Welsh cottages where you will find Peter Williams's Commentary and the Hymns of Williams of Pantycelyn, and a more or less costly edition of Charles's Dictionary of the Bible, and his "*Hyfforddwr*," of which upwards of 350,000 copies have been sold.

The first Welsh book published in Wales was at Newcastle-Emlyn, in Cardiganshire, in 1719; and the first Welsh magazine, at Carmarthen, in 1770, under the name of "*Yr Eurgrawn Cymraeg*." Both were published in defence of the principles of Nonconformity. Now, omitting all further reference to Welsh books printed in London, Shrewsbury, and elsewhere, from 1546 to 1800, I may mention that we have 8000 books published in the Welsh language within the present century, and in which the sciences and pure mathematics are treated, so that the monoglot Welshman can learn the elements at least of every science in his own language. And we have translations of some of the best English authors, ancient and modern, including Milton's "*Paradise Lost*," Butler's "*Analogy*," "*The Pilgrim's Progress*," Jeremy Taylor, the works of Dr. Owen and Dr. Adam Clarke; and portions of Homer have found a more congenial home in our language, than either Pope or Derby could afford them. We have also a Welsh Encyclopædia, recently published in ten volumes of small print; containing original articles on nearly every subject within the domain of human knowledge, which, in point of fulness, research, and learning, need not shrink from a comparison with works of the kind in the English language, and it is largely read by the peasantry. Our literature—our modern literature—is, to a great extent, peasant literature, contributed and read by them. Our people are a reading people.

There are in the United Kingdom 1924 newspapers and 860 periodicals. Of these Wales contributes 62 newspapers and 22 periodicals, in the proportion of 32 Welsh to 52 English. If we analyse these publications in reference to population, we may state the case thus:—The population of the United Kingdom is, approximately, 34,000,000; England and Wales, 25,000,000; Wales alone, 1,420,000. Deducting the Metropolis, with its 4,000,000 inhabitants, and 505 newspapers and 619 periodicals, England, with a population fourteen times as large as Wales, has only thirteen times as many newspapers, viz., 1162, and hardly seven times as many periodicals. Ireland, with four times the population, has only a little more than twice the number of newspapers, viz., 148 to our 62; while the 174 of Scotland make the two countries

proportionately equal. In periodicals, Wales stands at the top of the ladder; Scotland has 41; Ireland, 29; England, 148; Wales 22. Thus, in proportion to population, Wales has twice as many as England, one and a half times as many as Scotland, and four times as many as Ireland. And if we look at the religious tone of these publications, the case is still more favourable to Wales—England, 24; Scotland, 23; Ireland, 10; while Wales has 15 in the Welsh language, for some three-fourths of a million of Welsh-speaking people. In newspapers we have eight times as many as France, fifteen times as many as Germany; and in periodicals the proportion is still higher.

We have three daily newspapers, four twice a week, 54 weeklies, published on every day in the week except Sunday. In politics, 34 are Liberal, nine Conservative, and 19 so-called Independent. There are 33 penny papers, five penny halfpenny, 17 twopence, one fourpence, one threepence, and two threepence halfpenny. They are published in 28 towns throughout 10 counties, Radnorshire and Anglesey being the only exceptions, the one entirely English, the other as equally Welsh; while Glamorganshire supplies 23, and Flintshire 12.

Our Welsh publications number 12 weekly, two quarterly, and 18 monthly, with a published price varying from one penny to one shilling and sixpence. Out of this total the Nonconformists support two quarterlies, 16 monthlies, and 10 weeklies, entirely dependent on peasant writers and peasant readers; and, as might have been easily anticipated, have made the Welsh people a nation of political Dissenters. Their numerous and well-written books abundantly sustain their devotional life, and the newspapers their political bias. They are particularly strong in periodicals for the young, both for Sunday-schools and home reading.

Now these figures speak for themselves, and the legitimate conclusions are easily deduced. The native press is almost entirely in the hands of Dissenters. The adherents of the Church of England in Wales stand in the same proportion to the population as her publications do to those of Nonconformity. Out of 32 Welsh periodicals, the Church claims the significant number four,—one weekly and three monthlies. This number is the exponent both of her history in the past and her strength in the present. Our one weekly "*Y Dawysogaeth*," which is in a moribund condition, is complacently supposed to do battle single-handed for the principles of the Apostolic Church in Wales, against the multitudinous and well-equipped forces of Nonconformity. And this, such as it is, owes neither its origin nor its support to the authorities of the Church. Such is an outline of the present state, influence, and circulation of the Welsh periodicals emanating from under the shadow of the Establishment and fostered by her enlightened care!

Now the literature of a people, its tone and quality in prose and verse, is symptomatic. Their learning, culture, attainments, capacities, tendencies, and history crop up in their literature; whether flippant or profound, philosophic or religious, politically content or ecclesiastically torn asunder, peasant productions or the harvest of ripe and cultivated intellects, the result of isolation and despondency or of baffling successfully in the centre-stream of the world's life-currents—all are manifest in a people's literature. The periodical literature of Wales is simply a manifestation of the struggles of political Nonconformity against the Church of

England ; and the sad minor key of our song is that of a brave people standing alone without sympathy. That the Welsh people are very fond of writing to, and reading, their vernacular press admits of no question ; no one denies it. But what is the quality of the mental food they thus produce and consume, and its influences on the national mind, are questions of great moment, and pregnant with issues that may affect the nation for generations yet unborn. This is a large subject, worthy of the profoundest consideration of the statesman and the divine, and peculiarly so in the midst of the present fluxes and tides of contending opinions in Church and State at home and abroad. And I hope that some of those that will follow me will take it up.

Now, let us distinctly ask the question, how came it that the vernacular press of the Church exhibits so many signs of constitutional feebleness ? And in answering this question our aim should be, not to destroy, but to build up ; to call public attention to the real state of affairs and its causes, so as to enlist the sympathy and co-operation of those who are in a position to wipe away this stigma from us as a Church. The few papers and periodicals given to teach Church principles and constitutional forms of government, are most feebly conducted, indifferently circulated, and lead a most precarious existence. That it is of the utmost importance, for the highest welfare of the Established Church, that its newspapers and periodicals should be conducted with ability, intelligence, and honesty, no one will deny. The press of a country is the reflex and stereotype of its mental power and activity. It is universally acknowledged that the whole Welsh Church press is in a lamentably inefficient state. It is pointed to with the finger of scorn. Now this ought not to be. This is against all *a priori* expectations ; it would have been natural to expect that, in whatever else the Church failed, she, with her boasted learning, culture, and wealth, would lead the van in scattering broadcast her literary productions amongst the people. And I say the cause of this sad state of things is not far to seek, and it is useless to go beating about the bush and mince matters. I unhesitatingly aver, without fear of contradiction, that the true cause does not lie in the apathetic ignorance of the Welsh mind, or in the want of appreciation of true talent, or in the absence of literary culture in the Church. It lies at the door of the Welsh Bishops and the dignified clergy, who have for generations sneered at the Welsh language and the Welsh press. This cause lies deep in the history of the Welsh Church ; it is an internal complaint, and arises from an unnatural condition of the organs at the fountain courses of national life. The treatment uniformly exercised towards mental powers combined with patriotism and literary ability, within the pale of the Church, during the last 150 years, must be a factor of no little deadening influence in the determination of this question. It is supposed to be a genteel thing in Welsh Episcopal palaces to throw cold water on literary efforts and tendencies ; and, consequently, it becomes the part of the ambitious subtilty of mental shallowness, cringing for preferment to conceal itself in swaggering platitudes and well-feigned contempt for the Welsh press, and is rewarded accordingly ; whilst honest talent and loyalty to the Church are left to wither under the icy apathy of dignified ignorance of the true weal of the Church and the nation. The decadence of Church literature in Wales is directly traceable to an unsympathetic

Episcopacy. And we must have the courage and the candour to state the humiliating fact, that all literary efforts to enlighten the people have not only never been encouraged by the authorities of the Church, but had also to encounter the cold shade of positive neglect at their hands; and that almost every clergyman who was found guilty of any literary ability had to incur Episcopal displeasure with its demoralising results. There are Welsh clergy living at the present moment of European fame as philologists, and of unimpeachable character, who, if they had produced in the English language the learned works they have in Welsh, would long ago have found a becoming recognition at the hands of the rulers of the Church; but, alas! they committed the unpardonable sin of writing in the Welsh language for the enlightenment of their fellow-countrymen.

The Church cannot exist, as a living body demanding recognition, appreciation, and reverence at the hands of the people, without a powerful and adequate representation in the press. It is upon the press we must depend to reach the masses. There are scores of Welsh parishes where Dissent could not co-exist with the kindness, ability, and devotion of the clergy, only for the dissemination of the destructive doctrines of secularism and disestablishment by means of the Dissenting press. The good work of the clergy is more than counter-balanced by the Dissenting newspaper. The press of Saturday is more than a match for the pulpit of Sunday. They read the Dissenting publications, and will not come to church. There is not a chapel throughout the length and breadth of the land without its newspaper correspondent and distributor, and to the enormous power they exercise many a clergyman can bear abundant testimony. They use the most powerful artillery, and adopt the most ingenious tactics of modern polemics with merciless severity; and the Church brings to meet them the most antiquated weapons, intrusted to a demoralised soldiery, ungeneralled, unorganised, without the means or sinews of war. There are things of the utmost importance that must be touched upon that cannot be introduced into the pulpit; their proper place is the press.

Now, what has the Church Welsh press produced in books, or pamphlets, in literature, in theology, in physics, by way of travels, commentaries, manuals, &c., for the enlightenment of the Welsh nation? What has come from our grammar schools, colleges, cathedrals, and Episcopal palaces? There is only one sad, monotonous, melancholy cry, Nothing, nothing. A Welsh Quarterly might surely find a home at St. David's College, Lampeter, with its Welsh Principal and Welsh Professor. And have we no right to expect some literary grist from the learned leisure lurking about our cathedrals? And the rich members of our community might not unnaturally be expected to contribute somewhat of their wealth to support Welsh literature for the enlightenment of their Welsh dependants and fellow-countrymen. We have the grandest of all machineries for distribution—the parochial system. A little magazine shop could easily be started in every parish. And the parochial dissemination of Church principles by means of the press should be considered part and parcel of the duties of a clergyman, which, if performed with ability and discretion, ought to stand as some set-off, at least, against a good voice, good connections, the accomplishments hitherto considered worthy of recognition and reward.

There are four-fifths of the Welsh children under the control of the

clergy up to confirmation age. Then they are soon scattered everywhere, and their minds become poisoned against the Church of England; in every cottage and homestead they hear her position, ritual, and doctrine ridiculed and contravened. They have no means of defence, no counter-pleas to offer. They are left without a weapon. The Church is the true advocate of elementary education. She has exhibited a great and laudable anxiety that the people should read, and read they do, and read well. And after creating this power of literary enjoyment, and exciting the craving for literary food, she absolutely leaves them without any means whatever of gratification, except at the tender mercies of Dissenting publications, which all strongly make against the Church in her catholic and established character.

The Church ought to make her existence and ministrations felt to be indispensable to the highest welfare of the people, the very palladium of their liberty in speech and act, their only protector from the tyranny of passion and ignorance, and the autocracy of power. The Church, undoubtedly, is the very truest friend of the working man in all the manifold and interdependent relations of his life, but he is not made to feel this; other thoughts, with the most baneful consequences, are continually thrust upon him from the press and the platform. To the political man the perusal of his paper becomes a necessary part of his being; he cannot live without it, his paper and his dinner are equal necessities of daily existence. And that which a man feeds upon becomes his life-blood, and forms the sinews and marrow of his being, bodily and mentally. You can judge of a man's religion and politics from the papers which he peruses; and it is preposterous for a Bishop to expect his clergy to drive or draw to church the constant readers of Dissenting publications.

We are a distinct race, and the distinction cannot be effaced by lazily wishing it were otherwise. Our race, our language, our history, have placed us asunder; we cannot alter the past, we must face it. To argue this question on the old major premises of the near or remote extinction of the Welsh language, or its supposed injuriousness to the material progress of the nation, why is simply frivolous. The moribund state of the Welsh language was as confidently asserted by *Dic Sion Dafyddiaeth* ("which has killed our Church, but not our language") of 150 years ago, as it is now by those who have not adequately realised the constitutional vigour and vitality of a language at once so pure, classical, copious, and poetical as our own. You may depend upon it, whether you like it or not, the venerable language of the philosophic conquerors of Cæsar is not doomed soon to die. And more, if you stand aloof from it, and affect ignorance of it, you leave the thoughts and aspirations of the nation to be formed and guided by a native press in the hands of those, who, to use a mild expression, are not friendly to the Church. It is the Welsh-speaking portion of the community, under the spell of their weekly or monthly periodicals, who wield the political power in the Principality; and it is impossible to gain their confidence by ignoring their language. There is one tenant-farmer in Welsh Wales, whom I know well, who wields a mightier political influence than the four Bishops, four Deans, and ten Archdeacons put together. And why is this? Two sufficient answers are ready to hand. The persistent neglect, if not the scornful repudiation, of the Welsh language by the Bishops and the English clergy, with

whom they had surrounded themselves, and their consequent ignorance of the Welsh mind ; and the enormous power of the Welsh press to appeal to the inner sentiments of the Welsh people. Bishops and barons leading the van, with a host of country squires and clerical expectants following in the rear, expelled the Welsh language from the cathedrals and drawing-rooms, and forced it to take shelter in the lowly cot and the bare conventicle, into which, after it, the political power of the Principality has been accumulating month by month. Thus the law ever holds good. The weakness of a party in one age becomes its strength in another. The sufferings of the fathers become the vantage-ground of the children. The Nonconformists were compelled to build chapels to have the Gospel preached in their own language ; and those chapels have become their castles, with potentiality enough to influence the councils of the realm. Napoleon Bonaparte insisted that the standing army of Prussia should not exceed a small stipulated number, thinking thereby to keep them for ever weak ; that very stipulation made them in a short time the greatest military power on the Continent, and France paid the penalty of her despot's shortsighted selfishness by reverses unprecedented in the annals of military disasters. So in our own country, the measures adopted to suppress the Welsh language have sapped the vital forces of the Church, and become the fertile soil in which Nonconformity grew and flourished, and transformed the beloved Apostolic Church of the Cymric race into the forsaken Church of England. Unjust actions and oppressive policy contain in themselves the germs of a righteous Nemesis. The leader of the Liberatorists in the House of Commons is an ex-Welsh Dissenting minister ; and of the thirty-five godless schools of Britain, twenty-seven are in Wales alone. This is the result of that fatal policy inaugurated some one hundred and fifty years ago, when the House of Brunswick reversed the enlightened and patriotic statesmanship of the Tudor Princes, so rich in blessings to our nation, and foisted upon an old and loyal race chief pastors ignorant of their language, history, and literature. Now, we are moving on towards the future with the universal and tacit acknowledgment of two great facts : that the Church Welsh press is feeble and inadequate ; that the Dissenting press is a most powerful engine. The same blind and suicidal policy is now pursued by our Church dignitaries towards the Welsh press as was pursued by their ancestors towards the preaching of Daniel Rowlands of Llangetho, and Charles of Bala. It was not genteel then to preach to the masses ; it is not genteel now to write to the Welsh press. But if a fatal mistake is acknowledged on all hands to have been committed in the past as to Welsh preaching, in God's name let us not repeat it in our day towards the press, when it has become the fourth estate of the realm.

It is supposed, I presume, by some of our Church people, that all the English periodicals come down from the sky. Why bishops, deans, archdeacons, canons, tutors of colleges, headmasters of schools, scholars, and men of letters everywhere, write to the periodical press of England. And why is the same thing not done in Wales in the Welsh language, for the instruction of our monoglot countrymen, who are driven perforce, from want of a better nourishment, to feed on the husks of a spurious and creedless Christianity and petty parochial politics. If our scholars and men of thought disdainfully neglect the Welsh language, they cannot

introduce to their countrymen the researches, or the philosophy, or the poetry of the master-minds of the English tongue, which would be a much more effective stimulant to the acquisition of that language than the heartless criticism now so much in vogue. If the advent of the Church Congress to Wales should result in a genuine effort to reach the Welsh masses by means of a thoroughly effective Church press, it will create an era in the history of the Principality ever memorable, as inaugurating a new departure which will compensate us in the future for the wrongs of the past. And to the question of success, I answer, Perish the thought that it is impossible for the Church to accomplish what Nonconformity has achieved.

TITUS LEWIS, ESQ., F.S.A.

By the Welsh Church press I would understand the newspapers and current periodicals published in the Welsh language in furtherance of the interests of the Church, whether they be issued to their readers at intervals of a day, a week, a month, or a quarter. These publications I place in contradistinction to such literary productions as depend on the inclinations of their authors for their production, time of issue, and bulk. With these it is not my intention to deal.

Now the Church has for her field the whole mass of mankind, and it may be roughly stated that, while the deep-searching student is met with at rare intervals, the superficial reader is omnipresent. An old philosophy has it that the chief good is the happiness of the greater number; therefore, wherever the net of the Church is cast, if this philosophy be true, her chief attention must be given to the majority. When, also, we consider that, with the exception of a brief space on the Sunday, the Church cannot be said to exercise a direct influence on men and women, it becomes evident that human life must largely take its tone from the ever-present circumstances of daily life. Thus it becomes doubly the duty of the Church to see that the influence she exerts directly, be exerted more strongly still, though, it may be, through more indirect channels.

It is a truism to say that the present bias of civilisation is in the direction of quick results. We see it everywhere, in every department of life. We use as stepping-stones—nay, as royal roads to learning, wealth, and what not—the constructions so painfully and laboriously put together by those who have preceded us, and this with no knowledge of more than the mere surface on which we tread. In a word, popularisation well describes the tendency of the present day: a superficial knowledge, a superficial life, a superficial religion. Well, as things are so, the Church must win her way by using the weapons of the day, and must break to harness even superficiality. What, then, is that which comes most in mental contact with us? The press. We fly to our newspapers, our quarterlies, our monthlies, our weeklies. Every morning the steaming broadside, fresh from its iron-bed, reeks upon our breakfast-tables, and the mental pabulum contained therein is devoured more eagerly than the more material food for the body. It must be so. We are gregarious, and now more than ever; the discoveries of science, and the consequent almost

entire annihilation of time and distance make us more gregarious than ever; so that we regard those living in remotest climes with as much interest as our nearest neighbours, and await with as much impatience news of their well or ill being. We live in the present, and the newspaper, with its congeners, is the concentrated essence and activity of the present. We wish to see life, and in the newspaper we see the ever-changing reflection of the busy, eager, transient life of man. What wonder is it, then, if we try to seize this ever-shifting exponent of the panorama of life, and use its stage whereon to place fresh actors, or rather imbue the actors themselves with the spirit which is as changeless as the spirit of the world is fickle, and as permanent as the other is passing?—in a word, to make the newspaper, which now is the representative of the time, ever more and more the handmaid of the Bride of Christ, who is for more than time, eternal.

What has the Church in Wales done to enlist this powerful instrument for good or evil, as may happen, into her service? It is the fashion to speak of the Church in Wales as a dead, effete thing. It may be true that she does not embrace in her communion the proportion of the people embraced by the Church in England; but, in spite of obstacles due to the past, she possesses a vigour which argues a bright and valuable future. English Catholics would be astonished to find how, in utterly-neglected parishes, the Church, by her own inherent merit, keeps together. Be that as it may, the efforts made by the Welsh Church to influence the mass have seemed almost superhuman, when the interposing obstacles of limited area, slight enthusiasm, and general indifference are taken into consideration. It is true these efforts have been spasmodic and initiated by solitary individuals, rather than by representative corporations; yet it is worth noting, that, however painful and pitiful be the history of the Welsh Church press hitherto, we cannot at all account for the efforts inaugurated, except upon the supposition that there is, underneath the surface of apparent apathy, a fermenting mass which will one day break its prison, and leaven the Church in no uncertain measure.

I propose here giving a brief *resumé* of its history.

Before the reading era commenced, there was published at Chester the first Welsh Church periodical, "Y Gwladgarwr." Its editor was a clergyman of considerable power. The publication was beautifully got up and illustrated. Prematurely born and owing to want of support, it died. The history of the succeeding publication, "Y Gwyhydydd," is much to the same effect. Started in North Wales as a periodical of the first order, with a staff second to none for talent, yet, for want of support, it too was discontinued. In succession to this came out "Yr Haul," the first really avowed organ of the Church in Wales. It was published at Llandoverly under the editorship of the well-known and accomplished Brutus. This paper asserted itself, and in many respects well, as the exponent of the principles of the Church. "Yr Haul" became a power in Wales. At the time of its publication, religion and morality were at a very low ebb in the Principality; and it came into being in the nick of time. The glaring inconsistencies of those who professed to be the guides of spiritual life in Wales were ruthlessly exposed. The corruptions to which religion even gave a sanction and license, were scathingly revealed; and most nobly was the Church, as it should be, upheld in its papers, and defended from

the rancorous and unfair attacks of its enemies. Brutus had as coadjutors some of the leading Welshmen of the day, including many of University standing and renown. "Yr Haul" became not a periodical but a classic. The dialogues of Brutus were considered, not only a triumphant embodiment of Church principles, but there was also offered in them, month after month, such food for thought, full of renewed beauty and freshness, vigour and grand creation, such force of expression and flashing wit, such gorgeousness of imagination, almost pictorial, as will destine them to live as long as the Welsh language is a vehicle for thought. Well, it may be objected, "What more do you want; have we more in favoured England?" Alas! with all its beauty, freshness, and wit, the writings of Brutus were cast in the mould of bitterness. It might be said, "He knew not of what spirit he was." This was, doubtless, due to the circumstances of the times. Religion was the excuse for uttering everything that was abusive, the peg upon which was hung every opportunity for invective and party malevolence; so that for a time the spirit of the Gospel was driven away. Classical as the writings of Brutus must be regarded, powerful though they have been, and will be, yet there was underlying them all a vein of scathing satire and such a burning sarcasm, that Brutus came to be regarded by his opponents, the Dissenters, as a walking vial of wrath, a quenchless wildfire, a corrosive sublimate, which exposed their corruptions and ate out the heart of their immorality; but though by his writings he caused them to abandon all that was ignoble, he stopped there: he never gained their love. Brutus had undercurrents of the most kindly and genial disposition, and the great depths of his grand human heart were brimful of charity and humane feeling, but, for all that, his ferocious lashings and merciless invective and satire served to keep his good traits concealed, and men knew not of them. Yet "Yr Haul" did not pay expenses. As a mere religious party, the Church in Wales was numerically weak. Her upholders looked at her position from the party point of view; this gave the opposition already numerically strong the point of vantage, and the organ of the weaker side went to the wall, in spite of all that could be done to elicit support. The expenses of the office were not great, the stipend of Brutus being only £1 per week, with an additional £10 per annum each, given by Bishop Thirlwall and Lord Dynevor. During the Chartist and Rebecca riots the pen of Brutus was ever on the side of law and order, and in recognition of this, the late Lord Derby sent him £100 out of the Royal bounty—a pension could not be obtained. Subsequently the *locale* of "Yr Haul" was transferred to Carmarthen, the services of Brutus being still retained. He struggled on in poverty, and though some of his friends collected a small sum for his needs, he was cut off by death ere it could be of use to him, and an appeal made on behalf of his widow by a Nonconformist minister met with no response, and the case is always pointed out by the Nonconformists as a flagrant piece of ingratitude on the part of the Church in Wales. "Y Protestant," "Yr Eglwysydd," and "Y Cymro" are names of periodicals which came and went after a very transient existence, though ably edited and well written, especially the latter, which had on its staff the successor of Brutus on "Yr Haul," the eminent Welsh writer, John Rowlands (Giraldus). The tone of "Y Cymro" was deemed too Puseyitical, and a protest against its line of thought, made by the clergy of South Wales, effectually paved the way for its demise.

For several years subsequently the Church in Wales had no newspapers, the only periodical espousing her cause being "Yr Haul." An attempt was made by Giraldus to start a Church paper in South Wales. A promise of considerable active support was given by numbers of ladies and gentlemen interested in the undertaking. The whole initial cost was borne by Giraldus. However, the start was deferred, and the usual concomitants of delay, indifference and lack of interest, caused the collapse of a promising scheme. Thus, when in 1868 the Irish Church question was agitating the country, the Welsh Church was left naked to the enemy, and without a single newspaper to defend her against the attack of Dissenting journals, and many and bitter were the articles written therein, with utter disregard to courtesy or fairness. All these papers have an immense circulation, and are distributed at the very doors of the clergy, so that the people have nothing to read but what is inimical to the Church. An additional cause of bitterness was the election of 1868; and at this time the Church was so grossly misrepresented that Mr. Hugh Williams (Cadfan), a reader in the "Times" office, determined, with the aid of Giraldus, to start a newspaper. They divided the canvas of the Principality between them, and an immense amount of personal exertion was rewarded with temporary success. But when the start was made, Mr. Williams broke down. This entailed on Giraldus an Atlas labour, and he in turn could not endure the pressure single-handed. He had given up a permanent position to serve the Church, and devoted his whole time for two years as her representative, but at last apathy set in, subscriptions were not paid, and he was left penniless. "Y Dywysogaeth" has done immense service to the Church in Wales, and in the south Giraldus has acted as its representative, without stipend, since 1872.

This retrospect, if painful, is useful. There is no reformation which does not go to the root of the institution to be reformed; and just as there is no amendment of life without a knowledge of sin, so, without fairly acknowledging our position, we cannot with any chance of enduring success, proceed to the work of setting our house in order. Let us then, even if the avowal bring shame with it, acknowledge that the press, the most powerful engine under God, to propagate her principles and to defend her rights, has, in a great measure, been neglected by the Welsh Church. It is not to the point that this failure to turn such an engine, now an enemy on the whole, into an ally, may have been brought about by the apathy of Churchmen. It matters not that the clergy, whose lead the laity follow, may have made no effort to circulate among their flocks those Church periodicals already existing. It may be true, as I have heard asserted, that there are scores of parishes in South Wales and Monmouthshire in which not a single Church periodical is ever seen. The fact remains that the press, as an exponent of Church views, has no hold on the Welsh people. On the contrary, it is said that the people of Wales, far from deriving their knowledge of the religious world from Church sources, are ripe for disestablishment. If it be true, the reason is obvious: they are being educated by the Dissenting press, and the Church sits still, and, on the whole, makes no effort to let her children hear both sides of the question. While this is the state of things, it is worse than useless to talk of organisation and co-operation. These terms imply material to organise and co-operate on. While the Nonconformists have their

organisation complete, with a staff of agents in every parish and village to distribute their periodicals, of the Church it has been said, "The only reward a man will have for defending her in Wales, will be a pauper's funeral, and a costly tomb." It is a rare thing to see anything published by the clergy of South Wales in defence of the Church, or in exposition of her teaching. What *has* appeared, has, generally speaking, emanated from the pen of laymen who have no personal interests at stake—I mean as far as the permanency of the Establishment goes. We seldom see the contributions of our clergy in our periodicals. If they write at all, they write for the English press, and their contributions are the earliest to point out the weakness of the vernacular press. Yet the Nonconformist ministers are all regular contributors to the press, and every village has its correspondent, and talent is largely encouraged, as was evidenced by the presentation of a testimonial of £1000 to a paid correspondent of a Dissenting periodical, while all that concentrated effort could do, for that ablest and truest Churchman Brutus, was to raise the paltry sum of £200. Yet in the opinion even of able Dissenting critics, such Church periodicals as do exist, equal, and are as well conducted as their own. These are bitter truths, and you may think, from what I have already said, my attitude, instead of being that of a faithful Welsh Churchman, is one of Dissenting partizanship. But, as I have said, we must face the bitter ere we can create the sweet.

Now, it is essential to reform in this matter that the people be appealed to in the vernacular. If Englishmen say, "Why, railroads have so far Anglicised the country that it is a rare thing to meet a native who does not speak and read English, and therefore the high-toned religious press of England is at his disposal." This is a terrible argument, and has been largely instrumental in making the Welsh Church what it is. This is the argument which presents young Englishmen to Welsh livings, provided they possess such a qualification as a smattering of Rowland's Welsh Grammar and an indulgent examining chaplain may secure to them, when a thorough hearty conversation of five minutes' duration would thoroughly unmask their radical ignorance. This is the policy which has thrust on us men, clever enough indeed to learn our tongue, but never to feel it, or for the people who speak it. Our tongue cannot be learned by a stranger; its fire burns only in the native breast. This is why the Welsh, though a duoglot people, linger delightedly on the accents of a speaker, however halting, who addresses them in their own language, while the sublimest thoughts otherwise expressed fail to reach more than the ear, and leave the audience unimpressed. Address a native of Yorkshire or Somersetshire in ordinary educated English, and mark the stolid reply. Speak but half a sentence in the broad dialect of the peasant, see how the countenance brightens up, as though a cord of sympathy had been set vibrating, and a community of feeling had been established. If this be true of a county, how cannot it be true of a nation and of a language, *not* a dialect? Let it be understood, and never forgotten, that as long as the vernacular shall last, the Church must reach the masses through the medium of the Welsh language, and half the fight will have been fought. This conviction once felt, our prelates and priests will be educated men indeed (are there no educated Welshmen?), but yet able to reach the hearts of the mass, while with equal success they minister to the spiritual needs of the

more cultured. I am speaking of the mass ; the educated have their refuge in the English press, though at the same time, I will make bold to say that even these would find a delight in perusing the old tongue. What, then, are we to do ? Instant organisation is impossible ; organisation, inasmuch as it is the useful grouping of material ready to hand, must be the work of time ; for the material is only partially to hand at present, and has to be created and fostered. I am of opinion that sufficient use is not made of the secular press in Wales, whether English or Welsh. Of course the secular press, after all, is a feeble advocate of Church principles. Whether Conservative or Liberal, the end of a newspaper is political, and even the leading London Church daily is a most faulty and inadequate prop to the Church it professes to uphold. What use, then, can we make of the secular press ? The Bible answers me. When I open its pages and read such words as these, " Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven ; " or that our candle is to be set on a candlestick and not placed under a bushel ; or again, that we are to be the salt of the earth, or the leaven of the lump, I am irresistibly led to the conclusion that, as long as the glory of God and the salvation of our fellows be our motives, we OUGHT to let our light shine before men. Take up the " South Wales Daily News " and other weeklies, and under local headings I find items of news relating to the doings of various Dissenting bodies in various places ; I scarcely ever find similar notices of Church doings. In reading the former, I cannot help thinking of what great interest the news in question must be to the readers. Why should not similar intelligence please Churchmen ? I deprecate religious advertising most heartily, and I cannot imagine St. Paul preaching by advertisement with a collection at the end of the function. But I know St. Paul wrote encyclical letters, which were designed to go the round of the Churches. Can we not act in the same spirit ? Is not the Church the Body of Christ ? If one member suffers or rejoices, can the other members suffer or rejoice if ignorant of all cause for suffering or rejoicing ? I feel I am a member, not of the Church in Cowbridge, but of the Catholic Church of God ; and it rejoices my heart to read of the welfare and circumstances of my brothers in the same Sacred Body, wherever placed they may be. Let it then be a first step towards reform, that our beneficed and unbeneficed clergy report, in the above spirit, the doings of their branch of the Church, either by their own hands or the hands of others. In every parish there are many who could help in this, and who would be glad to help—I need not enumerate school masters and mistresses, Sunday-school teachers, and educated laymen generally. Of this I am sure that, in any parish there may be formed an organisation for supplying the press with statistics or details of parish doings, which, more than anything else, will tend to make Churchmen united instead of sundered, corporate instead of isolated. All this may be done at the threshold ; but what further ? If we have humbled ourselves to acknowledge our condition, let us descend the ladder still further. An adult who has never learned to read has no royal road to learning in virtue of his manhood. He must learn the alphabet. The Church in Wales has also to learn its alphabet, to begin at the beginning. Let that beginning be humble. Let us not be carried away with ambitious prospects of a vast ubiquitous teaching press. If it is lawful to

learn from an enemy, how much more lawful from a friend? Let us then learn from the English Church, which generally is content to let the secular press follow its own function of intelligencer, so well has she provided herself with a religious press. We have an adequate secular press; let it still fulfil its office. It is for us to provide ourselves with a medium for religious teaching. Let us be content with one large united effort, instead of, as hitherto, frittering our strength away in solitary individual attempts, really beyond the power of an individual. The past should teach us we have strength, though we have failed. It is for us to gather up the several strands of effort and therefrom weave one mighty cord. Let a general organisation be gradually set on foot to establish a Church periodical. We are too backward to allow of schools of thought as yet, so let us be satisfied with one periodical. I would not have the organisation rest on a diocesan, but on a national basis. Let the Bishop of the diocese, in which the head-quarters of the periodical shall be established, be the President, the other Bishops being Vice-Presidents. Next, let every Rural Deanery appoint prominent clergymen and laymen—say two of each—to represent the several Deaneries. This, I venture to think, will be a step in advance of the fruitless though heroic efforts made in the past. This body, of course, should have the power of appointing a Working Committee, whose duty it first would be the complete canvass of the Principality, and the general arrangement of details which I need not discuss.

Why should not Wales be able to establish a mighty society, analogous in structure and management to the National Society, or the Society for Promoting Christian Knowledge? I am sure unitedly it can be done; Nonconformists, though so disunited in creed, can combine for the dissemination of Nonconformity as such. Why cannot Welsh Churchmen do the same for their cause, and more effectually? Let us unite, then, as I suggest. The periodical to be started should be simple in structure, after the pattern of some of the English papers. It should be issued weekly and cost one penny. Each Rural Deanery should have its agent, whether clerical or lay, whose duty it should be to forward the circulation of the print in every possible way, and who should take advantage of, and press into the service, all such parochial and local aid as has been already enumerated. The style of paper I should recommend would be that of the "Church Times." I am speaking purely of structure, and throughout this paper I have been careful to keep out of sight my own bias. Well, to me the "Church Times" seems to offer the best medium, structurally speaking, for our purpose. It contains a brief summary of news; secular and religious reviews of prominent and useful works follow. A considerable portion is set aside for correspondence. In the heart of the paper are found two articles on Church subjects, which are succeeded by two or three pages of paragraphs devoted to general information respecting Church progress and doings. The paper also contains notices of preferments and the like, and its covers offer the usual inducements to advertisers. Such is the periodical I would recommend to be taken as a model as to its structure. As to matter, I will not anticipate events, nor dictate to my clerical betters. But I would insist that the theology of our venture should commence as simply as possible. Dissenters boast of their creedless state. We have a belief; let our periodical teach this in simplicity and ever-recurring reiteration; our clergy and educated lay-

men would be equal to this task. If I have to teach a child the alphabet, I do not sit up all night to learn the letters. It should be no trouble to the educated Churchman to instruct the peasant, the collier, the artizan. Think, for instance, what influence such articles as we read in the "Church Times" would exercise if produced by our great Welsh thinkers in the vernacular. The Church in Wales, instead of being an ignoble fourth part in the population, would soon reverse her position and rival her English sister in the affection of her members. I need not impress on you this consideration, viz., that we must regard our position from the stand-points of truth. We have the truth. We are built on the Rock, and the gates of Hell shall not prevail against us. Be it for a longer or shorter time, we *must* win in the end. That is inevitable. Recognising this, we can afford to let our strength be in confidence and quiet, proceeding without the bluster of religious partizanship. Decided, yet loving, with no uncertain sense of the impregnability of our position, yet courteous and fair to those at present without our pale; admitting no compromise on essentials, yet anxious to spare the conscience and alleviate the sensitiveness of those who now oppose us; in this spirit we shall conquer, where before we fled routed and shattered.

In conclusion, I would say a word regarding parish magazines. In England, the parish magazine is a regular institution, and a recognised essential in the parochial machinery. In Wales, should not this agency supplement the work of the bulkier publication? I would have the magazine issue from the office of the main periodical. Local news would be supplied to the publishers, and printed on the external covers at as little cost as possible. There might be two magazines issued, one at a penny monthly—say the Parish Magazine of Canon Erskine Clark, and another at one halfpenny monthly, such as the "Dawn of Day," published by the Society for Promoting Christian Knowledge. Of course, I mention these as the *model* for the Welsh productions. They are admirably adapted for spreading in a simple taking fashion, by short tales, by touching poetry, and by able though plain sermons, the most important doctrines of our Church. That one organisation should deal with all these and similar publications is necessary; partly because one plant will lessen the expense of the whole, and partly because we must recognise the universality of our project, and must not allow small and distant parishes to be exempt from their influence. The organisation should be so formed on a subscription basis, so as to be able to deal by grants with such instances; and as it became more firmly rooted, its aim might extend to the issuing of the 1001 leaflets and tracts on subjects useful to the Church, and valuable to the souls of the readers.

There is, I thank God, a grand field open to us; we stand at the gate thereof—let us enter and take possession. The Spirit and the Bride say, Come; let him that heareth, let us all say, Come; so that at the last all that are athirst may come and take of the water of life freely.

ADDRESSES.

The VENERABLE E. SMART, Archdeacon and Canon Residentiary of St. Asaph.

THE two very exhaustive papers that you have heard read here this afternoon will yield, I think, in point of courage and of ability, to none of the admirable papers that have been read at this most successful Congress. Those two papers have relieved me from the necessity of giving you a retrospective view of the state of the Welsh press. I think we ought to start with these two maxims :—First, that the press is an engine of immense power; and whether that power is exercised for good or for evil, we must admit there is scarcely any power in this civilised land that is second to it. Secondly, we must acknowledge, although we acknowledge it with shame, that the Church of England in Wales has not availed itself of this power to the extent that it might or ought to have done. You have heard from the gentleman who read the last paper an account of the Welsh Church papers that have existed during this century in Wales. Well, I may say that I have had a little connection with some of the papers that were published forty years ago. I was one of the very few clergymen, as a young man, who was associated with the starting of “Y Protestant,” “Y Cymro,” and “Yr Eglwysydd,” and I can speak feelingly of the great labour, of the great anxiety, of the great expense, that we—about seven of us—incurred in connection with those periodicals. Those papers all sank and failed from inanition. What was the cause of that inanition you have heard. It was that a certain Episcopal wet blanket was thrown upon them. It is very possible that they were not Episcopally supported as we could wish they had been. I know that the Bishop of my own diocese, who was an Englishman, certainly did not support the efforts made towards giving the Welsh-speaking people a newspaper in their own language. But that was not the only cause of the failure. You have heard here this afternoon of the Welsh press as being connected with the clergy, and with the clergy only; and you have heard that the failure has arisen from the coldness of the Bishops alone. I say boldly that the clergy themselves must bear their share of the responsibility. I can only tell you that the support that was given to those newspapers “Y Protestant,” “Y Cymro,” and “Yr Eglwysydd,” by the incumbents of the Welsh parishes, and all the clergy connected with those parishes, was simply disgraceful. It was the case that when the publications were sent to the parishes for distribution, when a man subscribed for, say, twenty copies of “Y Protestant” or “Y Cymro,” I have seen the papers in the bundle never opened in the study of the clergyman to whom they were sent. It is not that no effort has been made towards disseminating a knowledge of the Church and of Church matters in the Welsh language; but that, when the effort was made, it was not seconded by those who ought to have done so, and consequently it failed. I am bold enough to blame also the laity. The gentry were taught to believe, and it is very possible that they did believe, that the Welsh language was in a moribund state. They did not read the Welsh papers simply because they could not; and one of the lamentable circumstances of the present day is that many of our gentry, who bear Welsh names and who are living in Wales, are just as ignorant of the Welsh language as is the king of the Zulus. They know nothing of the Welsh language, they will know nothing of it, and, consequently, they say what is the use of propping up a language which is doomed to die? A gentleman might give his five pounds a year towards supporting these papers, but it is not the money we want. We want sympathy; we want co-operation. And I say this, that if a squire cannot read the Welsh paper himself, at least we have a right to expect that he would hand it over to his servants and tenants for them to read if they like. But that is not done. What, then, are we to do? You have heard a great deal in the two papers that have been read as to the state of the Welsh press; but I have

not heard of a suggestion which I am going to make, and which I think is of a practical nature. I consider that we have something more to do than merely to tickle people's ears with recollections of the past. We have to look at the present state of the Welsh press, and to consider what is to be done for it in the future. It is no use to go away expressing lamentation over the coldness of our forefathers. We should act like men, and do what we can to give representation to the Church among the masses of the Welsh people, to make our proceedings regarding our Church and her work known throughout Wales, and to show that we are not satisfied to rest in the ignorance that exists at the present moment. Where am I to look for information with regard to this Congress? The "*Dywysogaeth*" will perhaps give half a column of it, and the "*Baner*" will just say that such a thing took place; but if we want something further we look in vain. I want the people to know that the Church is a living institution, that its members are alive, that there has been a resurrection in the Church, and that we have been doing work, and, by God's grace, mean to go on doing it. What, then, is to be done? We hear a great deal about the Church being weak, and Non-conformity flourishing; but I take courage, for I see indications of life in the Church that have not been seen for one hundred and fifty years. I see a love of work in the clergy, and I see a love and desire for the services of the Church to an extent that did not exist in any previous period of my life. Are we, then, to rest quiet? If not, what action should we take? We ought to start, first of all, a thoroughly good newspaper; and when I say that, do not let it be supposed that I wish to extinguish the "*Dywysogaeth*." I do not mean to say that we ought to start a religious paper, but a paper with a religious tone, a paper whose principles shall be the support of religion, a paper that shall teach the people to serve God, to honour the Queen, and to keep together the glorious constitution that we now possess. How is that to be done? That is the question. I know from my own experience that the "*Y Protestant*" and "*Y Cymro*" were subsidised—one person and another gave something towards them, but they took no interest in the work, and when the money was spent the papers collapsed. Why should not we Churchmen apply the same commercial principles to the support of Church papers as are applied to the Dissenting organs? Why should not we establish a limited liability newspaper, and work it upon the principles of efficiency and ability, rather than that of mere economy of expenditure? We found out that one of the great weaknesses of the papers to which I have alluded, and particularly of "*Yr Eglwysydd*," was that they depended upon amateur writers. I trust that the clergy can write as well as read; but what I say is, Do not trust to the clergy entirely, but pay laymen of ability for the articles you want. I believe no newspaper will be prosperous in Wales till every man, be he collier, miner, or labourer, who can write plain common sense, is perfectly sure, if he sends in an article and it is accepted, of receiving payment for it. If we could establish a limited liability company with a capital of £5000, £7000, or £10,000, in £10 or £5 shares, and those shares were distributed about the country, I believe we should create a commercial interest which would have a very great and good effect. I am quite positive that in North and South Wales there cannot be any difficulty in carrying out such a scheme. If there were difficulty in getting together a capital of £5000 or £7000, I should be more disappointed and discouraged by that fact than I have been by any of the statements made in this Congress with regard to the Welsh Church. I think that we ought not to be satisfied with a Welsh newspaper. We ought to have a Welsh periodical of a rather higher standard. If we get the limited liability company, I think we shall have the means of carrying on both these publications. But I would not stop even there. I look upon it as a great loss to us Church people that we have no biographies of those great and grand reformers who belonged to our Church, but who are claimed by the Dissenters as theirs. I think it would be a great advantage to us if we had written, in a plain, common-sense way,

biographies of eminent Welshmen of the last century. Let us manfully put our shoulders to the wheel. I say to my brother clergymen here, "Let us drop those little shades of opinion that divide us;" for I found in my past experience of Welsh newspapers that when a man is asked to support a periodical, he wants to know first who is to be the editor, and according to whether the editor is High Church or Low Church, the support is given or withheld. We clergymen have subscribed to the same Articles; we read our services from the same Book of Common Prayer; we serve the same Master; we work in the same cause—let us, then, if we cannot have unanimity of opinion, at least have unity of action in this cause, and we may then hope that what we wish for will be accomplished.

REV. D. W. THOMAS, Vicar of St. Ann's, Llandegai,
Carnarvonshire.

THE universality of elementary education, and the ever growing influence of the press, adds greatly to the importance of this subject. At first sight, it will occur to some persons that this is no plea for the encouragement of Welsh literature. But my reply is not that the Welsh language is copious, beautiful, melodious, and marvellous in its alliterative power, and in many other good points. Philological and antiquarian reasons are not within the province of Church Congresses—not even when they are held in Wales. Let us cast sentiment to the winds. Welsh is a fact of to-day for the Church, was a fact of yesterday for the Church, and may or may not be a fact for Churchmen at the end of the next century. God grant that we may be able to-day to realise this fact, and to reverse, under God's blessing, the blind policy of the past. If I crave permission to dwell upon Welsh being realised as a fact of to-day, it is because I believe that the sympathy and practical help of the great English Church will not fail us in utilising it. The Welsh is not, like its sister Cornish, a language whose Dolly Pentreaths have passed away. It is not like its sisters Erse or Gaelic, a language with but little current literature; but it is a language with a good deal of literature, and the medium of worship to more than three-quarters of a million of people at the least computation in the Principality alone. Its prominence or decadence, its beauty or ugliness, are no questions for the Church. Let railways, schools, commerce, the intermingling of races accelerate its end; but the Church has to deal with it to-day as a living fact to be used for its own high and holy purposes. If the Church is the human instrumentality through which saving knowledge is to be conveyed to the souls of men, it must be done through the language which men understand best in each country, and not through that which they understand least. It would help us further to realise the importance of dealing with the Welsh language, as a great factor in the religious life of Wales, and would also help to indicate lines of future action, if I point out one or two facts connected with the extent and nature of current Welsh literature. Reference has already been made to the weeklies and monthlies which exist, because of the demand for them, and not because Welsh publishers are more benevolent and patriotic than other people. I have looked over two catalogues belonging respectively to two large publishing firms in Wales, one located at Wrexham, the other at Denbigh. I am afraid I could not describe them as Church publishers. In the first catalogue I noticed, amidst several works on Biblical Exegesis, Homiletic Theology, Sunday-school Aids, Biographies of Nonconformist ministers, Hymnals, and particularly a volume of Essays by Dr. Edwards, of Bala, price 10s., on subjects which those unacquainted with Welsh books would suppose to be far above the comprehension of any possible Welsh readers. The subjects are (they may have an incongruous look, perhaps) the Works and Lives of Homer, Shakespeare, Milton, Coleridge, Morgan Llwyd, Gladstone, Goethe, Kant,

Chalmers, Irving, Arnold, Hamilton, Mill; the periodicals of the Welsh; Logic; the poetry of Wales; "The Evangelical Alliance;" "The History of the Church in Geneva," &c. No one has better opportunities of knowing whether these articles, which (many of them) would not be out of place in an English quarterly, are suited to his fellow-countryman, than Dr. Edwards, the leading minister of the largest Welsh Dissenting denomination. In the other catalogue belonging to the Denbigh firm, I notice a series on the elements of mechanics, the Myvyrian Archaeology, an English and Welsh Dictionary, Butler's "Analogy," Paley's "Horæ Paulinæ," but the most striking book in the list is a Welsh Encyclopædia (the "Gwyddoniadur"), a work of unequal merit throughout, but partaking of the nature of Smith's "Dictionary of the Bible," and the "Encyclopædia Metropolitana." If time permitted, I would quote extracts from the articles on "St. Augustine" and "Philosophy," which would serve as specimens of the kind of writings which must be finding readers. The publisher says that the venture has cost him nearly £20,000, and that he hopes to be reimbursed in time. I confess there was a time when, like most clergymen in Wales, I should not have believed there would be readers and buyers of such ambitious literature, but experience has taught me otherwise; and, by a just Nemesis, my incredulity has been overcome by a residence of twenty years in a purely monoglot Welsh parish. The copy I have of "Philosophy" is a borrowed one, and that from a quarryman, who knows no English, and who is not unwilling to help out his wages by a trifle for looking after my cow in his after-work hours. He is no exception to the ordinary class of the subscribers; and only last week I saw attention called by a correspondent in the columns of the "Western Mail" to the published list of subscribers, which, he says, contains no less than ten subscribers from the small and remote parish of Blaenpennal, in Cardiganshire, which is occupied wholly by monoglot Welshmen, of small means, but evidently not of small intelligence. Without referring to other catalogues, these two are sufficient to show that, besides newspapers and periodicals, a higher class of literature finds readers. I would next inquire what contributions the Welsh Church Press makes for Welsh people! The first catalogue I take is that of the Society for Promoting Christian Knowledge. That Society had a clear income last year from all sources of £58,000, applied to noble uses. I look with admiration at the productions of its Christian Evidence and General Literature Committees, and at the growing series of ecclesiastical biographies. The vastness of its bookselling business is remarkable. I then hurry on to look for the Welsh list of books. I wade through the names of those in foreign languages, from Acowoio to Telugoo, and Waran, and then at last am rewarded by finding Welsh. What, then, do I find? Abundance of Bibles and Prayer-Books, though I cannot help remembering that it cost nearly twenty years of entreaty from a whole diocese to get a reprint of the Bible with the Apocrypha and Prayer-Book, backed up with a donation of £100 yearly. One meagre hymn book only, in these days of hymnals, the old "Bangor Hymn-Book," holding about the rank of Tate and Brady. One portion of a Bible Commentary, but a good one, and I trust to be followed by more, being Bishop How's "Commentary on St. Matthew." A row of antiquated books and tracts, hardly exceeding in quantity or quality those produced by a small Tract Society at Bangor, which almost began life (and I well remember it, for I happened to be the then secretary) with £7 a year, since increased to about £30. I confess I should have felt humbled, if not previously schooled to humiliation on the subject, when I saw that Blunt's "Undesigned Coincidences," Jeremy Taylor's "Holy Living," and Kennet's "Epitome of Church History" were to be had in Tamil, but not in Welsh. I pass on to other Church agencies, and it must be acknowledged the outlook is not cheering. Each of the four principal Welsh denominations appears to be, if not better, certainly more numerous represented by periodical publications than the Church. One of them, and by no means the largest, which claims about 130,000 adherents, has two yearly, one quarterly, three monthly journals, and one weekly newspaper, while

the Church has no quarterly, but only three monthlies and one newspaper. Of the three monthlies—one is for Sunday-school children, the “*Cyfaill*,” price one penny; another for Church Defence, and maintained by a Bangor committee, price twopence; and the last, the “*Haul*,” of a more general kind, price sixpence. While not underrating the efforts of writers and publishers under discouragements, some of them the natural results of the unsympathetic government described by the Dean of Bangor, in his trenchant paper, the time has arrived for suggesting improvements; I venture on some. Let them be taken for what they are worth. I wish to see the “*Dywysogaeth*” improved; its capital increased, and, therefore, its power to procure literary and commercial help. A strong Welsh committee, exertions of friends to make it known in their parishes, and to send in advertisements, would do much. I may mention that a liberal proposal by amply competent people to bring out a Welsh newspaper, was made two years ago in South Wales, but not taken up by the Conservative party. Of the monthlies, the “*Cyfaill*” might safely and usefully add articles of a more distinctive Church teaching for the children. The “*Haul*” might be taken up more warmly by those in South Wales whose opinions it represents. The “*Amddiffynydd*” might go on further in introducing, during the compulsory holiday imposed on the Liberation Society, more general articles. It might be enlarged into a sixpenny monthly, if it had a large capital, or a new monthly in North Wales might be established. It will occur to any one that a Welsh Church Press Company, if practicable, would be the thing. With regard to more permanent works, I omit, as a thing of the future, any revision of the authorised Welsh version of the Bible; though with a view to that future there might have been placed on the English Revision Committee a Welsh scholar, especially as one could be found, who, in point of academic antecedents, classical and Semitic learning, would not have been out of place there. In the field of Biblical exegesis there is an immediate want to be supplied. While acknowledging the labours of Idrysin, of the translator of Burkitt, and even of the Nonconformist Commentator, James Hughes, however unsound in its theology, I believe that out of the wealth of modern commentaries a new commentary in Welsh, to be brought out in parts, after the example of Wordsworth's or the Speaker's, or some other model, should be compiled for the benefit of our Bible-reading countrymen, for whose use the British and Foreign Bible Society have supplied no less than 2,000,000 Welsh Bibles and Testaments during this century. The only body that I can think of which, if it would, could organise a body of competent Welsh writers for the purpose, and supply the necessary funds, is the Society for the Promotion of Christian Knowledge. To this Welsh Committee of the Society for the Promotion of Christian Knowledge I would fain refer the issue of more devotional books, a Sunday-school illustrated monthly, a series of Sermons for the Sundays, Fasts, and Festivals, for family reading, a work or two on Evidences for meeting modern objections, which are now finding their way into Welsh society; something, too, of ecclesiastical history and biography, and more Sunday-school literature. One caution: I would add that the publications should not be bald, stiff, lifeless translations of English works, but books of information, however compiled, and from whatever source, in language such as we find in the best Welsh magazines. This programme would take time to carry out; but what I wish to urge is, that the Society for Promoting Christian Knowledge should be pressed to take it in hand. Let them rise to the occasion. They see the needs of the mission-fields abroad, and nobly contribute to relieve those needs, cheering those that are ready to faint. Four Welsh dioceses are now fainting by the way, and stretching out their hands for help. Five thousand pounds voted for such uses as I have mentioned, drawn upon as required, under the charge of a competent Welsh committee, such as we could find, would not drain the resources to the bottom of the mansion in Northumberland Avenue, but would be as bread cast upon the waters. Let that committee have but a small share of the confidence which they place in their other sub-committees, and Wales would not be ungrateful. If the Chris-

tian Knowledge Society refuse, then succour would come from other agencies. God's Church in Wales, though weak through its shortcomings past and present, is still His, and destined to rise. In 1804 a cry went up from Wales for more Bibles; it was refused. The record of that refusal is to be found to-day in the £350 sent up last year to the Society for Promoting Christian Knowledge from Wales, and the £8000 to the Society which sprung into being to help them, the British and Foreign Bible Society.

DISCUSSION.

THE LORD BISHOP OF LLANDAFF.

My friend Dr. Walters, knowing that eighty-one years have brought upon me the infirmity of deafness, was so good as to suggest, at the beginning of the meeting, that I should change my seat, in order that I might be brought nearer to the speakers. But I confess that some of the remarks I have heard have almost induced me to wish that he had not been so considerate. I do not refer to any difference of opinion, because I am always happy when there is a collision of opinion; but I do refer to what I believe was a positive misstatement of facts. I did not expect to come to this meeting for the purpose of hearing the Bishops abused, and I should have been glad if some of the expressions I have heard with regard to them had not been used. I wish, for instance, that the statement had not been made that the present condition of the Welsh press lay altogether at the door of the Welsh Bishops; and I should have been very glad if, with reference to the Welsh press, I had not heard such a phrase as "an unsympathetic Episcopacy." I should have been glad if I had not heard it said that a clergyman would incur Episcopal displeasure if he took an interest in Welsh literature. With regard to the speech of Mr. Titus Lewis, with whom I have had the pleasure of being acquainted many years, I should have been glad if he had not used the expression which I understood him to use, that in the present day clergymen having only a smattering of Welsh grammar were allowed to take possession of Welsh livings. I utterly repudiate those statements. I believe them to be entirely incorrect, and I appeal to my Welsh examining chaplain, who sits here, to state whether they are justifiable or not.

MR. TITUS LEWIS.

Perhaps I may be allowed to explain. I was giving a history of Church literature in Wales, and I did not allude to the present time at all.

THE LORD BISHOP OF LLANDAFF.

That puts me in mind of a circumstance that took place not far from Llandaff a few years ago. There was going on a bi-centenary celebration, or commemoration rather, of the expulsion of 2000 ministers from their churches, in the reign of Charles II. A Dissenting minister, on that occasion, was preaching in very violent terms against the Church. In our Church it is not usual for people to get up and contradict the clergyman, but on that occasion a certain individual did get up and demand what he called fair play. He said that the minister had no business to make such remarks, that they might have been true 200 years before, but that the Church in the present day was remarkable for its toleration and comprehensiveness. With regard to my own principle, I will simply say that, although I should be glad if everybody understood English, I have always felt that so long as Welsh existed it must be dealt with as a

fact, and I can conscientiously affirm that I never allow any person to take possession of a Welsh parish who merely has a smattering of Welsh grammar, and I do not believe that any Bishop of the present day would do anything of the kind. It has always been my own feeling that the way to introduce a greater knowledge of English into Wales, is by allowing the people to cultivate their minds through the channel of their own language. Therefore for years and years I have deemed it unwise to introduce purely English schools into parishes which are exclusively Welsh. If you try to instruct a child in your schools in a language he does not understand, he certainly gets a little smattering of that language; but when he goes home to his own cottage and hears his parents and all his friends and relations speaking their native language, the school education disappears, and his mind is not really instructed; whereas, if you had instructed him in his own language, you would have given him a thirst for information which he would very soon find was not to be got in the Welsh language. In all probability a child whose mind had been so instructed, would have a desire to learn English as soon as he could; and it has always seemed to me that the very way to promote the spread of the English language, is to have the children in Welsh parish schools taught in Welsh. I am sorry to have had to allude to these matters. The present condition of the Welsh press is a subject by no means new to myself. I have had correspondence for many years with different persons of eminence in regard to it. In 1851, for instance, I had a letter from the late Rev. W. Jones, who was a Canon of Llandaff, and also known in North Wales, where he had charge of a parish at the time of his death. A good deal has been said about Brutus. Canon Jones, in his letter, says that the "Haul," morally speaking, committed suicide by siding against the Bishops; and he adds, "In my own opinion, no Welsh clergyman who respects his Diocesan can any longer be a warm supporter of the 'Haul.'" In fact, Brutus has written to me to say that the 'Haul' is now only an organ of the Archdeacon of Cardigan and his party. Brutus wrote an able article to defend the dignitaries of our Church against the attacks repeatedly made in the 'Carnarvon Herald' and the radical Welsh papers, and the editor's article was revised by Mr. Rees and the Archdeacon. Poor Brutus was much annoyed at this, and now wishes to start a new evangelical publication." In 1855 I had a correspondence on this subject with that eminent man, the late Principal of Jesus College, who at that time was the Rector of Holyhead. "The Committee of the 'Cymro' that has met at Bangor," my correspondent says, "would, I am sure, concur in your Lordship's idea of a good Welsh newspaper;" so that, as long ago as 1855, I had communicated to the Rev. Mr. Williams my idea of the desirableness of a Welsh newspaper. Those who are in the habit of attending Church Congresses will know that not very long ago some clergyman read a very sensible paper before the Congress at one of the English towns on this very subject of a newspaper. It was afterwards published as a pamphlet, and took exactly the same view of the matter that Archdeacon Smart had taken. The argument was, that you should not try to force Church principles down the throats of the lower middle classes, but that you should give them, through the medium of a newspaper, all interesting information respecting what is going on in the world around them, avoiding altogether controversial religious articles. Some gentlemen not long ago established a newspaper in England for the very purpose of advocating this, but they went on the contrary principle to that expounded in this pamphlet, and the consequence was that that paper very soon died. So it will be in regard to a Welsh newspaper. If it is made a channel for controversial disputes, it will soon die a natural death. I could, if necessary, refer to other correspondence on this subject. But I abstain from doing so. Thirty years ago I was a great reader of Welsh magazines, for I was anxious to know the real condition of the country with which I was about to be so closely connected, and I read the three Dissenting magazines, as well as the Church magazines, not only the "Haul," but also the "Seren

Gomer," the "Drysorfa," and the "Diwygiwr," and must add that I was equally disgusted with them both. Dissenting magazines showed such a hostile spirit to the Church, that they did not hesitate to misrepresent facts. For instance, I recollect one of them saying of myself that at the consecration of a church I had scattered salt, and that when the Bishop administered the rite of Confirmation, he did not go to those parts where it was most desirable that the young people should be confirmed, but looked out for the neighbourhood where he expected the most hospitable reception. In one it was said that the Bishop was paid so much a head for every one that was confirmed. With regard to the "Haul," the spirit of it seemed to me so bad that I once remonstrated with Mr. Rees on the subject, and he said that John the Baptist called the Pharisees a generation of vipers.

THE VENERABLE JOHN GRIFFITHS, Archdeacon of Llandaff.

I AM not rising to make a speech, but merely to answer the appeal just made to me by my Diocesan. I can give a very ready answer in a very few words. I have the honour of being the Bishop of Llandaff's Welsh Examining Chaplain. In the discharge of my duties I have to deal with candidates for institution into Welsh parishes, and, as you must know, with all the candidates for orders before they enter upon curacies in Welsh or bilingual parishes. You will agree, therefore, that I am in a position to answer the appeal. All I say is that, when I was appointed to the office, I was instructed by my Bishop honestly to discharge its duties, and I have carried out that instruction to the best of my ability, though not always to the satisfaction of the candidates who have come before me. I have never been called to account by my Diocesan, however, for dealing with them too rigidly. It is a strange coincidence that a fortnight ago, before I went to examine a batch of candidates for orders, I happened to say that I was not satisfied with the examinations which had taken place on previous occasions, and that I thought there was considerable room for improvement. I said I had passed them, but with considerable trouble to my own conscience, and that it was only in view of the pressing necessity for their services that I had allowed their names to go. When the Bishop heard this, he turned upon me with some warmth, and asked why I had not faithfully discharged my duties, and he added, "If you send up and say that a candidate is not qualified, he shall not take a single step further in the examinations."

THE VERY REV. the DEAN of BANGOR.

I AM sure that all who are present will join with me at this last meeting of the Congress in expressing our profound and sincere admiration for the grand, courageous, venerable presence of the Bishop of Llandaff, which has not been wanting at any of the Welsh discussions of this week. You all know that I am compelled by conscientious conviction to differ from his Lordship upon certain ecclesiastical questions in Wales, and that I am unable to concur with him in the policy which he has pursued in the Welsh Church. I am, on that account, the more anxious to express my sincere admiration for his high personal qualities which all of us must respect. Now, with regard to that very important question which has been brought before us so fully in some papers and speeches of singular ability, I am anxious to make a few observations. Indeed, I should have been glad to have had an opportunity of speaking at some length upon this subject. We are told that to write to the Welsh papers is not thought genteel. If it be so, I have sacrificed my gentility, for I have not only contributed to

the Welsh Church press, but for two years I edited one of its monthly magazines at the request of my Bishop. I venture to hope that during the present week some light has been thrown upon the inner state of the Church in Wales. Ignorance, which I will call "crass," prevails upon the subject among English Churchmen. This ignorance is frequently exhibited in the English Church papers. In their articles we are favoured with wise utterances concerning the operations of the Church in all parts of the world. Canada, Natal, Ceylon, and possibly Timbuctoo, attract the attention of their editors; and English Churchmen are taught to appreciate the position of the Church in those places. But I have rarely read an article in any English Church paper upon the Church in Wales, giving any evidence that the writer had even an elementary knowledge of the subject upon which he was delivering his oracular conclusions. The peculiar problems of the Welsh Church cannot be mastered without a thorough knowledge of the Welsh people and the Welsh language. There are Englishmen in Wales more incapable of forming a correct estimate of the state of the Welsh Church, than their countrymen in England. We all know the little prejudice and antagonisms that produce the incapacity. These gentlemen write to the English Church papers, and mislead English Churchmen. Not a few of our English friends have hitherto been wearing blinkers, which have hidden from them the true state of the Welsh Church. The discussions of this week have undoubtedly removed those blinkers from many eyes. Now, it is quite unnecessary that I should enlarge upon the absolute necessity of our endeavouring to influence the Welsh people through the press, if we are to recover the lost ground and to extend the power of the Church in Wales. You have been told that the literary powerlessness of the Church in Wales is not due to the neglect of the Bishops, but rather to the apathy of the clergy and the laity. No one has greater respect for the Bishops than I have. No one pays them more profound reverence than I habitually desire to do. But I am bound to express my solemn belief that, when they try to acquit themselves of the principal responsibility for the wretched state of the Welsh Church press and literature, they are guilty of under-rating the enormous influence which they wield. The Bishop sets the fashion of thought and feeling in his diocese. We, the inferior clergy, are irresistibly moved to walk, as far as we can, in the steps of our Bishops. Now, I speak with an intimate knowledge of North Wales, when I say that the exercise of literary ability in the Welsh language by the Welsh clergy was too often in the past undoubtedly discouraged by some of the Bishops. The same, I believe, may be said of South Wales. It was the fashion to speak sneeringly of those who wrote articles in the Welsh language for the instruction of their countrymen. The enlightenment of the Welsh people was regarded with supercilious disdain, as work unworthy of a gentlemanly clergyman marked for promotion. Those who hold that, as long as myriads of people speak Welsh, the Church ought to influence them through that language which they understand, have been misrepresented, and their motives have been misinterpreted. We must ask our friends to believe that we who speak upon this Welsh question, with a full knowledge of the Welsh people, are animated by motives of sincerity. We are not controlled by selfish purposes any more than our English fellow-clergy. We seek the welfare of our country, and desire to revive the life of the Welsh Church, well-nigh destroyed by a fatal policy of long duration. Solid facts are on our side. We advocate reforms by arguments which are not, and cannot be answered. It is of no avail to allude to us with sneers as *Welsh dignitaries*, as I recently heard one speaker who ought to have adopted a higher tone. For my own part, knowing that no dignitary who is ignorant of Welsh can do his duty in Wales, I glory in the reproach that I am a Welsh dignitary. We are inquiring this afternoon how the progress of the Welsh Church may be promoted by literary services? How can such services be obtained? The question is easily answered. When the Queen wishes to secure military services of brilliant valour

in the field, she makes it known that he who renders those services will be honoured with a Victoria Cross, or some other mark of distinction. So must the rulers of the Church incite her soldiers to deeds of high service. If they desire to create among the clergy a spirit that will incite them to do noble literary work for the good of the Welsh Church, they must remember that the rewards and honours which it is committed to them to dispense, are due to those who have done brave and good services. But in the past, the carpet-soldiers have too often been decorated in the Welsh Church, and some heroes have been neglected. Those who have tried to render literary service in the Welsh tongue have received crosses—crosses not of distinction and emolument, but of a very different kind. I hope that some of the suggestions which we have heard to-day will be adopted, so that this discussion may lead to some practical result. Let us hope that we may, ere long, have in the Welsh language a good weekly organ of the Church, and at least one thoroughly effective monthly magazine, so that Welsh Churchmen may be able to read them without feelings of shame. Much has been said this week of the causes that have weakened, yea, almost ruined, the Welsh Church. I do not assert that I and those who think with me have presented every possible view of the Welsh Church question. We have done our best to put forward what we believe to be the full truth from our own point of view. There are doubtless other points of view. Canon Bevan, I believe, put forward yesterday another view, from his own standpoint, very fairly and temperately. We who speak Welsh regard the question a little differently. In conclusion, I must repeat that the Welsh Church urgently needs an organ through which it may influence the hearts and minds of the Welsh people. If this meeting leads to the establishment of such an organ, I believe that it will have rendered a greater service to the Welsh Church than any that has been witnessed in this generation.

REV. W. C. DAVIES, Vicar of Cardigan.

THE subject before us is a very important one, and more especially so because the Welsh press, in the hands of the Nonconformists, is an instrument of great power. Much has been said during the Congress of the friendly attitude of Dissenters towards the Church. On what ground such an idea can be entertained I am at a loss to know. We cannot judge this from the spirit of the Welsh Dissenting press: for a continuous stream of venom flows through it; nor can we come to such a conclusion if we pay any heed to the bitterness often displayed in their pulpit utterances. The spirit of the Welsh Dissenting press, putting it in its mildest form, is unchristian. In order to counteract this influence, it is necessary that we, as Churchmen, should have a press of our own, which, while possessing equal strength, may, I hope, be more highly cultivated and refined, and conducted in a more Christian spirit. It is not by abuse that we must expect the victory, but by showing the true spirit of the Christianity we profess to hold and believe in. Through the press we may be able to state and explain Church principles to those who are never seen in church. Those who differ from us are often found misrepresenting the principles of the Church. It is difficult to account for their conduct. It would seem very uncharitable on our part to suppose that they wilfully misrepresent our principles; and it certainly would be no compliment to them to suppose that they do so in ignorance. Some of our Dissenting friends have been known to assert that every clergyman at every funeral says, concerning *himself*, "*I am the resurrection and the life*;" and thus by a palpable falsehood they endeavour to ridicule the Church and her beautiful services. One very enlightened Dissenting minister said to me personally, with a lofty feeling of righteous indignation, "*Go and wear the Mass!*" Such misconceptions and misrepresentations show how necessary it is that the principles

of the Church should be fully and fairly expounded through the medium of the press. Our Dissenting friends have always strongly objected to a religious census being taken; but they do not hesitate to publish statistics of their own, much in their own favour, and certainly greatly to the prejudice of the Church. By such statistics they aim at exalting themselves, lowering the Church, and gaining political power. A few years ago a clergyman in South Wales undertook the task of examining their authorised religious statistics, as published in the respective year-books of the several denominations; and by comparing their statistics and the census taken by Government of the population of Wales, it was found that the chief bodies of Dissenters in Wales claimed something more than the entire population, ignoring thus all Church-goers, all Roman Catholics, all Jews, and all those who never attend any place of worship. Such cooked statistics are terribly misleading, and should be met by such fair and honest statistics as would stand a thorough scrutiny, whereby the relative positions of Church and Dissent would be somewhat more clearly defined. Again, Welsh papers and periodicals should not be published in the unwieldy and antiquated style, so characteristic of the Welsh Church press; but should be written in the smoother and easier style of modern Welsh. Some may say that, as a rule, Churchmen write classical Welsh. It may be so; but it is not the style that the people will read; and if we want our literature to spread among the people, it must be written in a popular style.

REV. ROGER WILLIAMS, Rector of Llanedy, Carmarthenshire.

I CANNOT understand the reason why this meeting is held here, in the Guildhall, the hall of trials, except upon the principle that, "Taffy was a Welshman, {Taffy was a thief;" and because the Welsh Church press is undergoing the ordeal of a trial on grave charges. Owing to a misunderstanding about the place of meeting, I missed the opening of this debate, which doubtless would have provided me with ample materials for a speech. But I can imagine that there has been considerable moaning over the state of the Welsh Church press. And I have heard it said this afternoon, that its weakness is very much owing to the wet and cold blanket thrown over it by those in authority. I do not think that with any true-hearted Welshman the Episcopal wet blanket can have much effect. I should be ashamed of my countrymen if I thought it had. I feel that in every Welsh heart worth owing, the sentiment that would rise uppermost in the face of any undue interference of any Lord, temporal or spiritual, would be that which found impromptu utterance on one memorable occasion—

"Touch a Welshman if you dare,
For we the ancient Britons are."

I should be very sorry to think that the cold patronage of any Bishop or dignitary could in any way discourage the patriotism, or curb the spirit, of any Welshman whose services are worth having. If I thought so, I should feel ashamed of my fellow-countrymen. There is a great cry at present for Welsh Bishops, and I sympathise with it to a certain extent; but I do not think it absolutely necessary that all our Bishops in Wales should be always Welshmen. I think an Englishman may be a patriot of his adopted country, and Welshmen by birth and language may give their own countrymen the cold shoulder. When I run over in my mind the list of Welsh and English Bishops, who have presided over the dioceses of Wales during the last fifty years, I could not have exchanged some of those illustrious English Prelates for the

most promising and eminent Welshmen of their day. And I feel proud of this venerable old man, who is among us to-day, and who has been with us in every meeting throughout this Congress, feeling the keenest interest when any subject was discussed bearing any connection with Wales or the Welsh Church. He may be called an alien Bishop by birth only, but we must admit that he is a patriotic Welshman, whom we have reason to be very proud of. We have Welsh Bishops, but where are they this afternoon? I have no doubt that they are well employed elsewhere. Let us not be cowed nor deterred from doing our duty by the fancied discouragement of our spiritual Lords. Nothing could degrade us more than this imputation. I would rather myself have the goodwill and sympathy of my countrymen, than enjoy the high estimation of my Bishop; and I should prefer the approval of my own conscience, to the approval of my Bishop and fellow-countrymen together. I agree with the readers and speakers as to the desirability of having another Welsh Church weekly newspaper; but let us not cast off old servants; let us try to support and improve the Church Welsh papers that we have at present. They are by no means despicable. I believe we underrate them; our familiarity with them breeds something akin to contempt; and so slight is our acquaintance with Dissenting literature, that we are like some of those discontented Ritualistic clergymen who praise the discipline and machinery of the Church of Rome at the expense of our own; so many so-called Welsh critics among us are full of their praises of the ability of the Welsh Dissenting press, which they know but little of—*omne ignotum pro magnifico*—at the expense of familiar Church papers; but I challenge any Dissenting community to show me a publication of its kind so ably written as our “*Amddiffynedd yr Eglwys*.” There are to be found in that monthly paper articles on Church subjects as able and talented as you can find in any similar paper in the Welsh, the English, or in any other language.

REV. W. L. BEVAN, Canon Residentiary of St. David's.

THOUGH I have always ministered in an English-speaking parish, and have never pretended to undertake duties that require a colloquial knowledge of the Welsh language, I nevertheless feel an interest in Welsh literature, and I have always taken in a Welsh newspaper. I would suggest, therefore, that some of the English-speaking clergy are not so utterly indifferent to the character of the Welsh press as is supposed. It is concluded, perhaps too hastily, that because English-speaking clergymen do not take a warm interest in the Church press, they are therefore hostile to it. Of course, a man does not feel called upon to take in a newspaper which he cannot read; but it does not follow that he would not be very happy to add his name to those who subscribe to the support of such a paper. Having had no experience in Welsh writing, though I have had a good deal in other ways, I do not intend to give advice upon the subject of Welsh newspapers. I have risen simply to disown the statement of the Dean of Bangor, as to the effect of our addresses to the Congress yesterday. I totally deny that I treated the matter from a different point of view to that adopted by the Welsh clergy generally. I treated it from the point of view of historical fact. I am not apt to take at second-hand any statements I read in books. I always go to the fountain-head. I have done so on the present occasion; and if I find reason to differ from my friend the Dean of Bangor and others on statements of facts simply, that is not treating the subject from a different point of view at all. It would be a different point of view, I allow, if I had intimated in the slightest degree that I did not agree with the policy of having Bishops who are able to talk Welsh. I have never intimated a

word to that effect, and, moreover, it is not my own serious opinion. I do not believe there is the slightest difference of opinion between the Dean of Bangor and myself in regard to matters connected with the present condition of the Church in Wales. There is no statement that I made yesterday which I cannot support by reference to the authorities from which I drew it. My paper was a simple paper of facts, and I trust time will make it clear that I do not view the present condition of the Church in Wales from a point different from that of the Dean. I am anxious that such an imputation should not go forth, because I, as a Welshman who have always lived in Wales, much value his opinion.

REV. THOMAS WALTERS, D.D., Vicar of Llansamlet.

I SHOULD be very sorry if this meeting were to result after all in nothing. I want to turn it to some practical account. I do not think it would be possible for us to have a better opportunity of forming a committee than we have at the present moment. A substantial capital must be raised, and there must be a committee to arrange about the matter to be published. There should be a general superintendent to look after matters of finance, because, as you well know, clergymen are not men of business. It will be necessary, also, to make some systematic arrangement for getting news from different parts of the Principality. I know, as a matter of fact, that people in South Wales very often complain that the "*Dywysogaeth*" contains only North Wales news, and as they know nothing of North Wales people, it has no interest for them. I move, therefore, that a meeting be held for the purpose of furthering the object we have in view.

The CHAIRMAN.

You must not make any motion.

DR. WALTERS.

Then I will ask those who take an interest in the matter, to remain after the meeting, for the purpose of forming a committee.

The VERY REVEREND the DEAN of BANGOR.

I CLAIM a right to explain. I was induced to make the observation to which Canon Bevan has alluded by some remarks that dropped yesterday from the Bishop of St. David's. His Lordship expressed his opinion, as I understood, that the theory which attributed the exclusion of Welshmen from the Episcopate during the 150 years preceding 1870, to the fact that the Government resented their Jacobite sympathies, had been demolished by Canon Bevan in his paper. Welshmen *were* undeniably proscribed for 150 years. I hold the theory, that it was the expression of a deliberate policy. Canon Bevan is believed to have demolished that theory. I think differently. That was my reason for saying that we had looked at the question from different points of view. It is not, I think, true that we differ upon any important matters of fact. I

accept, with hardly any exception, the statements of fact embodied in Canon Bevan's paper, although I think other more important facts might have been added. It is true that Canon Bevan thinks that there were seventy chapels in Wales in 1715, while I put the number at thirty-five. The existing number is about 3000. In either case the increase has been enormous. Whether my figures are right or wrong, I know not; but I have authority for my statement, and I can produce it.

REV. W. TUDOR THOMAS, Vicar of Llanwrtyd, Brecknockshire.

I APOLOGISE for the presumption of standing up to address you after the speeches you have already heard, but the question is one that I have been deeply interested in from my boyhood. It is a well-known fact that the Church press in Wales is in a most lamentable condition, with the exception of the "*Amddiffynydd*." It is reasonable to ask, Why is that so? Is it because the Church possesses no literary talent? Certainly not. We can look back with pride to the names of a host of our literary Churchmen, such as Goronwy Owain, Ieuan Glan Geirionydd, Gwallter Mechain, Tegid, and Nicander. It would be invidious to mention well-known names of clergymen and laymen of our Church in the present day. But, nevertheless, the state of the Welsh Church press is such as it ought not to be. I must candidly confess that I have always been brought up to think that one great reason is, because those in high authority in the Church have not given the countenance to the press that they ought to have done. In fact, Bishops, clergy, and laity have never risen to the importance of this subject. But I think we must certainly admit, after what we have heard from our venerable Father to-day, that he, for one, is not at fault. Such, however, is the cause of the present condition of the Welsh Church press, and we must all lament it. I remember the days when the "*Haul*" was a very different periodical to what it is at present; and its past success must undoubtedly be attributed to "*Brutus*," who received a mere pound a week, just like a labouring man, for writing those famous articles which thrilled the heart of every Welshman. It has been said that his writings were cast in the mould of bitterness, but I am sure I shall be only expressing the opinion of every one here, when I say that that is a mistake. Who, that has ever read his "*Brutusiana*" would say that? We are talking of things that passed away twenty years ago, and in the then state of the Church, plain writing, such as was to be found in those articles, was requisite. On Monday I was travelling to the Congress, and I came across a gentleman who had never been in Wales before. He said, "I suppose the Welsh are very queer people, are they not?" I said, "Do you think so?" He asked, "They are Dissenters, are they not?" and I replied that a great many of them were. Upon which, he observed that if he were a Welsh clergyman he would convert them in three months; and when asked how he would set about it, he explained that he would preach about their patron saint, and so lead them on to worship in the Church. He understood that we had neither a literature nor a language, but I informed him that we had both. I must confess, however, that the "*Haul*" and the "*Dywysogaeth*" are very inferior to what they ought to be. How are they to be improved? Let us have a committee formed, to carry out the object we all have in view, and I would suggest that the Dean of Bangor should be at its head. The next step will be to appoint an editor who would be an honour to the Principality. We have got many such men. But if you have a good editor, you must pay him handsomely. How is his salary to be provided? Surely we have a sufficient number of Welshmen in the Principality to make that provision certain. I know that poor clergymen cannot

afford to give much, but there are wealthy laymen in Wales, who ought to contribute towards such an object. Let us learn a lesson from the Dissenters. Some of the best articles contained in the best of their periodicals are paid for. Let some of the best Welsh writers be appointed, and let them be paid well for their articles. We might have twelve writers, one for each month of the year. Then the "Dywysogaeth" ought to be improved. We do not want two papers. Let every clergyman do the best he can in his own parish to further the object. I once asked a very good Churchman in my parish what Welsh newspaper he took, and it turned out that he did not know of the existence of the "Dywysogaeth" as a Church newspaper. I do not say who was in fault, but I do say we ought one and all to do our best to promote the circulation of the newspapers and periodicals of our own beloved Church.

MUSIC HALL, FRIDAY EVENING, 10th OCTOBER.

In the unavoidable absence of the RIGHT REV. the PRESIDENT, the VENERABLE the ARCHDEACON of ELY took the Chair at Half-past Seven.

CHURCH MUSIC.

PAPER.

REV. THOMAS HELMORE, M.A., Priest in Ordinary, and Master of the Children, of Her Majesty's Chapels Royal.

[This paper was illustrated by a small but efficient local choir.]

IN the paper I read, twelve years ago, at the Wolverhampton Church Congress, it was my endeavour to lay down certain first principles, and to suggest some practical rules, for guidance in Church music, "with special reference to the joining of all the people in sacred song." The same and similar points have been also enforced, by most distinguished men, at many, if not at most, of the other seventeen Church Congresses held since 1861.

Reference to the reports of these eighteen years will prove, notwithstanding some differences as to the details, how wonderfully unanimous has been the general tone and practical teaching of all the readers and speakers on this important subject.

This general unanimity—the result of truth—is also, I believe, the reflection, not simply of their own conscientious study of the essential requirements of Church music, on the minds of the leaders of Church opinion, but of the matured thought and settled conviction of the most musical and best educated members of the Church of England; the

reflection of true Church teaching, as represented at these Congresses, in her various schools of theological views and feelings, so far as time and opportunity have allowed mature deliberation on the subject, and carefully formed opinions to settle into well-grounded convictions. I will go further, and congratulate my fellow Churchmen on the bond of union many, of all shades of religious sentiment, have found in the psalms and hymns and spiritual songs of Church music, not only among ourselves, but with those who are separated from us, in other respects, by the external divisions which have so sadly rent asunder the visible framework of Christendom.

The Christian arts of *poetry* and *music* bind together in Christian love and holy sympathy many whom the unhappy lack of outward intercommunion and deplorable differences of doctrine thrust asunder.

It will be desirable to recapitulate, as briefly as possible, some of the thoughts and practical recommendations of my former paper, the whole of which I can honestly endorse, as my settled judgment, after subsequent study and practical experience, now in the fifth decade of my Church-musical studies, and after careful and wide observation, in England and in other countries, with peculiar advantages for the formation and testing of that judgment. This recapitulation will, I trust, prove a fitting introduction to such further observations as may prove an appropriate and useful continuation of that former paper.

Insisting on Church music as the divinely-appointed and constant corporate exponent of religious zeal in every age, I deprecated the idea of the musical art in general being regarded, either wholly or principally, as a pastime and amusement, or even as a refined recreation. It is a high gift of God; and its first use is to honour Him. It is a good and perfect gift, for the right use of which mankind are responsible!

Much carelessness and ill-regulated attention have marked its past employment in cathedral and other churches; and in awaking from the errors and neglect of former ages, and in endeavouring to restore music to its legitimate uses, a false distinction, I remarked, has unhappily been drawn by some between the requirements of the Church of England for the *cathedral*, and the (inaccurately so designated) *parochial* services, as though she had one law for cathedral churches and another for parish churches! I may mention, in passing, that my own former cathedral of Lichfield is itself the parish church of the Close and several surrounding streets.

It is certain, however, that the *rationale* of Divine worship, as ordered by the Church, presupposes and demands, in every place of worship, as full, complete, and solemn service as the means, ability, and zeal of the ministers and people, together with a choir, if there be one (paid or unpaid), will allow.

To provide for the full carrying out all the requirements of such a style of divinely-sanctioned and ecclesiastically-appointed services, all should, from their earliest years, be taught singing by note.

The first principles of the *science* of music, and the *art*, at least, of singing, if not also of playing on some instrument, should be considered a necessary branch of every Christian's education.

Thus provision would be fully made for use in church of choir-singing, both alone and with a general congregation; for alternate singing of each of these

alone ; and even where no regular choir could be formed, the Songs of Zion, fitly set for priest and people, need not be omitted, nor her harps hang silent upon the willows !

As to the music to be sung, it should be like the words of the Offices and Liturgy :—1. Holy ; 2. Best of its kind ; 3. Devotional.

That thus it should be has been all along, as we are taught in the Holy Scriptures, in every age, the will of our Heavenly Father. “*By the commandment of the Lord by His prophets,*” was the musical service of the Tabernacle, and the subsequent worship in the Temple at Jerusalem, magnificently ordered. It was still celebrated in the time of our Blessed Lord, and honoured by His Apostles and first disciples after His ascension, and it continued in its full choral completeness, as Josephus informs us, certainly to A.D. 63 ; and, most probably, till the overthrow of Jerusalem and the destruction of its gorgeous Temple.

The ample and glorious provision for daily choral worship, morning and evening, with numerous instruments of music, and singers in their four-and-twenty courses, was no part of the effete Levitical law which gave place to the Gospel ritual, but was rather a foretaste of the Christian choralism, and of—

“That undisturbed song of the pure concent
Aye sung before the sapphire coloured-throne
To Him that sits thereon,
With saintly shout and solemn jubilee,
Where the bright seraphim, in burning row,
Their loud uplifted angel-trumpets blow,
And the cherubic host, in thousand quires,
Touch their immortal harps of golden wires,
With those just spirits that wear victorious palms,
Hymns devout and holy psalms,
Singing everlastingly.”

The old Templar minstrelsy lived on, as I cannot but think it contrary to all analogy to doubt, in the songs of the Apostles and their thousands of Jewish converts, including many of the priests, who, of course, were familiar with the ancient Psalm chants and all the music of the Temple ritual.

Of no dissimilar style, we may be sure, were the hymns and spiritual songs of the Christian Church, whose upper-chamber worship, and holy services in catacombs and other hiding-places from the storms of fiery persecution, at length developed into an ample tide of sacred song in the royal basilicas and noble churches of Constantine and Helena, when, in more solemn state, the same divinely-appointed and ecclesiastically ordered service of song, with its duly-organised choirs, and precentors, and *Rectores Chori*, was fully settled. It is a matter of history that, from the middle of the fourth century regular singers were appointed ; and the fourth Council of Carthage, A.D. 398, gives the form of their ordination. Thus was the sacred tradition of the choral worship handed on from generation to generation, with little essential change, though with infinite accidental variety, through all the ages, from the days of King David to our own.

With regard to the executants of church music in our choirs, whether of officially remunerated singers or of unpaid volunteers, I am almost ashamed to be obliged to confess that the state of things at present still

requires me to insist very earnestly before this assembly, as I did at Wolverhampton upon the impropriety of committing the conduct of holy worship to non-communicants. All who sing in a choir should be devout and consistent Churchmen; or, as in the case of children, catechumens preparing for Confirmation and early participation in the Sacramental grace of the Supper of the Lord.

Then, as to the music to be set to the various parts of our services, specially in respect of the Liturgy, emphatically so called, there should be an orderly gradation of vocal expression, from the most penitent to the most jubilant, according to the words to be said or sung, and the varied character of the services themselves as bearing in their general tone the impress, one while of Lenten humiliation, at another of Festal joy and triumph.

The tendency of our modern choirs has, in too many instances, been to adopt a course the very reverse of this. The "Confession," which ought to be sung on a low note, and only in monotone, is, in many churches, sung on a high note, with elaborate ornamental ending, in four-part harmony. This is certainly in contrariety to the "exhortation" to say it, after the minister, with a *humble* voice; and opposed to all the *rationale* both of ancient and modern ritual.

Then, with wonderful irreligious perversity, in these same churches we find the "Sursum Corda" verses and responses, the "Sanctus," and even the angelical hymn, "Gloria in Excelsis," left, without any musical honour whatever, to be merely read by the priest, and murmured by the less musical but more faithful of the congregation; as though the choir gloried in their shame, and rejoiced in their sins; while no "celestial fire" from the Holy Ghost kindled in their hearts one spark of holy joy and gratitude for the Saviour's love, and the Father's pardon and absolution, and no consciousness of utter inconsistency with the functions they are permitted to discharge smote them with compunction for their early departure from the half-completed service, and their desertion of the company of "Angels and Archangels and all the Hierarchy of Heaven," whose song they will not join on earth.

Having thus taken a brief retrospect of the principal points dwelt on at length in my Wolverhampton paper, I propose now to explain what is, in general, meant by *Church Music*.

All that is properly or improperly included in this term may conveniently be classed under four heads, by a cross division, into Ancient and Modern, and Plain and Figurative; thus we have—

I. Ancient Plain Song, generally called after the name of St. Gregory the Great, a very early arranger of the Liturgy and its Gradual, or accompanying, tune-book.

II. Modern Plain Song, which includes all chants, metrical Psalm and hymn tunes, and simple melody, which can, in any degree, be joined in by ear, and without scientific knowledge of music. Its tunes have been invented since the middle of the fifteenth century down to the present day.

III. Ancient Figurative Music, commonly called *Counterpoint alla Palestrina*, including also the compositions of the first masters of the English Reformed Church who wrote in a similar style, and some of them, at least, to Latin words before, as to English, after the change from the

ancient language to that more generally understood by the common people.

IV. Modern Figurative Music, or all anthems, services, and other concerted music not of a congregational character, composed for English Church use since the Restoration in the seventeenth century. Also much music called "sacred," and used, properly or improperly, in Divine Service, at home and abroad, including the entire range of modern compositions for foreign churches and Protestant communities; also oratorios, cantatas, and psalms and hymns elaborately set to music for voices and an orchestra, such as the "Lauda Sion" of Mendelssohn and the "Stabat Mater" of Rossini.

This is a popular view of what is meant in general by the term Church music. But, looking to the history of the art, there might, did our time allow it, be found, and enlarged on, a more exclusive principle of division, in the treatises of learned Church musicians on the subject, founded on the use of the ancient ecclesiastical modes on the one hand, or on the other of the modern harmony founded on the major and minor scales now in common use, and not rejecting, as the Fathers of Christian Church music did, chromatic intervals in the construction of its melody. Church music would, according to these authors, be restricted to the first and third species of my fourfold division, and whatever doubts may be entertained by any as to other music, taking the widest and most correct views of this comprehensive subject, these two, viz., Gregorian Plain Song, and the mensurate music of Palestrina and his school abroad, and of Byrd and Tallis and their contemporaries at home, are universally acknowledged by learned Church musicians to be the two legitimate branches of music specially enjoined, or distinctly permitted, by authority in Christendom.

Of modern music well known, and generally used, much of which I consider is by no means indiscriminately to be condemned as unfit for admission into our churches, I do not propose to speak particularly. The very short time at my disposal may be better spent in the endeavour to convey to the minds of my hearers some clear notions on Plain Song, and the counterpoint, which is its proper complement, in the full adaptation of music to the requirements of public worship.

Now the Plain Song of the ancient Christian Church, retained by our own at the Reformation, is the universal ecclesiastical art of *reading, saying, and singing* all that is to be *read, said, and sung* in the ritual of the Church. "In days of old, when religion was esteemed the great business of life, the Doctors and Bishops of the Church left no part of the public or private acts of man's duty to God without full and copious and well-devised directions." Hence all the Offices of the Church, and the Mass itself, "were set for the glory of God, and the edification of the people, to that vast and voluminous Plain Song, the remotest echoes of which" (as I wrote six and twenty years ago, and feel more true every year I live) "still occasionally heard faintly from the fretted roofs and antique chantries beneath which their sacred ashes repose, are sufficient to rekindle the flame of expiring love, and to unite in the communion of saints the sympathies of all faithful souls."

Prior to the heresies and schisms of the sixteenth century, such a thing as the use of the colloquial inflexions of speech in the worship of God would seem to have been unknown. The universal instinct, or natural

perception of the fitness of things, taught mankind to use a different tone in supplications and devout addresses to any deity, true or false, from that used in common intercourse with their fellows of mankind. The Plain Song is adapted to this natural requirement of prayer, hence the monotonic prayer-tone or chant—the “Cantus Collectarum.” Nor was this monotonous recitation left, in the rules of this Plain Song, as it is too generally in its employment among ourselves, bare and bald, with no relief and agreeable variation; but both at the end of Collects on Festivals, and in many parts of the services on other occasions, this monotone was relieved by pleasing diatonic changes of note, answering musically to the cadences of the speaking voice, the sliding intervals of which were, as it were, by the chemistry of ecclesiastical art, *crystallised* into definite musical intervals. I may refer inquirers to the fourteenth chapter of my “Primer of Plain Song,” for definite information on this, as well as to the rest of that instruction book for every other detail of the subject.

It may be well here to repeat what has been observed at a former Congress on this subject, that the rubric prior to 1662 directs both the Lessons and the Epistle and Gospel to be “sung in a plain tune,” after the manner of distinct reading.

I now quote from the Cambridge folio edition of the Prayer-Book set forth by the printers to the University, Thomas Buck and Roger Daniel, 1638:—

“¶ Then shall be read two Lessons distinctly, with a loud voice, that the people may *heare*” . . .

“¶ And (to the end the people may better *heare*) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel.”

I am the more anxious to bring forward these corroborations of my statement as to the universal application, in the intention of the Church in past times, of Plain Song to the whole of its ritual, because there is, from the lack of musical education, such a very general want of right views, and consequent error of practice, with regard to the use of Plain Song.

I will venture upon a practical illustration of what I mean, taken from what I have recently heard with my own ears; and I will describe a couple of instances of a misuse of Plain Song,—which I fear are so typical that most who are present must have heard similar painful exhibitions of nineteenth-century absence of artistic feeling and taste.

At a Harvest Festival at which I was lately invited to preach, the officiating priest began the service in a very pleasing, unobtrusive way, saying the service on a low note, which might easily have been joined in by all the congregation; but in the Confession, also suitably begun by him on a low note, “with humble voice,” to my utter surprise and annoyance, a choir followed him in a high obtrusive monotone, at an inappreciable interval—some fourth and a fraction above his note! and to my horror these two discordant sounds were continued by the minister and the choir in the Lord’s Prayer and in the other parts of the service, whether united or responsive; and Tallis’s harmonies were sung, accompanied on the organ. Can any one, gifted by God with proper human ears, conceive of anything more utterly subversive of all feelings of devotion, and of ritual beauty, not to say decency? In this case every-

thing was set on one side by the literal conformity of the choir to the dead letter of choralism ; and, because their music was arranged for a chanting note on G, they thought they had a grand choral service in spite of the discord of the principal agent in this horrible cacophony ! The poor priest after the service, excused his inharmonious monotone on the ground that the congregation would not like the priest's part to be intoned chorally !

The very next day I heard another specimen of what I fear is also too commonly heard, as a sort of parody upon the proper use of Plain Song in its earliest or most elementary form. But this was a diametrically opposite form of the same essential error—the error, I mean, of not caring for a certain agreement in vocal utterance between the officiating minister and the rest of the worshippers—be they a choir or a general congregation only, or both together.

In this second case, there were two officiating priests, no choristers, no music of any kind. There was a small congregation, principally of females. The two priests sharing the duty, each, in the leading of the various parts of the service, used a high monotone, which one of them maintained properly, the other used dubiously as not being musically gifted,—both, however, used their voices as though they were supported by a well-trained choir able to respond to them and to say with them at a pitch suited to resound through the largest nave and the longest aisles of any cathedral. It was, of course, difficult, without great apparent obtrusiveness and peculiarity, to respond to their lead ; and the congregation did not attempt it, but responded in their low-speaking tones. Thus the incongruity was painfully apparent between a ministry that to a certain extent affected the *Cantus Collecturum* of Plain Song, and a congregation who could not, or who would not, respond to them in the same manner. Here the priest's part was too high and the people's too low, as in the former the priest's was too low and the choir too high. In both, the sober dignity and beauty of the service was marred by flagrant instances of incongruity of vocal expression.

Such glaring violations of natural feeling and artistic requirement are most damaging. They repel the congregations, and are most injurious hindrances to the formation of correct taste in the use of the first elements of the Divine art of music as the handmaid of religion.

After the accents of Plain Song, the Psalm Tones next claim our attention. I am not now anxious to treat of them historically. I may, however, remark that no one, so far as I know, has ever pointed out any record of their being at any time recently introduced. In Western Christendom they have come down to us, apparently, in an unbroken tradition. The most learned writers on the subject encourage a belief that they are of Templar origin, a view consistent with all that I before suggested with regard to the songs and psalms of the first Christians.

As to their character as recitation tunes for congregational use, I regard them as better than any other chants of modern composure. I entirely disagree with those who profess to find in these novelties any superior beauty or sublimity for the solemn recitation of the inspired words of the Psalter. Nor can I believe that any enlargement of the resources of the musical art,—any new discovery in the phenomena of sound,—any fresh combinations of the science of harmony have so improved our

powers of melodic invention, as to make it certain that the melodies of the inspired prophets and sacred minstrels of old were one whit inferior as vehicles of pious worship to those of the greatest composers of modern and present times.

I do not shrink from professing myself one of those who believe that music as well as poetry, so far as their inner essence and life are regarded, were at least as fresh and vigorous in the early ages of mankind as at any later date; that is to say, so far as they embody the sentiments and feelings of the soul, and by expressing them convey them, as it were by an electric conductor, to the souls of others susceptible of similar sentiments and feelings, sympathetically aroused by the magic influence of musical sounds,—the inspiration of true artistic genius. It is only an untrained or vitiated ear that cannot understand and appreciate the Psalm Tones and other melodies of the Gregorian Plain Song; unless, indeed, the mind is so warped by an exaggerated belief in the superior power gained by the modern progress of the musical art, in all the material and mechanical appliances of the orchestra, and all the manifold resources of its chromatically evolved harmonies, as to have harboured a prejudice against Church Plain Song, amounting in some to an unreasoning antipathy, so that, like “the deaf adder that stoppeth her ears, they refuse to hear the voice of the charmer, charm he never so wisely.”

Perhaps few of those present have ever heard the Psalm Tones sung in their full integrity, but only as sung to English words without the antiphons, which in the Latin books of the early English Church were prefixed and appended to them.

An antiphon was the intercalation between one Psalm and another of some fragment of Scripture, or a narrative verse suited to each special aspect of the Christian year. The same Psalm could thus be recited at different seasons with ever-varying reference. “Come, let us sing unto the Lord,” would thus be an invitation at Christmas to praise God for the birth of the Saviour, as at Easter for His glorious resurrection; and so forth, at each change of principal subject, expressly named in the antiphons for the day. The “different emphasis” of the Psalms was thus “brought out;” “the same sun-ray from the Holy Ghost rested indeed at all times on the same words, but the prism of the Church separated that colourless light into its component rays—into the violet of penitence, the crimson of martyrdom, the gold of the highest seasons of Christian gladness (“Primer of Plain Song,” p. 117).

Another portion of ancient Plain Song, more nearly approximating to our modern congregational tunes, has become in our day less of a sealed book to the English-speaking Churches. I refer to the metrical hymns and sequences. These hymns, like the antiphons, were incorporated with, and were sung in the Lauds, and Matins, at the third, sixth, and ninth hours, at Vespers, Compline and Prime, and the Sequences in the high service of the Liturgy. It is well known that it was a subject of regret with some of the most learned of the Reformers that they could not translate these hymns into English verse. The spirit of sacred versification has, thank God, at length been poured out in rich abundance on English scholars and divines in this nineteenth century, and many of these ancient hymns (the praises of which are resounded through the

whole Catholic Church) are now translated into nervous, vigorous English, worthy of a hearing side by side with the other glorious translations of the prose portions of the ancient ritual in our Book of Common Prayer; they are in the same verse as the originals, and can therefore be sung to their grand old Plain Song melodies, many of which, as well as the words themselves, are of world-wide reputation.

Upon the melodies of the antiphons and hymns, Palestrina and his contemporaries and immediate successors, and in the same ecclesiastical modes, composed the masses and motetts of that other species of Church music, to the consideration of which we are naturally led after the review of these foundation-stones of their wonderful structures of immortal harmony.

Church Counterpoint alla Palestrina, thus founded upon the sublime themes of the Gregorian Plain Song, was authorised in the Roman Communion to supersede the previous abuses of the mensurate music which had crept into her services, and in many instances profaned her sanctuaries, not only by light and inappropriate harmony of the same character as the operose music condemned at home by our English Reformers, but by the introduction of secular music, such as vernacular love songs, words and all, into the texture of their settings of the Latin service, as the Plain Song basis of their sacred counterpoint.

In our own country, while the *Plain Song* of the ancient Church was providentially adopted by authority, and our people blessed by the retention of their inalienable birthright, in its continual use, there was also a similar allowance for the use of mensurate concerted music, with the suitable restriction, for the edification of the hearers, viz., "that the sentence of the hymn [or such like song to the praise of Almighty God] may be understood and perceived." [Time and opportunity have been wanting for the preparation of any such anthem or elaborated composition, as the choir would gladly have given as an illustration of mensurate music of highest art, either ancient or modern. They will, however, now sing a specimen or two of harmonised Plain Song hymns.]

To conclude. I have endeavoured, both at Wolverhampton and here in Swansea, so to treat of Church music as to raise it higher in the thoughts and feelings of my fellow-Christians. I have specially urged the claims of the traditional Plain Song of the Church upon their pious regard. I have deprecated its abuse by those who do not know how to use it. If the clergy chant, the people should also chant; and if any are unable to attain the first step in its acquirement by sustaining a pure note of a known and definite pitch, suitable for use by their congregation, it is far better, in my opinion, not to chant at all. At the same time, let not this admission foster the erroneous notion that every man who cannot, or prefers not, to use the Church Plain Song is in no degree amenable to the natural laws of acoustics. Each of us, in reading with such exertion as to be heard in any assembly, has more or less a kind of chant of his own—and not, in general, such as our neighbour likes as well as *his* own, nor one in which he can chant with us. The speaking voice does not differ from song so much in its dominant notes, as by the strange and singular idiosyncracies of its sliding inflexions.

Then, with regard both to this and to the higher steps in the school of Plain Song, its great utility may be shown by the facility it gives for the

due performance of the Christian duty of common prayer and praise. While most fitting for the use of the hundreds and thousands in any Christian Church, a Paul and a Silas could chant it in the inner prison of Philippi ; and wherever two or three are gathered together in the Name of our Blessed Lord, there also can this Plain Song become the outward vehicle and most fitting expression of our united adoration and thanksgiving to Him Who has promised His presence and His blessing both to the few and to the many who love to gather themselves together in His Name.

Love to God is the only true inspiration of Church music ; love to man the guide and the controller of its use in our united worship. All must be done in the Spirit and by the Spirit, so as to honour our Almighty Father, and to edify the Church of our Lord and Saviour Jesus Christ.

FINAL MEETING.

The concluding Meeting of the Congress was then held.

The CHAIRMAN.

I AM sure I may, in the name of all present, return our best thanks to Mr. Helmore for his excellent paper. I will now call upon Earl Nelson to address the Congress.

RIGHT HON. the EARL NELSON.

LADIES AND GENTLEMEN,—It is with great pleasure that I comply with the request which has been made to me, to move, on behalf of those who have come from a distance to attend this Congress, a vote of thanks to your Bishop for the able way in which he has presided over our meetings. No one could have listened to his Lordship's first address without feeling certain that the success of the Congress was assured by the kindly way in which he set forth the duties he and all of us should have to perform. I am sorry that he is not able to be present at this meeting in consequence of his suffering from severe indisposition. Every one who was present at the important meeting this morning, at which we were trying to elevate our souls by the good advice and instructive addresses to which we listened, must have observed, even in the interesting opening remarks of the President, how unwell he was; and his voice afterwards so completely broke down that he was obliged to ask the Secretary to announce the names of the speakers. That his Lordship has taken a particular and anxious interest in the Congress has been shown by the way in which he has attended all the meetings in this hall, and we owe him a great debt of gratitude ; for I have observed that the success of a Church Congress is always in proportion to the earnestness with which its President throws himself into the work. In the name of the visitors from a distance, I congratulate you on the great success which has attended this Congress at Swansea, and particularly as it is the first gathering we have had in Wales. I therefore move :—

"That this Congress begs to tender to the Right Reverend the Lord Bishop of St. David's its grateful and warmest thanks for the able and kindly manner in which he has discharged continuously the various duties of the office of President, and to offer its congratulations upon the pre-eminent success of this its first gathering in Wales."

WYNDHAM PORTAL, Esq., of Malsanger, Basingstoke.

I AM sure that such a motion does not require a seconder, but I do second it most cordially. I have attended these meetings on many occasions, and I venture to affirm that the Congress at Swansea will, by general consent, be pronounced second to none of its predecessors. In congratulating you upon that fact, I would express a hope that the experiment will be repeated in another part of Wales. We must all regret that our President is unable to take part in this last meeting, and to receive in person this expression of our thanks. I am certain we all join in the earnest hope that his Lordship's indisposition, brought on by devotion to our interests, may be of short duration, and that he may be spared for many years in health and strength to carry on the work of his high office in this diocese.

The CHAIRMAN.

I SHALL have great pleasure in conveying to his Lordship the resolution and the good wishes of the Congress; and I will take this opportunity of reading a letter from the Bishop, which he has sent to me for that purpose.

"PANT-Y-GWYDIR, October 10, 1879.

"MY DEAR ARCHDEACON,—I am deeply disappointed by a message which I have just received from my doctor, who positively forbids my attending the conversazione this evening; and I confess that if I were to come I should be of but little use, since not even your excellent prescription of silence and sleep, taken in liberal doses this afternoon, has succeeded in restoring the tone and power of my voice in any degree equal to the occasion. But although matters were brought to this pass by my endeavour to address a body of working men, to be counted by thousands, in a heated atmosphere last night, followed by the part which I had to take in that most solemn and interesting meeting this morning, I would not have been absent at any cost on either of those occasions. So far, indeed, as my personal feeling is concerned, I have this alleviation of the disappointment I have recorded, namely, that I can now look back on the devotional meeting of this morning as my own final experience of the much-to-be-remembered Congress of 1879. I cannot imagine anything more complete of its kind; and when we consider the amount of critical and expository learning, the real piety, the eloquence of the readers and speakers, their substantial unity in the most essential matters of doctrine (which was visible in spite of considerable theological divergence, apparent on the very face of some, at least, of the papers and addresses), I cannot but record my thankfulness to that Good Spirit Who has blessed the Church of England with a ministry capable of producing such teaching as that which was addressed to us this morning. But even more impressive to me than anything which was spoken or read, was the rapt attention and the reverent demeanour of the great assembly. To pass to the more immediate occasion of this letter. I desire you to say on my behalf what I should have said if I had been able to be present. I request you to convey my thanks, and those of the Congress, to all who have helped its work forward in various ways. Of the sermons of the two preachers at the opening services

I have already had occasion to speak ; I will only add that I can never forget the impression produced on my mind, and evidently on those of his many hearers, by the magnificent discourse of the Archbishop of Canterbury at St. Mary's. But we have also to thank the Vicar of Swansea, and the clergy of the other churches in the town and its immediate neighbourhood, for help in making arrangements for the opening services, and for providing spiritual food for the members of the Congress throughout the week. We ought also especially to thank his Worship the Mayor and the Corporation of this ancient borough, for their kindness in allowing the Congress to make use of the Guildhall for evening meetings, and especially for their courteous recognition of the Church of England, by appearing at St. Mary's on Tuesday morning to receive the Primate of all England with the state which seemed to them to be due to his high position. I must further beg you to tender the thanks of the Congress to the inhabitants of Swansea and its neighbourhood, who have shown such splendid hospitality to its members. It does not appear to me necessary to dwell on the fact that our hosts have not in all cases been members of the Church of England, because I am sure that in a place like this such differences would not be allowed in any way to interfere with the exercise of that kindly disposition which is at all times to be expected among Christian people. I would only say, while I am on this point, that, while I hope and believe that nothing has been said or done during this meeting, the tendency of which would be to place our Dissenting brethren at a greater distance from ourselves, I think a good deal has been said, the effect of which will be to quicken our kindly feeling towards them. Be so good as to express our gratitude to the readers and speakers who have (in many cases at a great sacrifice of valuable time) prepared the important addresses to which we have listened, and have come to this distant region to deliver them. The tone and spirit of those addresses have been uniformly what we should desire on such an occasion, with plenty of variety, and yet without producing any such collision as might have impaired the harmony of our meeting, even on the most exciting topics. I now ask you to express our gratitude to the Committee, Sub-Committees, Secretaries, and other officers who have done the preparatory work of the Congress. I know what an arduous task it has been. I am sure that nobody will feel that I am less than duly appreciative of his own services, if I mention one of the Secretaries in particular, not because I have any reason to suppose that he has worked harder than the rest, but because, having been in continual and almost daily communication with him for months, I know best what his work has been—I mean my friend, the Rev. J. G. Gauntlett. And finally, my dear Archdeacon Emery, I beg to offer you my own thanks for your invaluable assistance to the Committee of the Congress, and to me, its President. Till last year I rather disliked these meetings ; I was much more than half converted to them at Sheffield ; but now I am a 'proselyte of righteousness.' May God bless and prosper this work, which is your creation, and you in doing it. I think that God has been with us here this week : may He bless and strengthen the Church of this land, and make her more and more a vessel unto honour, sanctified and meet for the Master's use. Farewell. Your affectionate brother, W. BASIL, ST. DAVID'S."

H. HUSSEY VIVIAN, Esq., M.P.

I RISE to move,—“That the most respectful thanks of this Congress be offered to his Grace the Archbishop of Canterbury, and the Right Rev. the Lord Bishop of Winchester, for preaching the inaugural sermons ; and also to the several eminent members, clergy and laity, who have by papers or speeches helped to carry on so efficiently and lovingly the various discussions.” Speaking of the Archbishop of Canterbury, who holds so exalted a position, I feel that it is hardly possible for me to say all I wish.

Every one who listened to that magnificent discourse with which his Grace inaugurated the Congress, must have felt what an unspeakable blessing it was that the Church of England should be presided over by a man capable of conceiving such a sermon. The Archbishop of Canterbury, in most troublous and difficult times, has successfully maintained the purity of that glorious and ancient institution as unsullied as it came down to us from our forefathers. This is an age in which men's minds are deeply excited on the subject of the Church and the public worship of Almighty God; this is a time in which an excess of zeal and an exuberance of religious feeling make men exceedingly liable to go beyond the strict bounds within which enthusiasm should be restrained. No man could have discharged the duty of curbing and restraining undue excess in doctrine or ritual with more judgment and Christian love; and to him we probably owe the preservation of our ancient and beloved Church. I am well able to judge of the feelings of the laity, and I think I know what the opinion of the country is with regard to the Archbishop of Canterbury, who for so many years, in the manifold dangers the National Church has had to face, has done so much to avert those dangers. In that opening sermon to which I have alluded, there were expressions of Christian love which ought to sink deeply into all our hearts and promote greatly the exercise of Christian unity. There were, no doubt, many Nonconformists present, who must have felt how thoroughly in all essentials the great Church of England was in truth one with them. We are also anxious to tender our thanks to the Bishop of Winchester. A man cannot be in two places at once, and I am not able therefore to speak personally of his Lordship's sermon; but last night I attended the meeting of working men, at which no fewer than two thousand were present, and I heard the loving and fatherly address of the Bishop. I never listened to an address more calculated to reach the hearts of working men than that of the Right Rev. Prelate. Then I have to ask you to thank "the eminent members of the Congress whose papers and speeches have helped to carry on so efficiently" its business. These comprise men who take strong party views on many Church questions, but who have subordinated them to the great object of furthering the success of the Congress. I have marked with pleasure the moderate tone in which we have been addressed; and those who desire the prosperity of this great institution cannot but join with me in thanking those gentlemen for the able manner in which they have taken part in the discussions.

REES GORING THOMAS, Esq.

I HAVE great pleasure in seconding the motion, which I am sure will be most cordially received.

The resolution was carried by acclamation.

THE LORD BISHOP OF BATH AND WELLS.

I HAVE great pleasure in returning thanks, on behalf of myself and my fellow-labourers, for this expression of your goodwill. For myself I can assure you that I entered upon my task with great diffidence; but, for all, I can say that we have endeavoured to discharge our duty to the best of our ability; and I am sure that this Christian assembly will give us all, whatever divergence may have been perceptible in our views, full credit for an earnest desire to promote the welfare of the Church and the edification of Churchmen. When we return to our usual and ordinary avocations, whether in

secluded villages or in busy towns, I trust that the result of this great Congress will be to unite us in the bonds of Christian love and amity in the Church, of which, by God's grace, we are members. I can only add that I was deeply impressed with the meeting last night of working men, who must have seen that all who addressed them earnestly desired their best interests, and must have appreciated the sympathy expressed towards them. I hope, also, that we all felt deeply thankful to have so much evoked the sympathy of the working classes.

REV. BROWNLOW MAITLAND.

I HAVE been asked to say a few words on behalf of the speakers at this Congress, and like a good soldier I obey orders. Our voices have not all been pitched in the same key and on the same notes, but I trust there has been no discord. Various views have been frankly and freely laid before us; and I hope the sounds introducing diverse sides to many questions, will only lead to a larger harmony, and swell the great diapason of Church doctrine and teaching.

REV. R. W. RANDALL, Vicar of Clifton, Bristol.

LET me also thank you for the very hearty manner in which you have expressed your thanks to the Speakers at the Congress. And yet really we ought rather to thank you, for a visit to a Church Congress is one of the most enjoyable things—one which makes a man almost young again. In my case, however, it would seem that I did not need to be made young again, for so juvenile was I when I arrived at the house of my kind host, Mr. Hussey Vivian—nay, so infantile—that he put me into the Nursery to sleep; and being in the Nursery, he treated me as a little child. The walls of my room were hung with all kinds of pictures to teach me all kinds of good lessons. Well, I set myself to learn the lessons, and here they are. The first picture was a picture of a boy in a swing going “up, up, up.” “Of course,” I said to myself, “this means that Mr. Hussey Vivian wants us to understand that as Churchmen we must get higher, and higher, and higher.” I may as well say that the boy had on red stockings. (A laugh.) I must leave it to Mr. Hussey Vivian to explain the meaning of that. The next picture was one of a mother crossing a dangerous river, and showing her timid little child who was following how to cross safely by putting her feet on the stepping-stones, where the mother was treading safely along to the shore. “Ah!” I said, “it is quite clear that Mr. Hussey Vivian wants to teach me by this that Mother Church must guide her Nonconformist children safely through the waters of this life by teaching them to go by the well-worn creeds and formularies of the Church.” (Applause.) Well, but the next picture was a puzzler. It was the picture of Mr. Hussey Vivian himself. But it was not so much the picture as the place of the picture that was remarkable. We all know my good host, and we know what he looks like. He is the very picture of genial and hearty kindness. But his picture was put over the fire. What could that mean? The most stolid fellow could see that it might mean that Mr. Hussey Vivian was ready to be burnt as a martyr rather than give up any of the distinctive features of the Church. But I thought that there must be a deeper meaning to be found out than this. It must mean that he has filled his house with all of us his guests that he may set us on fire with his own enthusiasm for the Church, and then send us into the Congress to light up the same fire of enthusiasm in all other hearts. (Applause.) And now we come to the last picture. This was a picture of

a mother with her face beaming with joy, and carrying aloft in her arms her little child, throwing up its hands in ecstasy. What could that be but our Mother Church again exulting over her long-lost Nonconformist children, and the child rejoicing to find itself once more safe in its mother's arms? That is the account of my nursery pictures, and their meaning. (Laughter.) You will forgive me for having a good laugh with you. A man is not the worse for a laugh, and many a wise lesson may be taught with a smile. And we surely shall not have learnt a bad lesson from this Congress if we go home from it determined to do all that lies in our power to bring back peace and harmony, love and unity, amongst Christians, and to gather back into the fold of the Church those that have been too long lost to her. (Applause.)

THE RIGHT REV. the LORD BISHOP of HEREFORD.

I FEEL great confidence in proposing the next resolution, for which I certainly anticipate every hand and voice will be raised. It is—"That the generous hospitality extended to visitors by the gentry and residents of Swansea and the neighbourhood, deserve our most grateful acknowledgments." As one of those privileged to enjoy the generous hospitality of a gentleman resident in this neighbourhood, I can, I am satisfied, express the sentiments of the other visitors, as to the debt of gratitude we owe to our kind entertainers. Hospitality is one of the great Christian virtues, and I should have been surprised if the Christians of South Wales had been deficient in that grace—for which indeed their country is proverbial. They have known how to entertain strangers—would I could add they had entertained angels. I trust the time is not far distant when the Church Congress may visit Swansea again. We shall all carry to our several homes a pleasant recollection of this most hospitable, but this most dirty, town.

THE VERY REV. the DEAN of CHESTER.

It has been said that it is very pleasant to speak when every one agrees with you, but I am not sure that it is not more pleasant when a good many differ from you. That question, however, does not arise at the present moment. I have now much satisfaction in seconding the resolution. These meetings have been described as occasions when we submit ourselves to the process of public examination; and at Swansea our Nonconformist brethren have certainly had an opportunity of knowing what we have to say for ourselves. I make special allusion to our Nonconformist brethren for this reason, the generous hospitality with which we have been received has not been limited to those inhabitants who belong to our own communion. Then, as regards Congresses, they have been likened to two old women scolding each other from opposite sides of the street. It is true we may not be able to agree, because we argue from different premises; but there has been no scolding; and our discussions have been not only edifying and useful, but agreeable. I am sure, however, that our thanks cannot be too warmly expressed for the kind hospitality we have received.

THE CHAIRMAN.

I WILL now request his Worship the Mayor, who asked us to come to Swansea, to reply to the resolution.

THE MAYOR OF SWANSEA (J. ROGERS, Esq.).

BEFORE I say a word about the resolution, I must tell the Right Rev. Prelate (the Bishop of Hereford) that if it were not for "dirt" at Swansea there would have been no Congress at Swansea. Our "dirt" represents the wealth and prosperity of a great manufacturing and mining interest—it represents a very useful, not to say indispensable, trade—and it represents various industries, which crowded this large hall last night with working men. That is my apology for the "dirt" of Swansea. I am sure I express the feelings of the people of this town and neighbourhood, when I say we greatly appreciate the honour that has been done us by the visit of this Congress. When it was first proposed to bring it here, I pledged myself that no effort should be spared to make it a success, so far as we were concerned. The Town Council over which I have the honour to preside were almost unanimous in the desire to show respect to the Archbishop and to the other high dignitaries of the Church, by attending Divine worship at the opening service; and I am sure that all of us who heard the sermon of the Archbishop were deeply impressed with the truly Christian and kindly spirit which pervaded it.

REV. S. C. MORGAN, Vicar of Swansea.

ALTHOUGH I could not but consent when asked to invite the Church Congress here, I must confess that I had no great faith in them or love for them. What I had seen of them had only made me feel that they only served to show what great difference of opinion existed amongst us, and how bitterly one party could speak of another. This party feeling, and the manifest unfairness which was shown by one party towards speakers on the other side, made me always shrink from having anything to do with Church Congresses. A Dissenting minister, who met me shortly before the Congress, said, "Well, we are to have the Church Congress here; I hope it will be more successful than its predecessors, for a Church Congress has seemed to me a 'bear garden.'" But Swansea Church Congress has certainly been an exception. Nothing could have been pleasanter than the tone of the whole. We have had our differences; we know them; there is between many of us great divergence of opinion; but each side has been allowed to speak frankly and honestly without interruption, and we have, perhaps, found that we were nearer to one another than we had thought. When we heard at the parish church those manly words of wisdom and Christian love from the Archbishop, followed by the excellent address of our Right Rev. President, we all felt that the Congress would be a success, and that for ourselves and for the Church in Wales great good must be the result. We confidently hope that, in spite of strange Welsh names, and strange Welsh tones, and powerful Welsh Dissent, our English brethren have learnt something too of the earnestness of Welsh Churchmanship, and have obtained a glimpse at least of the difficulties with which the Church, although in this her most ancient diocese, has to contend. We hope our visitors will, from their own observation, give the clergy of the Principality the credit of striving, amidst all their difficulties, to keep before their minds the great object of winning souls for Christ. We are sure that our English friends will be glad to have learned that we live in peace with our Nonconformist brethren; that the Church is held in esteem by those who are not within her pale; and that they are always ready to help "our Vicar," as they invariably style the clergyman of the parish, in every good word and work. Your visit will, we trust, stir up the gift that is in us; will beget in us more faithfulness, more love, more union; and we earnestly hope that Wales and the Welsh Church will not be forgotten by you when you depart to your homes, even though they be in the remotest parts of England.

THE VERY REV. the DEAN of BANGOR.

I HAVE to propose "that our heartiest thanks be given to the Executive Committee and Honorary Officers, who have at such great cost of time and labour so arduously and effectually carried out the Congress arrangements." No words of mine are requisite to induce you to adopt this resolution. The arduous labours of the Executive Committee have been extended over many months. Readers and speakers do the work assigned to them, but the task of securing them involves a great deal of labour and correspondence. Mr. Gauntlett has had, I know, one correspondent who has greatly taxed his patience; and I am desirous, in proposing this resolution, to acknowledge his kindness to myself. The Committee have done everything they possibly could to provide for the comfort and accommodation of this Congress, which, on competent authority, has already been pronounced a success. I trust its proceedings will leave a permanent impression on the minds of both the clergy and laity of the Principality; and I hope that our visitors, too, have learnt something about Wales which may bear good fruit in the future. This Congress may be said to be unique, because it has been held in a country which in one sense is a foreign country. Our visitors will have seen something of Welsh characteristic with their strength and their weakness—something of our fervid Welsh fire, which, however, is rather intended, I hope, to give light than to burn. They would have seen that our people are not the barefooted rascals—*nudi pedes scurræ*—without shoes or stockings, that the Welsh were described to be by one English King. No one, however, can doubt the value of these Congresses, which draw nearer to each other men of all parties, and produce harmony and kindness of spirit between men of different views. As a representative of North Wales, I may say that we are delighted with the admirable manner in which the Executive Committee have done their work; and if ever the Congress should be brought into our part of the Principality, we must endeavour, although I believe it will be an impossibility, to improve upon the work of the men of South Wales.

REV. PREBENDARY CADMAN.

IN seconding the motion, permit me to express a hope that the kindly feelings which this Congress has called forth may long continue; and may God grant that the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance"—may be the abounding result.

The motion was heartily accepted.

REV. J. G. GAUNTLETT, Vicar of Holy Trinity, Swansea.

I REALLY feel hardly justified, after the kind mention of my name by the Bishop, and the way in which you received it, in coming forward to acknowledge what may be considered as a vote of thanks the second time. Yet, on behalf of my colleagues and myself, I feel in duty bound to express our sincere thanks for the kind manner in which you have expressed your approval of the work we have done. That work has certainly been an arduous and anxious one. No doubt it has been considerably lessened by the accumulated experience of previous meetings; but it has been so more in regard to the *modus operandi* than to the work itself. There still remains, and there will always be circumstances peculiar to each successive Congress (and especially has it been so in the present instance), for which no previous experience can provide, and

which entail a great deal of thought, care, and anxiety. But, arduous as the work has been, we entered upon it in what I believe to be the right spirit, the spirit of earnestness and prayer, that it might be conducive to the furtherance of Christ's kingdom and the good of our beloved Church. In this spirit we carried it on, and we have the satisfaction of a consciousness that we did our best. We now have the additional gratification of your approval. But the highest satisfaction is to be found in the spirit and tone which have prevailed throughout our meetings. To take only one instance; the meeting of yesterday morning, on "The Best Means of Promoting Internal Unity in the Church." To have heard as we did Mr. Knox-Little express his indebtedness to Canon Ryle, and Mr. Randall his appreciation of Mr. Cadman's labours—to have heard the question asked by Evangelical Churchmen whether their presence would be acceptable in the pulpits of their High Church brethren, and then to have heard the hearty response that it evinced—to have found in this and much more the evident tokens of Churchmen of different views drawing closer together, our divisions healing, and the spirit of peace and unity promoted—if this has been in any degree the outcome of our labours, we are more than amply repaid. I trust that this will be found to be the result of the present Congress; for only when the Church is united can she be strong.

REV. DR. WALTERS, Vicar of Llansamlet.

I FEEL much obliged to you for the resolution with which you have associated my name, and am thankful for such an assurance of success. No one who knows me would doubt the deep interest I take in the welfare of the Welsh Church. I trust all our friends who are influenced by similar feelings are satisfied with the result of this Congress. I, as the Welsh Honorary Clerical Secretary, did all I could to secure a fair representation of Welsh interests; and the sentiments expressed by our friends from North Wales had my entire sympathy. They were simply a re-echo of what I have said and written for many years, and for which I have incurred no end of displeasure. In giving expression to my views of the "Past and Present Condition of the Church in Wales," on Thursday morning last, I was told that a gentleman friend of mine in the body of the hall said of me, "There he is again, knocking his head against the wall." Whatever may be thought of the policy of the course which I have deemed it my duty to pursue, I feel assured that I shall be none the less respected for my honesty of purpose. I did not shirk the question by saying those things which would please rather than that which I believed to be the honest truth. I say this notwithstanding the gratuitous, and as I think uncalled for, remark of a gentleman who spoke after me that morning. Under any circumstances, I have the satisfaction of knowing that I am now in very good company. Two Bishops, one Dean, several Residentiary Canons and Rural Deans have not scrupled to express themselves at this Congress strongly in favour of the views I entertain. In the *Secretariat* there has been complete harmony during the whole of the arrangements and work preparatory to this Congress. The Welsh subjects and correspondence relating thereto fell, for the most part, to my lot. But whatever time and trouble in travelling in and out of Swansea it involved, I have now been amply repaid, and I am deeply thankful that everything has passed off so satisfactorily. Before sitting down, I may perhaps be allowed to state that after the Sectional meeting in the Guildhall this afternoon, on the subject of "The Welsh Press," an extra congressional meeting was held, when a committee was formed for the purpose of starting a good Welsh newspaper to supply the Welsh people with information respecting Church matters. It was alleged at that meeting that very little or any information would be furnished by the existing Welsh newspaper about

the Congress. One Welsh newspaper, "Y Dywysogaeth," might give half a column. The others might simply mention the fact that a Church Congress had been held this year at Swansea; but as to particulars respecting the questions under discussion, it was supposed that the information would in all probability be of the most meagre kind. Hence the importance of starting a good Church newspaper in Welsh. A publishing firm has made a liberal offer to undertake the enterprise on condition that a sum of £500, or £5 per week for two years, is guaranteed; and I can only hope our English friends will sympathise with us in the movement, and help us to start the paper for the benefit of our monoglot countrymen in the Principality of Wales.

CHARLES BATH, Esq., Swansea.

As representing the laymen of the Committee I have only a few words to say. The work we have had to encounter has been onerous, and we felt it to be so from the first; but we always received cheerful and valuable assistance from all we called upon for help. We have had an immense amount of correspondence, as you may imagine; and I must beg all with whom we corresponded to overlook any shortcomings there may have been on our part. Now, for all our trouble and anxiety, we are amply repaid by your thanks, and the assurances from all sides that so large a measure of success has attended our labours. We thank you; and we are thankful if we have been able to do something for the glory of our Lord and the good of His Church.

The CHAIRMAN.

It has been usual at the closing meeting to announce where the Congress of the following year will be held, but on this occasion the Committee have not yet come to a conclusion. A meeting will be held in the month of November at Lambeth Palace to fix the place.

A carol, "Good Christian Men," from the *Cantiones Sacrae*, printed 1588, set to English words in the "Carols for Christmas-tide" by Dr. J. M. Neale, and the Evening Hymn, translated from the Greek, "The Day is Past and Over," were then sung by the choir, under the able direction of Mr. Helmore.

The LORD BISHOP OF BATH AND WELLS pronounced the Benediction, and the Congress terminated.

CHURCH CONGRESS, SWANSEA, 1879.

BALANCE SHEET.

<i>Dr.</i>	<i>£ s. d.</i>	<i>Cr.</i>	<i>£ s. d.</i>
To 1825 Full Tickets at 6s.	547 10 0	By Hire of Rooms	127 18 0
„ 125 Platform Tickets for the Working Men's Meeting, at 2s. 6d.	19 0 0	„ Fitting and Furnishing	211 3 8
„ Day and Evening Tickets	87 5 6	„ Printing and Advertising	250 5 2
„ Sundries	2 19 10	„ Clerks, Attendants, Messengers, &c.	95 18 11
		„ Postages	32 16 6
		„ Sundries	25 15 9
		„ Reporting, &c.	76 11 6
„ Balance, provided for by call of 3s. in the £ on the Guarantee Fund	£656 15 4		
	163 14 2		
	<u>£820 9 6</u>		<u>£820 9 6</u>

January and, 1880.

APPENDIX.

THE NEXT PLACE OF MEETING.

At a meeting of the Church Congress Consultative Committee, held at Lambeth Palace on November 4th, Mr. Wilbraham Egerton, M.P., in the chair, it was unanimously decided to accept the invitation of LEICESTER for September 28th, 29th, 30th, and October 1st, 1880, with the Lord Bishop of Peterborough as President. At the same meeting certain rules for the future management of Congress, founded on the experience of the past nineteen years, were discussed and eventually referred back for further consideration before final adoption.

CONSULTATIVE COMMITTEE.

The following are the Members of the Consultative Committee, viz. :—

(a) The Presidents and Secretaries of previous Congresses.

(b) Also

Earl of Harrowby.
Earl Nelson.
A. J. B. Beresford Hope, Esq., M.P.
T. Salt, Esq., M.P.
Hon. Wilbraham Egerton, M.P.
Cecil Raikes, Esq., M.P.
John Walter, Esq., M.P.
J. G. Hubbard, Esq., M.P.
Sir W. W. Heygate, M.P.
Hon. C. L. Wood.
Sir Antonio Brady.
Hon. Captain F. Maude.
Wyndham Portal, Esq.
George Skey, Esq.
F. H. Dickinson, Esq.
Thomas Hughes, Esq.
J. M. Clabon, Esq.
Dr. Alfred Carpenter.
Eugene Stock, Esq.
C. L. Higgins, Esq.
F. S. Powell, Esq.
C. H. Lovell, Esq.
Sydney Gedge, Esq.
J. A. Shaw Stewart, Esq.

Bishop of Winchester.
Bishop of Lichfield.
Bishop of Carlisle.
Bishop of Ely.
Bishop of Nottingham.
Bishop of Bedford.
Bishop Perry.
Dean of York.
Dean of Chester.
Archdeacon Emery (*Sec.*)
Archdeacon Hannah.
Archdeacon Hessey.
Canon Barry.
Canon Farrar.
Canon Gregory.
Canon Garbett.
Canon Ryle.
Professor Wace.
Prebendary Cadman.
Rev. Sir Emilius Bayley.
Rev. Dr. A. T. Lee.
Rev. R. W. Randall.
Rev. R. C. Billing.
Rev. Berdmore Compton.
Rev. G. Venables.

COMPLETE LIST OF CONGRESSES.

As many inquiries are made from time to time about the Reports of Church Congress, it has been thought well to append a full list with publishers' names, so as to facilitate the purchase of single copies or the completion of sets. In some few cases, which are noted, all the stock has been sold off; but copies are still sometimes obtainable by special inquiries through a bookseller or otherwise. The Nineteen Annual Reports present to the reader a most interesting and valuable amount of matter, and practical suggestions for the work of the Church, by many of its leading and trusted members.

A.D.	WHERE HELD.	PRESIDENTS.	PUBLISHERS.
1861. Nov.	Cambridge . .	Archdeacon of Ely (France).	Deighton, Bell, & Co., Cambridge.
1862. July	*Oxford . . .	Bishop of Oxford (Wilberforce).	J. H. & J. Parker, Oxford.
1863. Oct.	*Manchester . .	Bishop of Manchester (Lee).	Committee, Manchester.
1864. „	Bristol . . .	Bishop of Glo'ster and Bristol (Ellicott).	J. H. & J. Parker, Oxford.
1865. „	Norwich . . .	Bishop of Norwich (Pelham).	A. H. Goose & Co., Norwich.
1866. „	York . . .	Archbishop of York (Thomson).	Rivingtons.
1867. „	*Wolverhampton.	Bishop of Lichfield (Lonsdale).	Macmillan & Co.
1868. Sept.	*Dublin . . .	Archbishop of Dublin (Trench).	Hodges, Smith, & Co., Dublin.
1869. Oct.	Liverpool . . .	Bishop of Chester (Jacobson).	Rivingtons.
1870. „	Southampton. .	Bishop of Winchester (Wilberforce).	Rivingtons.
1871. „	*Nottingham . .	Bishop of Lincoln (Wordsworth).	W. Wells Gardner.
1872. „	Leeds . . .	Bishop of Ripon (Bickersteth).	J. Hodges.
1873. „	Bath . . .	Bishop of Bath and Wells (Hervey).	Rivingtons.
1874. „	Brighton . . .	Bishop of Chichester (Durnford).	W. Wells Gardner.
1875. „	Stoke-on-Trent .	Bishop of Lichfield (Selwyn).	W. Wells Gardner.
1876. „	Plymouth . . .	Bishop of Exeter (Temple).	W. Wells Gardner.
1877. „	*Croydon . . .	Archbishop of Canterbury (Tait).	J. W. Ward, Croydon.
1878. „	Sheffield . . .	Archbishop of York (Thomson).	Pawson & Brailsford, Sheffield.
1879. „	Swansea . . .	Bishop of St. David's (Jones).	Hodges, 24 King William Street, Charing Cross.

* No copies of these can be now obtained from the publishers. The others can be had at varying prices, from 6s. to 10s. 6d.

N.B.—It is proposed to reproduce, at the original prices, the volumes now out of print, if a sufficient number of subscribers be obtained. Names of subscribers (specifying also which of the volumes they wish to have) should be sent as early as possible to J. Hodges, 24 King William Street, Charing Cross, W.C.